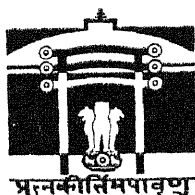


EPIGRAPHIA INDICA

Vol. VII (1902 - 1903)

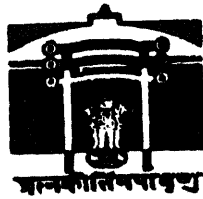


PUBLISHED BY
THE DIRECTOR GENERAL
ARCHEOLOGICAL SURVEY OF INDIA
JANPATH, NEW DELHI-110001

1981

EPIGRAPHIA INDICA

VOL. VII.—1902-03.



PUBLISHED BY
THE DIRECTOR GENERAL
ARCHAEOLOGICAL SURVEY OF INDIA
JANPATH, NEW DELHI-110011
1981

Reprinted 1981

©
ARCHAEOLOGICAL SURVEY OF INDIA
GOVERNMENT OF INDIA
1981

Price : Rs. 90

Printed at Pearl Offset Press, 5/33, Kirti Nagar Indl. Area New Delhi-1

PUBLISHED UNDER THE AUTHORITY OF THE GOVERNMENT OF INDIA-
AS A SUPPLEMENT TO THE "INDIAN ANTIQUARY."

EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

EDITED BY

E. HULTZSCH, Ph.D.,

LATE GOVERNMENT EPIGRAPhist; PROF. IN THE UNIVERSITY OF HALLE;
CORR. MEMB. OF THE BATAVIA SOCIETY OF ARTS AND SCIENCES,
AND OF THE ROYAL SOCIETY OF SCIENCES AT GÖTTINGEN.

VOL. VII.—1902-03.

CALCUTTA :

OFFICE OF THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.

BOMBAY: EDUCATION SOCIETY'S PRESS.

LONDON: LUZAC & Co. and KEGAN PAUL,

TRENCH, TRÜBNER & Co.

NEW YORK: WESTERMANN & Co.

CHICAGO: S. D. PEET.

LEIPZIG: OTTO HARRASSOWITZ.

VIENNA: A. HÖLDER & Co.

BERLIN: A. ASHER & Co.

PARIS: E. LEROUX.

CALCUTTA
GOVERNMENT OF INDIA CENTRAL PRINTING OFFICE,
8, HASTINGS STREET.

CONTENTS.

The names of contributors are arranged alphabetically.

	PAGE
D. R. BHANDARKAR, M.A.:—	
No. 6. Cambay plates of Gōvinda IV.; Śaka-Saṃvat 852	26
J. F. FLEET, PH.D., C.I.E., Indian Civil Service (Retired):—	
No. 25. Kaluchumbaggu grant of Vijayāditya-Amma II.	177
„ 28. Some records of the Rāshtrakūṭa kings of Mālkhēd:—	
D.—Mantrawāḍi inscription of the time of Amōghavarsha I.; A.D. 865.	198
E.—Sirūr inscription of the time of Amōghavarsha I.; A.D. 866	202
F.—Niḍagundi inscription of the time of Amōghavarsha I.; about A.D. 874-75	208
The family-name of the Rāshtrakūṭas of Mālkhēd	214
The original home of the Rāshtrakūṭas of Mālkhēd	223
The banners and crests of the same and of the Raṭṭas of Saundatti	227
Gōvinda II., and the Alās plates which purport to have been issued in A.D. 770	230
PROFESSOR E. HULTZSCH, PH.D.:—	
No. 4. Three memorial stones	22
„ 5. A rock-inscription at Tanḍalam	25
„ 13. Baloda plates of Tivaradēva	102
„ 14. Inscriptions on the three Jaina colossi of Southern India	108
„ 15. Two Jaina inscriptions of Irugappa	115
„ 18. Aruḷāḷa-Perumāl inscription of the time of Pratāparudra; Śaka-Saṃvat 1238	128
„ 19. Six inscriptions at Tirunāmanallūr	132
„ 20. Fourteen inscriptions at Tirukkōvalūr	138
„ 23. Tiruvēndipuram inscription of Rājarāja III., Narasiṃha II. and Kōpperuñjiṅga	160
„ 26. Four inscriptions at Śōlapuram	192
„ 27. A Vaishṇava inscription at Paḡaṇ	197
PROFESSOR F. KIEHLHORN, PH.D., D. LITT., LL.D., C.I.E.:—	
Nos. 1 and 24. Dates of Chōḷa kings (<i>continued</i>)	1 and 169
No. 2. Dates of Pāṇḍya kings (<i>continued</i>)	10
„ 9. Kahla plate of the Kalachuri Sōḍhadēva; [Vikrama-]Saṃvat 1134	85
„ 10. Lucknow Museum plate of Kīrtipāla; [Vikrama-]Saṃvat 1167	93
„ 11. Lār plates of Gōvindachandra of Kanauj; [Vikrama-]Saṃvat 1202	98
„ 12. A note on the Buguḍa plates of Mādhavavarman	100
„ 22. Maḍhuban plate of Harsha; the year 25	155
PROFESSOR H. LÜDERS, PH.D.:—	
No. 3. Amarāvati inscription of Krishṇarāya of Vijayanagara; Śaka-Saṃvat 1437	17
„ 17. Two inscriptions of Tammusiddhi; Śaka-Saṃvat 1129	119
„ 21. Two further inscriptions of Tammusiddhi	148
J. RAMAYYA, B.A., B.L.:—	
No. 8. Dēvulapalli plates of Immaḍi-Nṛsiṃha; Śaka-Saṃvat 1427	74
E. SENART:—	
No. 7. The inscriptions in the caves at Kārlē	47
J. PH. VOGEL, LL.D.:—	
No. 16. Two Brāhmī and Kharōṣṭhī rock-inscriptions in the Kāṅgra valley	116

	PAGE
INDEX.—BY V. VENKATTA, M.A.	233

APPENDIX.—A LIST OF INSCRIPTIONS OF SOUTHERN INDIA FROM ABOUT A.D. 500.

BY PROFESSOR F. KIELHORN, C.I.E.	1
I.—LIST OF DATED INSCRIPTIONS. BY THE SAME	171
II.—INDEX TO THE APPENDIX. BY THE SAME	186

LIST OF PLATES.

1. Three memorial stones	to face page	24
2. Cambay plates of Govinda IV.—Plate i.	between pages	38 & 39
3. " " " " ii.	" "	40 & 41
4. Kârlé inscriptions.—Plate i.	to face page	56
5. " " " " ii.	" " "	64
6. " " " " iii.	" " "	72
7. " " " " iv.	" " "	74
8. Dêvulapalli plates of Immadi-Nrisimha; Śaka-Saṃvat 1427	between pages	82 & 83
9. Lucknow Museum plate of Kirtipāla; [Vikrama-]Saṃvat 1167	" "	96 & 97
10. Buguḍa plates of Mādhavavarman	" "	100 & 101
11. Baloda plates of Tīvaradêva	" "	104 & 105
12. Jaina colossus at Śravapa-Belgoḷa	to face page	108
13. Inscriptions on the same	" " "	109
14. Jaina colossi at Kârkala and Vêṇûr	" " "	112
15. Rock-inscriptions in the Kāngra valley	" " "	118
16. Tirukkôvalûr inscriptions	" " "	144
17. Madhuban plate of Harsha; the year 25	" " "	158
18. Kaluchumbarru grant of Vijayāditya-Amma II.	between pages	186 & 187
19. Śôlapuram inscriptions and Pagān inscription	to face page	194
20. Mantrawâḍi inscription of Amôghavarsha I.; A.D. 865	" " "	201
21. Sirûr inscription of Amôghavarsha I.; A.D. 866	" " "	206
22. Niḍagundi inscription of Amôghavarsha I.	" " "	213

ADDITIONS AND CORRECTIONS.

A.—VOLUME III.

- Page 103.—The Paiṭhaṇ plates of Gôvinda III. of A.D. 794.—For the localisation of this record, by identification of the places mentioned in it, see *Ind. Ant.* Vol. XXX. p. 515.—J. F. F.
- „ 158.—The spurious Sûḍi plates.—In text lines 71, 83, for “Suldhâtavî” read “Sulvâtavî;” and make the same correction in the translation, p. 184: see *Ind. Ant.* Vol. XXX. p. 264.—For a full note on the Kisukâḍ (Sulvâtavî) seventy district, see *ibid.* p. 259 ff.—Page 184, line 7, for “of his wife,” read “of his mistress;” see Vol. VII. below, p. 182, note 4.—J. F. F.
- „ 208, the last line but one.—For a full note on the Kûṇḍi country, see *Ind. Ant.* Vol. XXIX. p. 278 ff.—J. F. F.
- „ 230.—The Bhairanmaṭṭi inscription.—Page 235, line 10, for “in the region,” read “on an island;” see *Ind. Ant.* Vol. XXXII. p. 55, and note 36.—J. F. F.
- „ 306.—The Tiḍgundi plates of Vikramâditya VI. of A.D. 1082.—For the identification of the Pratyandaka four-thousand province, see *Ind. Ant.* Vol. XXX. p. 380.—J. F. F.

B.—VOLUME IV.

- Page 204.—The Nîlgund inscription of Taila II. of A.D. 982.—For the identification of the Kôḡali country, see *Ind. Ant.* Vol. XXX. p. 106.—J. F. F.
- „ 212.—The inscriptions of A.D. 1064 and 1072 at the Jaṭiṅga-Râmêśvara hill.—For the identification of the Kaṇiyakal three-hundred district, see *Ind. Ant.* Vol. XXX. p. 108.—J. F. F.
- „ 278.—The Karhâḍ plates of Kṛishṇa III. of A.D. 959.—For the localisation of this record, by identification of the places mentioned in it, see *Ind. Ant.* Vol. XXX. p. 373.—For a full note on the Karahâṭa four-thousand province, see *ibid.* p. 377 ff.—J. F. F.
- „ 350.—The Hebbâl inscription of A.D. 975.—Page 351, line 1, and page 354, translation line 5, for “Rêvaka,” read “Rêvakanimmaḍi,” and in the translation omit the words “(holding her) in (his) lap;” see Vol. VI. below, p. 71, and note 4.—J. F. F.
- „ 371, column 2, last line,—for Hrahaḍagalli, read Hirahadagalli.

C.—VOLUME VI.

- Page 208.—The Alâs plates, which purport to have been issued in A.D. 770.—The Alaktakâ *vishaya* of this record is mentioned as the Alataḡe seven-hundred district in a record of A.D. 1008; and the places mentioned in that record, and in another, locate it close on the east of Kôlhâpur, where there is now the Alṭêm subdivision of that State; see *Ind. Ant.* Vol. XXIX. p. 273 ff. For the point that the Alâs plates are a spurious record, see Vol. VII. below, p. 231.—J. F. F.
- „ 341, text line 61,—insert the figure ² after *वेदे*.
- „ 394, column 1, line 9,—for *Viṛpêḍu-nâḍu*, read *Viṛpêḍu-nâḍu*.
- „ „ column 2, last line,—for *Piṅgâla*, read *Piṅgala*.

D.—VOLUME VII.

- Page 19, note 4,—*for Odegany, read Odegary.*
 „ 23, note 4,— *for Kaśākūḍi, read Kāśākūḍi.*
 „ 27, line 5 from bottom,— *for Godāvarī, read Gōdāvarī.*
 „ 30, last line,— *for Khajurāho, read Khajurāhō.*
 „ 32, line 12,— „ „ „ „
 „ „ „ 20,— „ „ „ „
 „ 36, line 14 of paragraph 2,— *for Shēri (Shēdhi), read Shēri (Shēdhi)*
 „ 45, line 13 from bottom,— *for Godāvarī, read Gōdāvarī.*
 „ 50, line 22,— *for Kausikīputra, read Kausikīputra.*
 „ 66, line 13,— *for Nasik, read Nāsik.*
 „ 79, note 7, line 6,— *for Mēdinimīśvaragaṇḍa, read Mēdinimīśvaragaṇḍa*
 „ „ „ 7, *for Narasiṅgaiyadēva, read Narasiṅgaiyadēva.*
 „ 86, last line,— *for fee ot, read feet of.*
 „ 92, text line 42,— insert a hyphen (-) between *putra* and *Kusi(śi)*^o
 „ 115, lines 10 and 16,— *for Chaicha and Chaichapa, read Baicha and*
 „ 122, line 10 from bottom,— *for Tiruppāsūr, read Tiruppāsūr.*
 „ 162, note 9,— *for Gedilam, read Geḍilam.*
 „ 219, line 8,— *for Rāshṭrakūṭa, read Rāshṭrakūṭa.*
-

EPIGRAPHIA INDICA.

VOLUME VII.

No. 1.— DATES OF CHOLA KINGS.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

(Continued from Vol. VI. page 285.)

A.—PARANTAKA I.

55.— In the Késava-Perumāl temple at Kûram.¹

- 1 Svast[i] śr[ī] [||*] [Ma]d[irai ko]ṇḍ=Ī[lam] pu[gun]ḍa [kô]=Pparakkê[sa]ri[pan]-
ma[r*]k[ku] yāṇḍu nāṇḍāvaḍu
2 i[v*]v-āt[t]ai . . . [ḍa]ga-²nāya[r]ru apara-pa[ksha*]t[tu]=Chehaṇi-kkiḷamaiyum
nava[m]iyum peṇṇa Urōyaṇi-nāḷ irātri.

“In the fortieth year (of the reign) of king Parakēsarivarman who took Maḍirai and entered Īlam,— at night on the day of Rôhiṇi, which corresponded to a Saturday and to the ninth *tithi* of the second fortnight of the month of [Karkatā]ka in this year.”

Although I am unable to give with confidence the actual equivalent of this date, I may state that between A.D. 900 and 985 the only years for which the date would be quite regular are A.D. 919 and 946.

For A.D. 919 the date would correspond to Saturday, the 24th July, which was the 30th day of the month of Karkatāka, and on which the 9th *tithi* of the dark half (of the month Śrāvaṇa) ended 4 h. 41 m., and the *nakshatra* was Rôhiṇi for 17 h. 44 m., after mean sunrise.

And for A.D. 946 it would correspond to Saturday, the 25th July, which was the last day of the month of Karkatāka, and on which the 9th *tithi* of the dark half (of the month Śrāvaṇa) ended 13 h. 11 m. after mean sunrise, and the *nakshatra* was Rôhiṇi the whole day.

B.—KULOTTUNGA-CHOLA I.

56.— In the Lakshminārāyaṇa temple at Kāvantaṇḍalam.³

- 1 Svasti śrī [||*] Tiru ma[ṇni] viḷaṅga

¹ No. 34 of the Government Epigraphist's collection for 1900.

² Read perhaps *Karkadaga*.

³ No. 206 of the Government Epigraphist's collection for 1901; *South-Ind. Inscr.* Vol. III. No. 77.

would work out, if the date No. 42 were really, as it is stated to be, a date of the 9th year of Vikrama-Chôla's reign. Supposing this to be the case, the king's reign would have commenced some time between approximately the 28th May A.D. 1118 and the 27th May A.D. 1119, and with such a commencement of the reign the dates Nos. 21, 22 and 41 would yield the following equivalents:—

No. 21, of the 4th year, would correspond to **Monday, the 1st May A.D. 1122.** This was the 7th day of the month of *Vṛishabha*, and on it the 8th *tithi* of the dark half (of the month *Vaiśākha*) ended 13 h. 28 m., while the *nakshatra* was *Śatabhishaj*, by the equal space system and according to Garga from 0 h. 39 m., and by the *Brahma-siddhānta* from 1 h. 19 m., after mean sunrise.

No. 22, of the 5th year, would correspond to **Monday, the 31st July A.D. 1122.** This was the 4th day of the month of *Simha*, and on it the 11th *tithi* of the dark half (of the month *Śrāvaṇa*) ended 4 h. 24 m., while the *nakshatra* was *Ārdrā*, by the equal space system for 12 h. 29 m., and according to Garga for 0 h. 39 m., after mean sunrise.

No. 41, of the 16th year, would correspond to **Monday, the 16th April A.D. 1134,** when the 6th *tithi* of the dark half of *Vaiśākha* ended 13 h. 11 m., and the *nakshatra* was *Uttarāśāḍhā*, by the equal space system and according to Garga for 23 h. 38 m., and by the *Brahma-siddhānta* for 17 h. 4. m., after mean sunrise.

It is quite clear then, that, supposing the king's reign to have commenced between approximately the 28th May A.D. 1118 and the 27th May A.D. 1119, the three dates Nos. 21, 22 and 41 would work out in the best possible manner—better, in fact, than with the 18th July A.D. 1108 as the commencement of his reign, because on the equivalent here found for the date No. 22 the *nakshatra* really was *Ārdrā*, whereas on the equivalent previously given for the same date the *nakshatra* was found to be *Punarvasu* (instead of the *nakshatra* *Ārdrā*, quoted by the original date).

To the date No. 10 I shall have to revert below. For the present it will be sufficient to state that, irrespectively of No. 10, the four dates Nos. 21, 22, 41 and 42 for the commencement of the reign appear to yield some day between approximately the 28th May and the 31st July A.D. 1118. The new dates of Vikrama-Chôla may be expected to shew whether his reign really commenced at the time here given or on the 18th July A.D. 1108.

* * * * *

57.—In the Tyāgarāja temple at Tiruvārūr.¹

8 [Tribhuvana]cha[kra]vatti[ga]l] śr[ī-Vikrama]-Ch[ô]la[dēva]r[ā]kku
y[ā]ṇḍu aṇjāvadu Midhuna-nāyar[ā]u pūrvva]-paksha[t*]tu pa[n̄chami]y[u]m
Magamum perga Vi[yā]la-[kk]i[la]mai-nā.

“In the fifth year (of the reign) of the emperor of the three worlds, the glorious Vikrama-Chôladēva,—on a Thursday which corresponded to (the day of) Maghā and to the fifth *tithi* of the first fortnight of the month of Mithuna.”

If the king's reign commenced on the 18th July A.D. 1108, this date would correspond to **Thursday, the 19th June A.D. 1119,** which was the 26th day of the month of *Mithuna*, and on which the 5th *tithi* of the bright half (of the month *Āśāḍha*) commenced 5 h. 15 m., and the *nakshatra* was *Maghā*, by the equal space system only, for 7 h. 53 m., after mean sunrise.

On the other hand, if the reign commenced between the 28th May and the 31st July A.D. 1118, the date must correspond to **Thursday, the 31st May A.D. 1123,** which was the 6th day

¹ No. 164 of the Government Epigraphist's collection for 1894. Another date, which occurs in line 3 of the same inscription, was published above, Vol. IV. p. 73, No. 10.

of the month of **Mithuna**, and on which the 5th *tithi* of the bright half (of the first **Âshâdha**) ended 11 h. 37 m., and the *nakshatra* was **Maghâ**, by the **Brahma-siddhânta** for 11 h. 10 m., according to Garga for 13 h. 47 m., and by the equal space system from 1 h. 19 m., after mean sunrise.

Theoretically both the equivalents found might be taken to satisfy the requirements of the case, but there can be no doubt that the second, **Thursday**, the 31st May A.D. 1123, would be preferable because the *tithi* of the date ended on that day. This date therefore also would tend to shew, though it would not actually prove, that the king's reign commenced in A.D. 1118.

58.—In the Divyajñânêśvara temple at Kôvilâḍi.¹

1 Svasti śrī [11*] I(ti)ribuva[na]śakkaravattiga! śrī-Vikkirama-Śôladêvark=iyâṇḍu
llâva[d]u Magara-nâyayru [p]ô[rvva]-

2 pakshat[t]u trai(trâ)yô[da*]śiyum Śaṇi-kiḷamaiyum peṇṇa P[u]narbuda-nâḷ.

“In the 11th year (of the reign) of the emperor of the three worlds, the glorious **Vikrama-Chôladêva**,²—on the day of **Punarvasu**, which corresponded to a **Saturday** and to the thirteenth *tithi* of the first fortnight of the month of **Makara**.”

If the king's reign commenced on the 18th July A.D. 1108, this date would correspond to Friday, the 27th December A.D. 1118, which was the 3rd day of the month of **Makara**, and on which the 13th *tithi* of the bright half (of the month **Pausha**) ended 16 h. 30 m. after mean sunrise, and the *nakshatras* were **Mrigaśirsha** and **Ârdra**.

On the other hand, if the king's reign commenced between the 28th May and the 31st July A.D. 1118, the date will correspond to **Saturday**, the 5th January A.D. 1129, which was the 13th day of the month of **Makara**, and on which the 13th *tithi* of the bright half (of the month **Pausha**) ended 5 h. 49 m. after mean sunrise, and the *nakshatra* was **Punarvasu**, by the **Brahma-siddhânta** and according to Garga the whole day, and by the equal space system from 9 h. 12 m. after mean sunrise.

As this date then would be entirely incorrect if the king's reign had commenced in A.D. 1108, and is in every way correct on the assumption that the reign commenced in A.D. 1118, I take it to prove that the latter was really the case. And in my opinion the six dates Nos. 21, 22, 41, 42, 57 and 58, for which—in entire agreement with the original data—absolutely faultless equivalents have now been given, shew beyond a doubt that the reign of **Vikrama-Chôla** must have commenced between approximately the 1st June and the 31st July A.D. 1118.

* * * *

With the result now obtained, the equivalent previously given for the date No. 10 cannot, of course, be the proper equivalent of that date. A comparison of the dates No. 10 and No. 57, which are both from the same inscription, at once suggests to us that No. 10 is only three days later than No. 57. Both dates are of the first fortnight of the month of **Mithuna** of the 5th year of the king's reign; the week-day of No. 57 is **Thursday**, and that of No. 10 **Sunday**; and the *nakshatra* of No. 57 is **Maghâ** (10), while that of No. 10 is **Hasta** (18). If then the equivalent of No. 57 is **Thursday**, the 31st May A.D. 1123, the equivalent of No. 10 can only be **Sunday**, the 3rd June A.D. 1123. This day was the 9th day of the month of **Mithuna**, and on it the *nakshatra* was **Hasta**, by the **Brahma-siddhânta** for 22 h. 59 m., and by the equal space system and according to Garga from 1 h. 58 m., after mean sunrise; but the *tithi* which ended on the same day, 10 h. 12 m. after mean sunrise, was the 8th, not the 7th *tithi*, of the bright half.

¹ No. 276 of the Government Epigraphist's collection for 1901.

² It is impossible to say *a priori* whether the son of Kulêttunga I. is meant.

Considering the complete agreement of the six dates previously treated of, I have no doubt whatever that Sunday, the 3rd June A.D. 1123, is really the day intended by the date No. 10, and that the writer of this date, in recording the *tithi*, has erroneously written *saptamiyum*, instead of *ashṭamiyum*.

Since the date No. 10 is stated to have been the 340th day of the 5th year of the king's reign, the first day of that year would now have been the 29th June A.D. 1122, and the accession of Vikrama-Chôla must have taken place on (approximately) the 20th June A.D. 1118.¹

The result now arrived at receives an unexpected confirmation from a reconsideration of the date No. 43 (above, Vol. VI. p. 281). This date is of the seventeenth year (given in words of the king's reign, and of the Śaka year 1054 (given in figures only), and gives us for calculation Thursday, the third *tithi* of the bright half of Vaiśākha. When previously examining it, I found that for Śaka-Samvat 1054 current it would correspond to Thursday, the 2nd April A.D. 1131; and as I found it to be incorrect for what I then had to consider the 17th year of the king's reign, I felt no hesitation in accepting Thursday, the 2nd April A.D. 1131, as the true equivalent of the date, and in assuming that the regnal year had been quoted erroneously.

But now, with the 29th June A.D. 1118 as the date of the king's accession, a date in the month Vaiśākha of his seventeenth year will be expected to fall in A.D. 1135, and for this year the date regularly corresponds to Thursday, the 18th April A.D. 1135, when the third *tithi* of the bright half of Vaiśākha ended 9 h. 30 m. after mean sunrise. I now therefore assume that the date is really of the 17th year of Vikrama-Chôla's reign, and that the Śaka year 1054 has been erroneously quoted instead of 1057 (expired).

59.—In the Vaidyanātha temple at Tirumalavādi.²

This inscription is dated in the 15th year of the reign of "king Parakēsarivarman alias the emperor of the three worlds, the glorious Vikrama-Chôladēva." In the introduction it is stated that he made gifts to the temple at Chidambaram on the following date:—

24 =ppattām-āṇḍil [Ś]i[t]tirai-ttiṅga[1] Atta-
25 m perṇa Ādittavārattu=[t]tiru-vaḷar-madiyin trayōdasi-ppakkat[1u].

"In the tenth year, (in) the month of Śittirai, on a Sunday which corresponded to (the day of) Haste, (on) the thirteenth *tithi* of the fortnight of the auspicious waxing moon."

This date, of the month of Śittirai (or Mēsha) of the 10th year of the king's reign, would be expected to fall in A.D. 1128, and for that year it would actually correspond to Sunday, the 15th April A.D. 1128, which was the 23rd day of the month of Śittirai, and on which the 13th *tithi* of the bright half (of the month Vaiśākha) ended 1 h. 25 m. after mean sunrise. But the *nakṣatra* on this day was Chitrā, by the equal space system and according to Garga for 17 h. 44 m., and by the Brahma-siddhānta for 14 h. 27 m., after mean sunrise.— If the week-day of the

¹ The following statement will shew at a glance what mistakes the seven dates Nos. 10, 21, 22, 41, 42, 57 and 68 would necessarily contain, if the accession had taken place on either the 18th July 1108 or the 29th June A.D. 1113.

If it had taken place on the 18th July A.D. 1108,—
in No. 22, *Arḍra* would have been wrongly quoted for *Punarvasu*;
in No. 42, the 9th year would have been wrongly quoted instead of the 19th;
No. 58 would be entirely incorrect.

On the other hand, assuming it to have taken place on the 29th June A.D. 1118,—
in No. 10, *saptamiyum* is wrong for *ashṭamiyum*.

² No. 82 of the Government Epigraphist's collection for 1895; *South-Ind. Inscri.* Vol. III. No. 78.

³ The same date is quoted in the introduction of an inscription of the 11th year at Alāṅgudi (No. 165 of 1904

date were Saturday, the date would correspond to Saturday, the 14th April A.D. 1128, when the 13th *tithi* of the bright half commenced 2 h. 33 m., and the *nakshatra* was Hasta, by the equal space system and according to Garga for 17 h. 44 m., and by the Brahma-siddhanta for 14 h. 27 m., after mean sunrise.—The earliest year of Vikrama-Chôla's reign, in which the date, as recorded, is quite correct, would be the 13th, for which the date would correspond to Sunday, the 12th April A.D. 1131, with the *nakshatra* Hasta.

D.—KULOTTUNGA-CHOLA III.

60.—In the Sômanâthêśvara temple at Sômaṅgalam.¹

1 Tribhuvanachchakravarttigal Maduraiyum=[Ī]lamnū=gonḍ=aruḷiṇa
śrī-Kulōttuṅga-Śōḷadēvaṅku yāṇḍu lāṇḍadu Magara-nāyarṛu pū[r]vva-pakshattu
Viyāḷa-kkiḷamaiyum Pū[śa]mum prathamaiyum=āṇḍav=āṇḍu.

"In the 14th year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chôḷadēva who was pleased to take Madurai and Īlam,—on a day which was Thursday, (the day of) Pushya, and the first *tithi* of the first fortnight of the month of Makara."

The wording of this date is intrinsically wrong, because during the month of Makara the moon can never be anywhere near the *nakshatra* Pushya on the first *tithi* of the first fortnight. The probability is that the first fortnight has been erroneously quoted instead of the second, and for the second fortnight the date is correct.

A date of the month of Makara of the 14th year of the king's reign will be expected to fall in December A.D. 1191 or in January A.D. 1192, and in my opinion this date actually corresponds to Thursday, the 2nd January A.D. 1192, which was the 8th day of the month of Makara, and on which the first *tithi* of the dark half (of the month Pausha) ended 10 h. 12 m., and the *nakshatra* was Pushya, by the equal space system and according to Garga for 3 h. 56 m., and by the Brahma-siddhanta for 1 h. 58 m., after mean sunrise.

* * * * *

For convenience of reference I give below a list of all the dates of Chôla kings examined in Vols. IV.—VII., with the exception only of the date of the 40th year of Parāntaka I., No. 55, for which, as possible equivalents, I have given above Saturday, the 24th July A.D. 919, and Saturday, the 25th July A.D. 946. Under the name of each king, I state approximately the time when he must have commenced to reign.

A.—Rājarāja I. Rājakēsarivarman.²

(Between the 25th June and the 25th July A.D. 985.)³

- No. 1 (Vol. IV. p. 66).—Year 7: the 26th September A.D. 991.
- No. 25 (Vol. V. p. 48).—Year 15: Tuesday, the 29th August A.D. 999.
- No. 27 (Vol. V. p. 197).—Year 15: Wednesday, the 15th May A.D. 1000.⁴
- No. 2 (Vol. IV. p. 67).—Śaka 929 (current). This date is incorrect.
- No. 3 (Vol. IV. p. 68).—Year 28, Śaka 934. The date would correspond to the 23rd December A.D. 1012, but contains no details for verification.

¹ No. 138 of the Government Epigraphist's collection for 1901.

² Or Kēsarivarman.

³ See Vol. VI. p. 20.

⁴ In the original date the week-day is wrongly given as Thursday, instead of Wednesday.

B.—Rājendra-Chōla I. Parakēsarivarman.

(Between the 26th November A.D. 1011 and the 7th July A.D. 1032.)

- No. 32 (Vol. VI. p. 20).—Year 9, Śaka 943 (current) : Thursday, the 7th July A.D. 1020.
 No. 4 (Vol. IV. p. 68).—Śaka 943 (current) : Wednesday, the 1st March A.D. 1021.
 No. 5 (Vol. IV. p. 69).—Year 31 (for 21),¹ Śaka 954 : Monday, the 2nd October A.D. 1032.
 No. 33 (Vol. VI. p. 21).—Year 22, Śaka 955 : Sunday, the 25th November A.D. 1033.
 No. 34 (Vol. VI. p. 21).—Year 26, Śaka 959. This date is incorrect.

C.—Rājādhirāja Rājakēsarivarman.

(Between the 15th March and the 3rd December A.D. 1015.)

- No. 15 (Vol. IV. p. 218).—Year [3]2 (for 22) : Thursday, the 22nd November A.D. 1019.
 No. 12 (Vol. IV. p. 216).—Year 26 : Wednesday, the 14th March A.D. 1044.
 No. 13 (Vol. IV. p. 217).—Year 27 : Wednesday, the 13th February A.D. 1045.
 No. 14 (Vol. IV. p. 217).—Year 29 : Wednesday, the 3rd December A.D. 1046.²
 No. 11 (Vol. IV. p. 216).—Year 30, Śaka 970 (current). The date does not admit of verification.
 No. 35 (Vol. VI. p. 22).—Year 35, Śaka 975 : probably Sunday, the 23rd May A.D. 1023.³

D.—Rājendradēva Parakēsarivarman.⁴

(The 28th May A.D. 1052.)

- No. 38 (Vol. VI. p. 24).—The 82nd day of year 4 : Thursday, the 17th August A.D. 1055.
 No. 36 (Vol. VI. p. 23).—Year 6, Śaka 979 : Monday, the 27th October A.D. 1057.
 No. 37 (Vol. VI. p. 23).—Year 12 (for 11 ?), Śaka 984. The date does not admit of verification.

E.—Kulōttuṅga-Chōla I. Rājakēsarivarman.(Between the 14th March and the 8th October A.D. 1070.)⁵

- No. 56 (Vol. VII. p. 1).—Year 4 : Thursday, the 7th November A.D. 1073.
 No. 39 (Vol. VI. p. 278).—Year 7, Śaka 998 : Friday, the 10th February A.D. 1077.⁶
 No. 6 (Vol. IV. p. 70).—Year 37, Śaka 1030 (for 1028 ?). The date does not admit of verification.
 No. 9 (Vol. IV. p. 72).—Śaka 1035 : Sunday, the 22nd February A.D. 1114.
 No. 7 (Vol. IV. p. 70).—Year 44 : Friday, the 13th March A.D. 1114.
 No. 8 (Vol. IV. p. 71).—Year 45 : Thursday, the 8th October A.D. 1114.

¹ See Vol. VI. p. 22.In the original date the second *tithi* (*dvitigaum*) is wrongly quoted instead of the third (*tritigaum*).² In the original date the 13th *tithi* has probably been wrongly quoted instead of the third. Assuming the above to be the true equivalent of the date, Rājādhirāja's reign would have commenced after (approximately) the 23rd May A.D. 1018.³ In No. 37 surnamed Rājakēsarivarman.⁴ If the dates 5 and 6 given by Dr. Hultzsch above, Vol. VI. p. 221, from No. 389 and No. 386 of 1898 can be trusted—and I see no reason to suspect them—the king's reign must have commenced on approximately the 9th June A.D. 1070. The first day of his 37th year would have been the 9th June A.D. 1106, and the 289th day of that year the 24th March A.D. 1107, which was the day of the Mēsha-(Vishuva)-sankrānti and Chaitra-radi 13 of Śaka 1029 expired.⁵ In the original date the month Māgha is wrongly quoted instead of Phālguna.

- No. 40 (Vol. VI. p. 279).—Year 45, Śaka 1036: Wednesday, the 9th December A.D. 1114.¹
 No. 26 (Vol. V. p. 48).—Year 48: Monday, the 7th January A.D. 1118.
 Nos. 20 and 28 (Vol. IV. p. 262, and Vol. V. p. 198).—Year 48: Friday, the 25th January A.D. 1118.²

F.—Vikrama-Chôla Parakêsarivarman.

(The 29th June A.D. 1118.)

- No. 21 (Vol. IV. p. 263, and Vol. VII. p. 3).—Year 4: Monday, the 1st May A.D. 1122.
 No. 22 (Vol. IV. p. 264, and Vol. VII. p. 3).—Year 5: Monday, the 31st July A.D. 1122.
 No. 57 (Vol. VII. p. 3).—Year 5: Thursday, the 31st May A.D. 1123.
 No. 10 (Vol. IV. p. 73, and Vol. VII. p. 4).—The 340th day of year 5: Sunday, the 3rd June A.D. 1123.³
 No. 42 (Vol. VI. p. 280).—Year 9, Śaka 1049: the 27th May A.D. 1127.
 No. 59 (Vol. VII. p. 5).—Year 10: Sunday, the 15th April, or Saturday, the 14th April, A.D. 1128.⁴
 No. 58 (Vol. VII. p. 4).—Year 11: Saturday, the 5th January A.D. 1129.
 No. 41 (Vol. VI. p. 279, and Vol. VII. p. 3).—Year 16: Monday, the 16th April A.D. 1134.
 No. 43 (Vol. VI. p. 281, and Vol. VII. p. 5).—Year 17, Śaka 1054 (for 1057): Thursday, the 18th April A.D. 1135.

G.—Kulôttunga-Chôla III. Parakêsarivarman.

(Between the 8th June and the 8th July A.D. 1178.)

- No. 23 (Vol. IV. p. 264).—Year 8: Monday, the 8th July A.D. 1185.
 No. 19 (Vol. IV. p. 220).—Year 12: Monday, the 4th December A.D. 1189.
 No. 60 (Vol. VII. p. 6).—Year 14: Thursday, the 2nd January A.D. 1192.⁵
 No. 24 (Vol. IV. p. 265).—Year 16: Saturday, the 4th June A.D. 1194.⁶
 No. 17 (Vol. IV. p. 219).—Year 19: Tuesday, the 12th November A.D. 1196.
 No. 16 (Vol. IV. p. 219).—Year 19 (for 20), Śaka 1119: Friday, the 21st November A.D. 1197.⁷
 No. 31 (Vol. V. p. 199).—Year 20. This date is quite incorrect.
 No. 44 (Vol. VI. p. 281).—Year 27: Thursday, the 5th May A.D. 1205.
 No. 29 (Vol. V. p. 198).—Year 29: Wednesday, the 7th March A.D. 1207.
 No. 18 (Vol. IV. p. 220).—Year 34: Monday, the 19th September A.D. 1211.
 No. 30 (Vol. V. p. 199).—Year 37: Sunday, the 7th June A.D. 1215.

¹ The original date contains the expression *utîradyana-nyattîpda-nimittamuna*, the exact import of which here and elsewhere is doubtful.

² In the original date No. 28 the 12th *tîthi* is wrongly quoted instead of the second which is correctly given in No. 20.

³ In the original date the 7th *tîthi* (*saptamiyum*) is wrongly quoted instead of the 8th (*ashtamiyum*).

⁴ In the original date either the *nakshatra* or the week-day is quoted incorrectly.

⁵ In the original date the first fortnight is wrongly quoted instead of the second.

⁶ In the original date the 4th *tîthi* is wrongly quoted instead of the 14th.

⁷ In the original date the 15th solar day is wrongly quoted instead of the 25th.

H.—Rājarāja III. Rājakēsarivarma.¹(Between the 17th March and the 13th August A.D. 1218.)²

- No. 45 (Vol. VI. p. 281).—Year opposite to 16 : Saturday, the 25th September A.D. 1232.
 No. 46 (Vol. VI. p. 282).—Year 17 : Tuesday, the 18th January A.D. 1233.
 No. 47 (Vol. VI. p. 282).—Year 18 : Tuesday, the 23rd August A.D. 1233.
 No. 48 (Vol. VI. p. 282).—Year 18 : Wednesday, the 7th December A.D. 1233.
 No. 49 (Vol. VI. p. 283).—Year 18 : Monday, the 2nd January A.D. 1234.
 No. 50 (Vol. VI. p. 283).—Year 19 : probably Sunday, the 13th August A.D. 1234.³
 No. 51 (Vol. VI. p. 284).—Year 22 : Tuesday, the 16th March A.D. 1238.⁴
 No. 52 (Vol. VI. p. 284).—Year opposite to 22 : Monday, the 28th February A.D. 1239.
 No. 53 (Vol. VI. p. 284).—Year opposite to 22 : Wednesday, the 2nd March A.D. 1239.
 No. 54 (Vol. VI. p. 285).—Year opposite to 22 : Friday, the 4th March A.D. 1239.⁴

To the above I may add that, between A.D. 1054 and 1069, the date of the fifth year (of the reign) of Virarājendra Rājakēsarivarma, which occurs in *South-Ind. Inscr.* Vol. III. No. 30, is correct only for Monday, the 10th September A.D. 1067,⁵ and that therefore, if the date does fall within the sixteen years stated and has been correctly recorded, Virarājendra Rājakēsarivarma must have commenced to reign between (approximately) the 11th September A.D. 1062 and the 10th September A.D. 1063.

POSTSCRIPT.

Date of the Chellār plates of Kulōttunga-Chōḍa II.

In the text of these plates, published by Dr. Fleet with a photo-lithograph in *Ind. Ant.* Vol. XIV. p. 56 ff., the date, in lines 49-51, is given thus:—

Śāk-ābdānām pramāṇē rasa-viśikha-viyach-chaindra-saṁkhyān prayātē . . . s-Ārdra-rkshē pūrvva-ma(pa)kshē vishuvati su-tithā(tha)u—

i.e. "when the measure of the Śaka years had advanced to the number of the flavours (6), the arrows (5), the sky (0), and the moon (1),"—i.e. in Śaka-Saṁvat 1056— . . . "at the equinox combined with the Ārdra nakshatra, in the bright half, on an excellent tithi."

In *Ind. Ant.* Vol. XX. p. 191, Dr. Fleet has shown that this date would be incorrect for Śaka-Saṁvat 1056 current and expired, as well as for Śaka-Saṁvat 1057 expired; and he has communicated a suggestion of Mr. Sh. B. Dikshit's, in accordance with which the date would correspond to the 24th March A.D. 1132, in Śaka-Saṁvat 1055 current. But really the date would be incorrect even for Śaka-Saṁvat 1055 current, because in this year also the equinox was not combined with the Ārdra nakshatra.

In the twenty Śaka years from 1047 to 1066 the date is correct only for Śaka-Saṁvat 1065 expired. In this year the Mēsha-vishuva-saṁkrānti took place 16 h. 37 m. after mean sunrise

¹ This surname occurs only in the date No. 45.

² The latest date of this Rājarāja, known to me, is from the month of Karkātaka of his 26th year which was current after the Śaka year 1166; see *South-Ind. Inscr.* Vol. I. No. 64. This date would shew that Rājarāja's reign could not have commenced after the last day of the month of Karkātaka in A.D. 1216, i.e. not later than the 27th July A.D. 1216.

³ In the original date either the nakshatra Uttirāṭṭādi (Uttara-Bhādrapadā) has been wrongly quoted instead of Uttirām (Uttara-Phalgunī), or the first fortnight instead of the second.

⁴ In the original date the 4th tithi has been wrongly quoted instead of the 14th.

⁵ The day was the 15th day of the month of Kanyā, and on it the 14th tithi of the dark half (of the month Bhādrapadā) ended 9 h. 21 m. after mean sunrise; the nakshatra was Uttara-Phalgunī, by the Brahma-siddhānta for 21 h. 40 m. after mean sunrise, according to Garga the whole day, and by the equal space system from 0 h. 39 m. after mean sunrise.

of the 24th March A.D. 1143, and on this day the 7th *tithi* of the bright half of Chaitra commenced 8 h. 9 m., and the *nakshatra* by the equal space system was Ārdrā for 23 h. 48 m., after mean sunrise; *i.e.* the equinox took place while the moon was in the *nakshatra* Ārdrā, during the 7th *tithi* of the bright half. This result, moreover, shows that the *tithi* on the day now given by me was really, in agreement with the term *su-tithi* of the original text, an excellent *tithi*; for, a seventh *tithi* of the bright half, on which — as is the case in the present instance — a Saṁkrānti takes place, is called *Mahājayā*, and for making donations is superior even to an eclipse.¹

For these reasons I have no doubt whatever that the 24th March A.D. 1143 is the proper equivalent of the date, and that the Śaka year intended is 1065, *not* 1056. The writer of the date has wrongly written *rasa-viśikha-*, instead of *viśikha-rasa-*.

No. 2.—DATES OF PANDYA KINGS.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

(Continued from Vol. VI. page 315.)

I herewith publish thirteen more Pāṇḍya dates, the European equivalents of which may be given with certainty. Eight of these dates, in addition to regnal years, also give the Śaka years in which the dates fell, and the three latest dates, Nos. 41-43, also quote the corresponding Jovian years, according to the southern luni-solar system. I have still a number of other dates — of apparently twelve different Pāṇḍya kings — the publication of which may be deferred to the time when more dates of the same kings have been discovered.³

A.—VIRA-PANDYA.

31.—In the Kailāsapati temple at Śrivaikunṭham.³

2 śrī-Vi(vi)ra-Pāṇḍiyadē[va]ṛkku yā-
3 ṇḍu lṣvaṇ Kā[r*]tt[i]gai-mā[da*]ttu 13 tiyad[i]yum apara-pakshattu
saptam[i]yum Viyāḷa-kkiḷamaiyum perṇa Magattu nāḷ.

“In the 15th year (of the reign) of the glorious Vira-Pāṇḍyadēva, — on the day of Maghā, which corresponded to a Thursday, and to the seventh *tithi* of the second fortnight, and to the 13th solar day of the month of Kārttigai.”

Between A.D. 1200 and 1500 the only year for which this date would be correct, is 1267. In this year the Vṛścika-saṁkrānti took place 13 h. 33 m. after mean sunrise of Friday, the 28th October. The 13th day of the month of Vṛścika (or Kārttigai) therefore was Thursday, the 10th November A.D. 1267; and on this day the 7th *tithi* of the dark half (of the month Kārttika) ended 8 h. 9 m., and the *nakshatra* was Maghā, by the equal space system for 19 h. 42 m., by the Brahma-siddhānta for 5 h. 16 m., and according to Garga for 7 h. 53 m., after mean sunrise.

¹ Compare *Ind. Ant.* Vol. XXVI. p. 178.

² The date No. 82, here published, has been sent to me by Dr. Hultzsch quite recently. It proves the correctness of the equivalent which I had previously ascertained for the date No. 31, but which for want of confirmation I did not wish to publish with my first series of Pāṇḍya dates.

³ No. 174 of the Government Epigraphist's collection for 1895.

32.—In the Akshēśvara temple at Achecharapākkam.¹

- 1 Svasti śrī [||*] Tribhuvana[nach[cha]kra[va]ttiga[|] śr[ī]-Vi[ra]-Pāṇḍi[ya]dēvaṅku
[y]āṇḍu 7[va]du Kaṛkaḍaga-nāyaṅgu apa[ra]-pakshattu N[ā]-
2 yaṅgu-k[i]lamai[yu]m saptamiyum peṇṇa Aśvati-nā[|].

“In the 7th year (of the reign) of the emperor of the three worlds, the glorious Vira-Pāṇḍyadēva,— on the day of Aśvini, which corresponded to a Sunday and to the seventh *tithi* of the second fortnight of the month of Karkaṭaka.”

If the equivalent found for the date No. 31, which is of the 15th year of the king's reign, is the true equivalent of that date, this date No. 32, which is of the 7th year of the same reign, will in the first instance be expected to fall in A.D. 1259. The date actually corresponds to Sunday, the 13th July A.D. 1259, which was the 17th day of the month of Karkaṭaka, and on which the 7th *tithi* of the dark half (of the month Āshāḍha) ended 11 h. 3 m., and the *nakshatra* was Aśvini for 19 h. 3 m., after mean sunrise.

The two dates Nos. 31 and 32 together shew that the reign of Vira-Pāṇḍya commenced between (approximately) the 11th November A.D. 1252 and the 13th July A.D. 1253.

B.—MARAVARMAN PARAKRAMA-PANDYA.

33.—In the Rishabhēśvara temple at Śeṅgama.²

- 1 Svasti śrīh [||*] Śakā[bda][m*] 1262ṇ mēl kō Mārapaṇmar T[i]ru(ri)bu-
[va*]ṇasakravattigaḷ śrī-Parākrama-Pāṇḍiyadēvaṅku yāṇḍu 6[vadu] Vṛi-
chika-nāyaṅgu pūrvva-pakshattu dvādaśiyum Budan-ki[|]amaiyum peṇṇa*]
2 Uttarattādi-n[ā][|*].

“After the Śaka year 1262 (*had passed*), in the 6th year (of the reign) of king Māravarman (*alias*) the emperor of the three worlds, the glorious Parākrama-Pāṇḍyadēva, — on the day of Uttara-Bhadrapadā, which corresponded to a Wednesday and to the twelfth *tithi* of the first fortnight of the month of Vṛiśchika.”

For Śaka-Samvat 1262 expired this date regularly corresponds to Wednesday, the 1st November A.D. 1340, which was the 5th day of the month of Vṛiśchika, and on which the 12th *tithi* of the bright half (of the month Kārtika) ended 22 h. 56 m., and the *nakshatra* was Uttara-Bhadrapadā for 1 h. 19 m., after mean sunrise.

34.—In the Kailāsanātha temple at Mannārguḍi.³

- 1 Svast[i] śr[ī] [||*] Kō [M]ārapaṇmar Tr[i]bhū[va]nachakra[vatti]gaḷ [śrī]-
Parākrama-Pā[ṇ]ḍiyadēvaṅku yā[ṇḍu] 8vadu] Dhanu-[n]āyaṅgu apara-
pakshattu navamiyu[m] V[e]ḷli-kk[i]lam[ai]yum peṇ[ra]
2 Attattu nāḷ.

“In the [8th] year (of the reign) of king Māravarman (*alias*) the emperor of the three worlds, the glorious Parākrama-Pāṇḍyadēva,— on the day of Hasta, which corresponded to a Friday and to the ninth *tithi* of the second fortnight of the month of Dhanu.”

If this date were one of the 8th year of the king's reign, it ought, in accordance with the result obtained under No. 33, to fall in Śaka-Samvat 1263 or 1264 expired; but for either of these years it would be incorrect. The date, in my opinion, is really one of the 18th (*not* the 8th)

¹ No. 243 of the Government Epigraphist's collection for 1901.

² No. 113 of the Government Epigraphist's collection for 1900.

³ No. 100 of the Government Epigraphist's collection for 1897.

year of the king's reign and corresponds—for Śaka-Samvat 1274 expired—to Friday, the 30th November A.D. 1352, which was the 4th day of the month of Dhanus, and on which the 9th *tithi* of the dark half (of the month Mārgaśīrsha) commenced 0 h. 17 m., and the *nakshatra* was **Hasta**, by the Brahma-siddhānta from 0 h. 39 m., and by the equal space system and according to Garga from 2 h. 38 m., after mean sunrise.

The two dates Nos. 33 and 34 would shew that the reign of Māvarman Parākrama-Pāṇḍya commenced between (approximately) the 1st December A.D. 1334 and the 1st November A.D. 1335.

C.—JATAVARMAN PARAKRAMA-PANDYA.

35.—In the Chōlēśvara temple at Chōlapuram near Nagercoil.¹

- 1 ॐ Svasti śrī [||*] Śakābdam 1293ṇ mēl
 3 śr[ī-k]ō=Chchaḍaipanmar=āṇa Tribhuvana-
 4 chchakravartigaḷ śrī-Parākrama-Pāṇḍiyadēvar iyaṇḍu aṇḍa-
 5 vadiṇ edir pattāvadu Makara-ñāyigṛu pūrvva-pakshattu tṛiti(tī)jai-
 6 yum Vell[i]-kki[la]m[aiyum] peṇṇa Śadaiyattiṇ nāl.

“After the Śaka year 1293 (*had passed*), in the tenth (*year*) opposite to the fifth year (*of the reign*) of the glorious king Jaṭavarman *alias* the emperor of the three worlds, the glorious Parākrama-Pāṇḍyadēva,—on the day of Śatabhishaj, which corresponded to a Friday and to the third *tithi* of the first fortnight of the month of **Makara**.”

For Śaka-Samvat 1293 expired this date regularly corresponds to Friday, the 9th January A.D. 1372, which was the 14th day of the month of **Makara**, and on which the third *tithi* of the bright half (of the month Māgha) ended 19 h. 59 m., and the *nakshatra* was Śatabhishaj, by the equal space system for 20 h. 21 m., according to Garga for 11 h. 50 m., and by the Brahma-siddhānta for 9 h. 12 m., after mean sunrise.

Being of the 10th opposite to the 5th, *i.e.* of the 15th year of the king's reign, the date would shew that the reign of Jaṭavarman Parākrama-Pāṇḍya commenced between (approximately) the 10th January A.D. 1357 and the 9th January A.D. 1358.

D.—JATILAVARMAN PARAKRAMA-PANDYA (ARIKESARIDEVA).

36.—In the Kuttalanātha temple at Kuttālam.²

- 1 Śakābdam 1377 mēl [ś]ellāniṇṇa
 Parākkira[ma*]-Pāṇḍyadēvaṅku yāṇḍu 3lvadiṇ edir y[i]rapdāvadū
 Mi(mi)ṇa-jūāyagṛu irubatteṭṭān=diyadiyum pūrvva-pakshat[t]u shashayam³ Tīngat-
 [k]iḷamaiya(yu)m [pe]ṇṇa Mṛigaś[ir]shattu n[āl].

“In the second (*year*) opposite to the 31st year (*of the reign*) of Parākrama-Pāṇḍyadēva, which was current after the Śaka year 1377 (*had passed*),—on the day of Mṛigaśīrsha, which corresponded to a Monday, and to the sixth *tithi* of the first fortnight, and to the twenty-eighth solar day of the month of **Mina**.”

In solar Śaka-Samvat 1377 *current* the Mina-samkrānti took place 1 h. 30 m. after mean sunrise of Tuesday, the 25th February A.D. 1455, which was the first day of the month of **Mina**. The 28th day of the month of **Mina** therefore was Monday, the 24th March A.D. 1455; and on this day the 6th *tithi* of the bright half (of the month Chaitra of luni-solar Śaka-Samvat 1377 *expired*) ended 15 h. 44 m., and the *nakshatra* was Mṛigaśīrsha, by the equal

¹ No. 30 of the Government Epigraphist's collection for 1896.

No. 203 of the Government Epigraphist's collection for 1895.

³ Read *shashṭhiyam*.

space system and according to Garga for 10 h. 30 m., and by the Brahma-siddhānta for 9 h. 12 m., after mean sunrise.

37.—In the Viśvanātha temple at Tenkāśi.¹

- 1 Svasti śrī [||*] Kō Jaṭilavarmanmar=āṇa Tribhuvanaścha(cha)kravarttiḡa| śrī-Parākrama-Pāṇḍyadēvaṅku yāṇḍu muppattonṇāvadiṇ edirāvadu Ka[r]kkataka-ñāyayru irubattoṇṇān=diyadiyum pūrvva-pakshattu chcha(cha)turdasiyum Tiṅgaṭ-kiḷamaiyum peṇṇa Uttirāḍattu nāl.

"(In the year) opposite to the thirty-first year (of the reign) of king Jaṭilavarman alias the emperor of the three worlds, the glorious Parākrama-Pāṇḍyadēva,—on the day of Uttarāśāḍhā, which corresponded to a Monday, and to the fourteenth *tithi* of the first fortnight, and to the twenty-first solar day of the month of Karkāṭaka."

Judging by the preceding date, this date would be expected to fall in about A.D. 1454; in my opinion, it corresponds to the 19th July A.D. 1453. In A.D. 1453 the Karkāṭa-samkrānti took place 19 h. 36 m. after mean sunrise of the 28th June. The 21st day of the month of Karkāṭaka therefore was the 19th July; and on this day the 14th *tithi* of the bright half (of the month Śrāvaṇa) ended 14 h. 14 m., and the *nakṣatra* was Uttarāśāḍhā, by the equal space system and according to Garga for 18 h. 24 m., and by the Brahma-siddhānta for 11 h. 50 m., after mean sunrise. But the day found was a Thursday, not a Monday.—Since in the whole of the 15th century A.D. there is not a single year for which the date, as recorded by the writer, would be correct, I take Thursday, the 19th July A.D. 1453, to be its proper equivalent, and have no doubt that the writer has quoted the week-day incorrectly.

38.—In the Kuttālanātha temple at Kuttālam.²

- 1 Svasti śrī [||*] Kō [Ś]eḷilavaṇmar=ā[na] Tribhuvana[cha]kravatt[i]ḡa| śrī-Parākk[i]rama-Pāṇḍi[yad]ēvaṅku yāṇḍu muppattonṇ[ā]vadiṇ edir nā[l]ā[va]du Mi(mi)ṇa-ñāyayru iru[badān=diya]di[yu]m [apa]ra-[pa]kshattu pañchamiy[u]m Budaṇ-kiḷamaiyum peṇṇa Anisha[tī=n]āl.

"In the fourth (year) opposite to the thirty-first year (of the reign) of king Jaṭilavarman alias the emperor of the three worlds, the glorious Parākrama-Pāṇḍyadēva,—on the day of Anurāḍhā, which corresponded to a Wednesday, and to the fifth *tithi* of the second fortnight, and to the twentieth solar day of the month of Mīna."

Judging by the preceding dates, this date would be expected to fall in about A.D. 1457; it actually corresponds to Wednesday, the 16th March A.D. 1457. In A.D. 1457 the Mīna-samkrānti took place 13 h. 55 m. after mean sunrise of Thursday, the 24th February. The 20th day of the month of Mīna therefore was Wednesday, the 16th March; and on this day the 5th *tithi* of the dark half (of the month Phālguna) ended 10 h. 25 m., and the *nakṣatra* was Anurāḍhā, by the equal space system and according to Garga for 4 h. 36 m., and by the Brahma-siddhānta for 0 h. 39 m., after mean sunrise.

39.—In the Viśvanātha temple at Tenkāśi.³

- 1 Sakābdam āyirattu-munṇūru-eṇbattu-onṇi mēṅ=chellāniṅṇa
Ar[i]keśar[i]dēvar=āṇa Parākkirama-Pāṇḍiyadēvaṅku yāṇḍu 31[vaḍu] edir
Svadu Miduṇa-ñāyayru irubattumu(mū)-

¹ No. 195 of the Government Epigraphist's collection for 1895.

² No. 204 of the Government Epigraphist's collection for 1895.

³ No. 199 of the Government Epigraphist's collection for 1895.

2 nṛān=diyadiyum pūruva-pakshattu=tde(tta)śamiyumyum¹ Budan-kiḷamaiyum perṛa
Śōdi-nāḷ.

"In the 8th (year) opposite to the 31st year (of the reign) of Arikēsaridēva *alias* Parākrama-Pāṇḍyadēva, which was current after the Śaka year one thousand three hundred and eighty-one (*had passed*),—on the day of Svāti, which corresponded to a Wednesday, and to the tenth *tithi* of the first fortnight, and to the twenty-third solar day of the month of Mithuna."

The three dates Nos. 36-38 shew that the reign of Jaṭilavarman Parākrama-Pāṇḍya commenced between (approximately) the 25th March and the 19th July A.D. 1422. A date of the month of Mithuna of the 8th year opposite to the 31st year, *i.e.* of the 39th year, of the same reign should therefore fall in either A.D. 1460 or 1461. Now assuming this date No. 39 to be really one of the 39th regnal year, its proper equivalent could only be Wednesday, the 17th June A.D. 1461. On this day the 10th *tithi* of the bright half (of the month Āshāḍha) ended 17 h. 51 m., and the *nakshatra* was Svāti, by the equal space system for 19 h. 42 m., by the Brahma-siddhānta for 3 h. 17 m., and according to Garga for 7 h. 13 m., after mean sunrise. But the 17th June A.D. 1461 was the 21st (not the 23rd) day of the month of Mithuna,² and fell in Śaka-Saṁvat 1383 (not 1381) expired.

No better result would be obtained if we were to assume the writer to have quoted the Śaka year correctly and the regnal year incorrectly. Śaka-Saṁvat 1381 *expired* would yield no satisfactory result at all. For Śaka-Saṁvat 1381 *current* the date might be said to correspond to Wednesday, the 21st June A.D. 1458, on which day the 10th *tithi* of the bright half (of the month Āshāḍha) ended 15 h. 35 m., and the *nakshatra* was Svāti, by the equal space system for 10 h. 30 m., after mean sunrise. But the 21st June A.D. 1458 was the 24th (not the 23rd) day of the month of Mithuna³ (and would fall in the 36th or 37th, not the 39th year of the king's reign).

The date therefore is certainly incorrect; but I have hardly any doubt that its incorrectness is caused by the writer's interchanging the last figures of the numbers of the Śaka year and of the solar day (*i.e.* by his giving us erroneously 1381 instead of 1383, and 23 instead of 21), and that the day intended is Wednesday, the 17th June A.D. 1461. And accepting this result as correct, it would follow that the king's reign commenced between (approximately) the 18th June and the 19th July A.D. 1422.

E.—JATILAVARMAN PARAKRAMA-PANDYA (KULASEKHARA).

40.—In the Viśvanātha temple at Tenkāśi.⁴

- 1 Śubham=astu [||*] Śakābdam 14217 mēl śellāniṅga [||*] svasti āri [||*] Kō
Jaṭilavarmanmar=āna Tribhuvanachchakravattigaḷ Kā[r*]ttagai-nāḷ piṇandu
Parākki[ra*]ma-Pāṇḍiyadēvar
- 2 āṇa Kulasēgaradēvar nam yāṇḍu irubadāvadu Virichchiga-nāyaru padinaṇḍiāna
diyadiyum pūrvava-pakshattu dvādaśiyum Bṛihaspati-vāramum perṛa
- 3 Rēba(va)ti-nāḷ.

"In the twentieth year (of the reign) of king Jaṭilavarman *alias* the emperor of the three worlds, Parākrama-Pāṇḍyadēva *alias* Kulasēkharadēva who was born on the day of Kṛittikā, which (year) was current after the Śaka year 1421 (*had passed*),—on the day of Rēvati, which corresponded to a Thursday, and to the twelfth *tithi* of the first fortnight, and to the fifteenth solar day of the month of Vṛiśchika."

¹ Cancel the second *yum*.

² In A.D. 1461 the Mithuna-saṁkrānti took place 6 h. 41 m. after mean sunrise of Thursday, the 26th May.

³ In A.D. 1458 the same Saṁkrānti took place 12 h. 4 m. after mean sunrise of Sunday, the 26th May.

⁴ No. 197 of the Government Epigraphist's collection for 1895.

⁵ Read *pāraṇa*.

In Śaka-Saṃvat 1421 expired the Vṛiśchika-saṃkrānti took place 13 h. 53 m. after mean sunrise of Wednesday, the 30th October A.D. 1499. The 15th day of the month of Vṛiśchika therefore was **Thursday, the 14th November A.D. 1499**, and on this day the 12th *tithi* of the bright half (of the month Mārgaśīrsha) ended 16 h. 13 m. after mean sunrise. On the day found the *nakshatra* by our Tables ceased to be Rêvatî exactly at mean sunrise, but it may be reasonably assumed that by other Tables the moon continued in Rêvatî for some short time after mean sunrise.

Being of the 20th year of the king's reign, the date would shew that the reign of **Jaṭilavarman Parākrama-Pāṇḍya Kulaśēkhara commenced between (approximately) the 15th November A.D. 1479 and the 14th November A.D. 1480.**

F.—JATILAVARMAN SRIVALLABHA.

41.—In the Viśvanātha temple at Tenkāśi.¹

2 Śakābdam āyirattu-nānūṛṇu-aṇbattu-aṇbadil mēṛ-chellānīṇṛa
 4 kō Jaṭilavarmmar-āna Tribhuvanachchakrava[r]tti Kōṇērmaikonḍ[ā]ṇ
 5 Perumāḷ Śrīvallabhadēva[ṛ]ku yāṇḍu mu(mū)ṇṛāvaḍu [Ē]vilambi-va[r]sham
 Vṛiśchika-[ravi iruḇa]t[tu]-aṇbadā[n]=diyadiyum [a]para-pakshattu [ē]kā[da]siyu-
 6 m Budha-vāramum peṛṛa Śōdi-nāḷ.

“In the [H]ēvilambin year, the third year (*of the reign*) of king Jaṭilavarman *alias* the emperor of the three worlds, Kōṇērmaikonḍāṇ Perumāḷ Śrīvallabhadēva, which (*year*) was current after the Śaka year one thousand four hundred and fifty-nine (*had passed*),—on the day of Svāti, which corresponded to a **Wednesday**, and to the eleventh *tithi* of the second fortnight, and to the twenty-ninth solar day of (*the month in which*) the sun (*was*) in Vṛiśchika.”

The Jovian year Hēvilambin (Hēmalamba) by the southern luni-solar system corresponds to Śaka-Saṃvat 1459 expired. In this year the Vṛiśchika-saṃkrānti took place on Tuesday, the 30th October A.D. 1537, by the Ārya-siddhānta 9 h. 48 m., and by the Sūrya-siddhānta 12 h. 30 m., after mean sunrise. By the Sūrya-siddhānta therefore—and by the Ārya-siddhānta also in case the Malabar rule was followed²—the month of Vṛiśchika commenced on the 31st October, and the 29th day of that month was **Wednesday, the 28th November A.D. 1537**. On this day the 11th *tithi* of the dark half (of the month Mārgaśīrsha) ended 9 h. 34 m. after mean sunrise, and the *nakshatra* was Svāti, by the equal space system during the whole day, by the Brahma-siddhānta for 9 h. 12 m., and according to Garga for 13 h. 8 m., after mean sunrise.

Being of the third year of the king's reign, the date would shew that the reign of **Jaṭilavarman Śrīvallabha commenced between (approximately) the 29th November A.D. 1534 and the 28th November A.D. 1535.**

G.—MARAVARMAN SUNDARA-PANDYA.

42.—In the Kailāsapati temple at Gaṅgaikonḍāṇ.³

1 Svasti śrī [H*] Kō Māra[vaṇ]mar-āṇa Tribhuvanachśa(cha)kravat[t]i
 Kōṇērmaikonḍā[ṇ] śrī-Śundara-Pāṇḍiyadēva[ṛ]ku yāṇḍu 2 āvaḍu edir
 22 āvaḍukkp Śakābda[m*] 1477ṇ mēḷ sellān[i]ṇṛa Irākshasa-varusham
 Āṇi-mādam⁴ 3 tēdi⁴ pū[rvva]-pakshattu
 2 duvādesiyum [Manda]-vāramum peṛṛa Śōdi-nāḷ.

¹ No. 200 of the Government Epigraphist's collection for 1895.

² See Sewell and Dikshit's *Indian Calendar*, p. 12.

³ No. 171 of the Government Epigraphist's collection for 1895.

⁴ The two words *mādam* and *tēdi* are expressed by their modern abbreviations.

"In the Rākshasa year which was current after the Śaka year 1477 (*had passed*), (*and which corresponded*) to the 22nd (*year*) opposite to the 2nd year (*of the reign*) of king Māravarman *alias* the emperor of the three worlds, Kōṇērmaikoṇḍāṇ, the glorious Sundara-Pāṇḍyadēva,— on the day of Svāti, which corresponded to a Saturday, and to the twelfth *tithi* of the first fortnight, and to the 3rd solar day of the month of Āṇi."

The Jovian year Rākshasa by the southern luni-solar system corresponds to Śaka-Samvat 1477 expired. In this year the Mithuna-saṁkrānti took place 14 h. 16 m. after mean sunrise of Wednesday, the 29th May A.D. 1555, and the third day of the month of Mithuna (or Āṇi) therefore was Saturday, the 1st June A.D. 1555. This day was entirely occupied by the 12th *tithi* of the bright half (of the month Jyāishṭha), and on it the *nakshatra* by the equal space system was Svāti for 11 h. 10 m. after mean sunrise.

Being of the 22nd opposite to the 2nd, i.e. of the 24th year of the king's reign, the date would shew that the reign of this Māravarman Sundara-Pāṇḍya commenced between (approximately) the 2nd June A.D. 1531 and the 1st June A.D. 1532.

H.—JATILAVARMAN SRIVALLABHA (ATIVIRARAMA).

43.—In the Kulasēkharamuḍaiyār temple at Tenkāśi.¹

- 2 Śakā[bda]m 1489 l mēl sellāṁṇṇa [i*] svasti śrī [i*] Kō
Jaṭilava[r]mmar=āna Tribhuvanachehakra[r]tt[i] Kōṇērmai[k]o[ṇ]ḍāṇ
Śrī-[P]erumā[i]
3 Alagaṇ-Perumāḷ Ativirarāmaṇ Śrīva[l*]labha[d]ēvaṅku yāṇḍu aṇ[j]āvaḍu
Pirabaya-varuṣham² Āvaṇ[i]-mādam² 22 tēdi² apara-[pa]kshastu(tta)
4 tiṇḍigaṇṇum Śukk[i]ṇa-vāramum Keṇḍa-[yō]gamum Vanik-karaṇamum perṇa
Uttirattādi-nāḷ.

"In the Prabhava year (*corresponding to*) the fifth year (*of the reign*) of king Jaṭilavarman *alias* the emperor of the three worlds, Kōṇērmaikoṇḍāṇ Śrī-Perumāḷ Alagaṇ-Perumāḷ Ativirarāma Śrīvallabhadēva, which (*year*) was current after the Śaka year 1489 (*had passed*),— on the day of Uttara-Bhādrapadā, which corresponded to the Vanik-karaṇa and to the Gaṇḍa-yōga and to a Friday, and to the third *tithi* of the second fortnight, and to the 22nd solar day of the month of Āvaṇi."

The Jovian year Prabhava by the southern luni-solar system corresponds to Śaka-Samvat 1489 expired. In this year the Simha-saṁkrānti took place 18 h. 35 m. after mean sunrise of Thursday, the 31st July A.D. 1567, and the 22nd day of the month of Simha (or Āvaṇi) therefore was Friday, the 22nd August A.D. 1567. On this day the third *tithi* of the dark half (of the month Bhādrapada) ended 20 h. 28 m., the *karaṇa* Vanij ended 8 h. 43 m., the *nakshatra* was Uttara-Bhādrapadā for 1 h. 19 m., and the *yōga* was Gaṇḍa for 11 h. 37 m., after mean sunrise.

Being of the 5th year of the king's reign, the date would shew that the reign of Jaṭilavarman Ativirarāma Śrīvallabha commenced between (approximately) the 23rd August A.D. 1562 and the 22nd August A.D. 1563.

For convenience of reference I subjoin a list of the above dates, with the approximate commencement of the reign of each king, put in brackets after his name.

¹ No. 202 of the Government Epigraphist's collection for 1895.

² The three words *varuṣham*, *mādam* and *tēdi* are expressed by their modern abbreviations.

A.—Vira-Pāṇḍya (November 11, A.D. 1252—July 13, A.D. 1253).

No. 32. 7th year : July 13, A.D. 1259.

No. 31. 15th year : November 10, A.D. 1267.

B.—Māraṇḍavarman Parākrama-Pāṇḍya (December 1, A.D. 1334—November 1, A.D. 1335).

No. 33. 6th year (Śaka 1262) : November 1, A.D. 1340.

No. 34. 8th [for 18th] year : November 30, A.D. 1352.

C.—Jaṭṭavarman Parākrama-Pāṇḍya (January 10, A.D. 1357—January 9, A.D. 1358).

No. 35. Year 10 opp. to 5 (*i.e.* 15th year ; Śaka 1293) : January 9, A.D. 1372.

D.—Jaṭṭavarman Parākrama-Pāṇḍya Arikēsarideva (June 18—July 19, A.D. 1422).

No. 37. [Year] opp. to 31 (*i.e.* 32nd year) : July 19, A.D. 1453.

No. 36. Year 2 opp. to 31 (*i.e.* 33rd year ; Śaka 1377) : March 24, A.D. 1455.

No. 38. Year 4 opp. to 31 (*i.e.* 35th year) : March 16, A.D. 1457.

No. 39. Year 8 opp. to 31 (*i.e.* 39th year ; Śaka 1381 [for 1383]) : June 17, A.D. 1461.

E.—Jaṭṭavarman Parākrama-Pāṇḍya Kulaśēkhara (November 15, A.D. 1479—November 14, A.D. 1480).

No. 40. 20th year (Śaka 1421) : November 14, A.D. 1499.

F.—Jaṭṭavarman Śrīvallabha (November 29, A.D. 1534—November 28, A.D. 1535).

No. 41. 3rd year (Śaka 1459) : November 28, A.D. 1537.

G.—Māraṇḍavarman Sundara-Pāṇḍya (June 2, A.D. 1531—June 1, A.D. 1532).

No. 42. Year 22 opp. to 2 (*i.e.* 24th year ; Śaka 1477) : June 1, A.D. 1555.

H.—Jaṭṭavarman Śrīvallabha Ativirarāma (August 23, A.D. 1562—August 22, A.D. 1563).

No. 43. 5th year (Śaka 1489) : August 22, A.D. 1567.

NO. 3.—AMARAVATI INSCRIPTION OF KRISHNARAYA OF VIJAYANAGARA ; SAKA-SAMVAT 1437.

By H. LÜDERS, PH.D. ; GÖTTINGEN.

This inscription,¹ which I edit from inked estampages supplied by Dr. Hultsch, is engraved on a slab in the *Saṁnyāsīn's* room in the **Amarēśvara** temple at **Amarāvati** in the Kistna district.

It contains 53 lines of writing. The average size of the letters is $\frac{5}{8}$ ". The alphabet is Telugu of the type described in Vol. VI. p. 108 f. *Ka* shows here everywhere the advanced form. *La* appears twice (ll. 10 and 14) in the older form of the Bīṭraguṇṭa and Vānapalli plates, but in l. 49 it shows a form which comes nearer to that of the Maṅgalagiri inscription. The *ottu* appears in *ḍha* (l. 35) ; in the case of *dha* and *bha* it occurs only in a few cases, and it is never

¹ No. 266 of the Government Epigraphist's collection for the year 1897.

found in *kha* and *tha*. As first letter of a group, *r* is represented by the full sign in *ryô* in l. 15 and *rvô* in l. 46. In all other cases the secondary sign has been used. The language is Sanskrit, and, with the exception of the introductory phrase *śubham=astu* in l. 1 and the concluding words *śrī śrī śrī* in l. 53, the whole text is in verse. As regards orthography, it may be noticed that a consonant is doubled after *r* in *dévair=mmathyamānān* (l. 7), *kurevan* (l. 22), *sārththā* (l. 24), *-auddryyas* (l. 43), *arththi-sārththā* (l. 48), *kirtti-dharmman* (l. 50), after *anusvāra* in *tumgga* (l. 1), *Vinikomḍḍam* (l. 32), *Bellakomḍḍam* (l. 32), *-āmttād* (l. 48), and as first letter of a group in *jāta-ppratishṭhān* (l. 28) and *Amarēsa-pprasādatah* (l. 52). The groups *tth* and *ddh* are written *thth* and *dhdh*; compare, in addition to the cases cited above, *tadh-dhāma* (l. 4) and *samādhdhā* (l. 49).

The inscription is one of king *Krishnarāya* of *Vijayanagara*. The greater portion of it consists of verses already known to us from other records.¹ New are only the verses 7, 9, 10 and 12. Verse 7 states that "from him (*i.e.* king *Narasa*) was born by *Nāgamāmbā* king *Krishnarāya*, who causes pleasure to the world, as the moon, who causes the fragrant of the water-lilies, was born from the milk-ocean." *Krishnarāya*'s mother is generally called *Nāgalā*. However, the variant *Nāgāmbikā* is found also in the prose portion of the *Hampe* and *Sankalāpura* inscriptions.²

Of greater interest is verse 9, which praises *Krishnarāya* as him "who, having taken by a forcible attack *Śivanasamudra*, *Udayādri*, *Vinikonda* and *Bellakonda*, and having captured alive on the battle-field *Virabhadra*, the son of the *Gajapati* king, took *Kondaviḍu*." This account, although rather meagre, is of considerable importance as being the first epigraphical record of *Krishnarāya*'s warlike exploits up to the conquest of *Kondaviḍu*. The enumeration of the events seems to follow the chronological order. The taking of *Śivanasamudra*, at any rate, appears to have been the first military success in *Krishnarāya*'s career. The ancient city of *Śivanasamudra* is situated on an island between the two great falls of the *Kāvēri*, 9 miles north-east of the modern *Kollégāl* in the *Coimbatore* district. It belonged at that time to the *Ummatūr* chiefs, who regarded *Somēśvarasvāmin*, whose magnificent temple may still be seen at *Śivanasamudra*, as their family god.³ The *Ummatūr* chiefs were subject to the kings of *Vijayanagara*. The then lord of *Ummatūr* must have revolted against his sovereign; for, quite in accordance with the inscription, a native chronicle relates that, after having first settled the *Drāviḍa* country about *Conjeeveram*, *Krishnarāya* crushed a refractory *Rāja* in the *Maisūr* country, the *Gaṅga Rāja* of *Ummatūr*. In the war against the latter *Krishnarāya* captured the strong fort of *Śivanasamudra* and the city of *Śrīraṅgapattana*, after which all *Maisūr* submitted to him.⁴ We can even determine, with great probability, the cause which led to this war, by combining the facts ascertained hitherto with the statements of a Portuguese author. In his *Commentaries of the Great Afonso Dalboquerque*⁵ the son of the great conqueror gives us an abstract of a letter written by a certain *Luiz*, a *Franciscan* friar, who, after the disaster at *Calicut* in January 1510, was sent by *Albuquerque* to the court of *Vijayanagara* with the view of securing *Krishnarāya*'s assistance against the *Zamorin*. The letter was delivered by the

¹ See e.g. *Kuppēdūr* plates of *Krishnarāya*, *J. Bo. Br. R.A.S.* Vol. XII. p. 351 ff.; *Hampe* inscription of the same, *Ep. Ind.* Vol. I. p. 361 ff.; *Ūpamāñjēri* plates of *Achyutarāya*, *ibid.* Vol. III. p. 147 ff., etc. Verse 5 of the present inscription is formed by combining the first halves of two *ślokas* of those inscriptions (vv. 6 and 9 of the *Hampe* inscription, vv. 7 and 8 of the *Ūpamāñjēri* plates).

² *Ep. Ind.* Vol. I. p. 365, and Vol. IV. p. 267.

³ *Ep. Carn.* Vol. IV. p. 60 of the text; compare for the *Ummatūr* chiefs Mr. Rice's account, *ibid.* Introduction, p. 27.

⁴ R. Sewell, *Sketch of the Dynasties of Southern India*, p. 109. Mr. Sewell quotes as his authorities Mr. Foulkes in the *Salem District Manual*, p. 45, and the summary of a manuscript in the *Madras Journal*, Vol. XIV. (I.), p. 39. I regret that these two books are not accessible to me at present.

⁵ Translated by Walter de Gray Birch (*Hakluyt* edit.), Vol. III. p. 35.

ambassadors whom Krishnarāya sent to Goa immediately after having received the news of the recapture of that place by the Portuguese in November 1510. In this letter Fr. Luiz informed Albuquerque "that the king of Narsinga was getting himself ready with five thousand men on foot and two thousand on horse, for an expedition against one of his vassals who had risen up in rebellion and seized the city of Pergunda, (the rebel) declaring that to himself belonged the kingdom itself by right; and that directly he had taken the rebel the king would proceed with all this force of men to his places situated on the edge of the sea." There can be little doubt, I think, that the rebel spoken of in the letter is the Rāja of Ummatūr. Pergunda has already been correctly identified by Mr. Sewell¹ with Penakonda in the Anantapur district, situated about half-way between Vijayanagara and Šivanasamudra, and the war would thus appear to have arisen from a dispute about this hill-fort. This view is further strengthened by an inscription at Hōṇakanahalli in the Gundlupēte tāluka,² where Chikkarāja-Oḍeyar, the lord of Ummatūr, is given the *biruda Penugonḍa-chakrēśvara*. As this inscription is dated in Śaka-Saṃvat 1426, the Krōḍhana *sāmvatsara*, during the reign of Narasa, it would seem that the Rājas of Ummatūr had taken possession of Penakonda already under Krishnarāya's predecessor, and that it was not until Krishnarāya's accession to the throne that their claims were seriously disputed.

The taking of the forts of Udayādri, Vinikonda, Bellakonda and Koṇḍaviḍu formed part of Krishnarāya's campaign on the eastern coast against the Gajapati of Orissa. Fernão Nunes³ tells us that Krishnarāya had a special desire of acquiring Udayagiri, because king Narsymga (Narasimha) in his testament had enjoined on his successors the necessity of taking the fortresses of Rracholl (Raichūr), Medegulla (Mudkal), and Odigair (Udayagiri).⁴ He therefore collected 34,000 foot-soldiers and 800 elephants and arrived with this army at Digary (Udayagiri), which, although its garrison numbered only 10,000 foot-soldiers and 400 horse, was nevertheless a very strong place on account of its natural position. The king laid siege to it for a year and a half, cutting roads through the surrounding hills in order to gain access to the towers of the fortress, and finally took it by force of arms. On this occasion an aunt of the king of Orissa fell into his hands.

The capture of Vinikonda, the modern Viṇṇukonda, and of Bellakonda, generally called Bellamkonda, is not mentioned by Nunes, probably because these places were only of secondary importance. He proceeds at once to the account of the siege of Koṇḍaviḍu, which I have discussed above, Vol. VI. p. 109 ff. According to inscriptions at Maṅgalagiri, Kāzā and Koṇḍaviḍu the fortress surrendered on Saturday, the *Harivāsara* of the bright half of the month Āshāḍha in Śaka-Saṃvat 1437, which, for Śaka-Saṃvat 1437 expired, corresponds to Saturday, the 23rd June A.D. 1515.

There remains the statement that the king took alive on the battle-field Virabhadra, the son of the Gajapati. This fact is mentioned by Nunes as well as by Domingos Paes. The latter has only the short notice that, in the war against the king of Orissa, Krishnarāya took captive his enemy's son and kept him for a long time in the city of Bisnaga (Vijayanagara), where he died.⁵ Nunes' account is more detailed.⁶ He tells us that, after the capture of Koṇḍaviḍu, Krishnarāya continued his march northward until he arrived at Comdepallyr (Koṇḍapalle). After a siege of three months he took it; among the prisoners he made was a wife of the king of Orissa, and one of his sons who was a prince, and seven principal captains of the kingdom, all of whom he sent to Bisnaga (Vijayanagara). When Krishnarāya himself had returned to Bisnaga, he summoned

¹ *A Forgotten Empire (Vijayanagar)*, p. 126. Mr. Sewell was also the first to draw attention to the importance of this letter for the history of the first years of Krishnarāya's reign.

² *Ep. Carn.* Vol. IV. p. 77 of the text.

³ *Chronica dos Reis de Bisnaga*, p. 19 f.; Sewell, *A Forgotten Empire*, p. 316 f.

⁴ *Ibid.* p. 13; by Sewell, *loc. cit.* p. 308, their names are given as Rachol, Odegany, and Conadolgi.

⁵ *Ibid.* p. 89; Sewell, *loc. cit.* p. 247.

⁶ *Ibid.* p. 21 f.; Sewell, *loc. cit.* p. 318 ff.

the son of the king of Orissa, who was renowned as being a good swordsman, to show his skill. The prince consented, but seeing that the antagonist whom the king had chosen for him was a man of low birth, he felt greatly offended and, unable to bear such an insult, he killed himself. The news of the death of this prince induced the king of Orissa to open fresh negotiations with Krishnarāya, which in the end led to a conclusion of peace.

Nunes generally shows himself so well informed that there is no reason to doubt that this story also is substantially correct. The only discrepancy between the chronicle and the inscription is with respect to the date when the prince was taken captive. Whereas the Portuguese author asserts that it took place more than three months after the capture of Konḍaviḍu, it would follow from the inscription that it was before that event. This is implied not only by the words of the text, which admit of no other interpretation, but also by the date of the inscription in verse 10, which states that 'in the Śaka year marked by the Munis (7), the towns (3), the oceans (4), and the moon (1), (i.e. Śaka-Samvat 1437), in the year Yuvan, on the twelfth day in the month Āshāḍha, (the king) duly performed the gift called *tulāpārusha* and gave away many incomparable *agrahāras* in the presence of the god Śūlapāṇi, who is renowned in the world as Amarēśa, on the bank of the Krishnavatī, which destroys darkness.' This date, although it is incomplete and cannot be verified, is without doubt identical with the date given above as that of the capture of Konḍaviḍu, the *Harivatsara* mentioned there being only another term for the twelfth day of the bright half of the month Āshāḍha.¹ Whether the chronicle or the inscription is to be trusted in this case, I do not venture to decide at present. It is quite possible that the text of the inscription was composed and engraved some months after the event which it is intended to commemorate, and that the author inadvertently referred to things which had happened in the meantime. But it is equally possible that Nunes has made a slight mistake, and that Virabhadra was taken captive on an earlier occasion.

The inscription concludes with a verse (12) invoking the blessing of Amarēśa on Krishnarāya. The Amarēśa mentioned here and in verse 10 is, of course, the god of the temple where the inscription is found.

TEXT.²

- 1 शुभमस्तु ॥ नम[स्तु]ग[शि]रधुंवि-
- 2 चंद्रचामरचारवे । चैलोक्य-
- 3 नगरारंभमूलस्तंभाय शं-
- 4 भवे ॥ [१*] कल्याणयास्तु तध्वाम³ प्रत्यू-
- 5 हतिमिरापहं । यज्ञजीप्य[ग]जीह्व-
- 6 तं हरिणापि [च] पूज्यते ।[। २*] अस्ति क्षीरम-
- 7 [य]द्वैर्मथ्यमानान्महांबुधेः । नवनी-
- 8 तमिवोद्भूत[मप]नीततमो महः ।[। ३*] तत्⁴
- 9 वंशि देवकीजानिर्दिदीपे तिम्रभूपतिः [।]
- 10 यशस्वी तुर्वेदेषु यदोः क्ष-
- 11 ण [इवा]न्वये ।[। ४*] ततो[भू]हुक्कमाजा-

¹ See above, Vol. VI. p. 111, note 4.

² From inked estampages supplied to me by Dr. Hultzsch.

³ Read तध्वाम.

⁴ Read तदंशे.

- 12 निरीश्वरक्षितिपालकः । सर-
 13 सादुदभूतस्मान्नरसावनिपा-
 14 लकः । [५*] चेरं चीळं च पांड्यं तमपि
 15 च मधुरावल्लभं मानभूषं वीर्या-
 16 द[ग्रं] तुरुष्कं गजपतिनृपतिं चा-
 17 पि जित्वा तदन्यान् । आगंगातीरलंका-
 18 प्रथमचरमभूत्तटांतं नि-
 19 तांतं ।¹ ख्यातः क्षीणोपतीनां सजमि-
 20 व शिर[सां] शा[सनं] यो व्यतानीत् ॥ [६*] त-
 21 तोभून्नागमांबायां कृष्णराय-
 22 महीपतिः । कुर्वन् कुवलयामोदं
 23 क्षीराब्धेरिव चंद्रमाः । [७*] महत्तामर्थि-
 24 सार्थ्या² श्रियमिह सुचिरं भुंजता-
 25 मित्यवेत्य प्रायः प्रत्यूहहेतोस्त-
 26 पनरधगतेरालयां³ देवतानां । त[त्त]-
 27 द्विजैत्रवृत्त्यापि⁴ च बिरुदपदैरंकि-
 28 तांस्तत्र त[त्र] स्तंभान्⁵ जातप्त्र-
 29 तिष्ठान् व्यतनुत भुवि यो भूभृ-
 30 दभ्रं कषाग्रान् ॥ [८*] अपि शिवनसमु-
 31 द्रं यो बलाच्चोदयाद्रिं तद-
 32 पि च विनिकीडुं वेल्लकीडुं च
 33 धाव्या [१*] गजपतिनृपसूनुं वी[र]-
 34 भद्रं गृहीत्वा समरभुवि सजीवं
 35 चाग्रहीत् कीडवीडुं ॥ [९*] आपादे-
 36 द्दे युवाख्ये मुनिपुरजलधीं⁶-
 37 किते यः शक्राब्दे विख्यातस्यामरेश⁶
 38 स्वयमिति भुवने सन्निधौ शूल-
 39 पाणेः । तीरे श्रीकृष्णवेण्या हत-
 40 तमसि तुलापूरुषाख्यं च दा-
 41 नं द्वादश्यां सा[धु] कृत्वा व्य[तर]-

¹ This sign of punctuation is superfluous.

² Read सार्थ्याः.

³ Read पनरधगतेरालयान्.

⁴ Read °वृत्त्यापि; between त्या and पि an original न has been effaced

⁵ Read संभान्नाल°.

⁶ Read °शः.

- 42 दनुपमानग्रहा[र]ाननेकान् ॥ [१०*]
 43 [स्तु]ल्यौदार्यस्सुधीभिस्स विजयन-
 44 गरे रत्नसिंघानस्यः¹ क्षापालान्
 45 कृष्णरायचित्तिपतिरधरीकृत्य
 46 नीत्या नृगादीन् ॥² आ पूर्वाद्रे-
 47 रधास्तत्तिधरकटकादा [च]
 48 हेमाचलात्तादा सेतोरश्चिंसार्थ³
 49 त्रियमिह बह्वीकृत्य कीर्त्यास्मि⁴ [॥ ११*]
 50 अस्य श्रीकृष्णरायस्य कीर्त्तिधम्मौ
 51 [स]होह्वौ । आकल्यं तिष्ठतां लो-
 52 [के]षमरेशप्रसादतः । [॥ १२*]
 53 श्री श्री श्री [॥*]

No. 4.— THREE MEMORIAL STONES.

By E. HULTSCH, PH.D.

I.— BANGAVADI STONE OF NARASIMHAVIKRAMAVARMAN.

The stone which bears this inscription (No. 103 of 1899) was discovered by Mr. H. Krishna Sastri, B.A. It is set up near the Śiva temple at Baṅgavādi in the Muḷubāgal tāluka of the Kōlār district of the Mysore State and bears the representation of a warrior riding on a horse at full gallop.

The alphabet is archaic Tamiḻ and resembles that of the published inscriptions of the same king.⁵ The only Grantha letter which occurs is *da* of *Daḍiya*⁶ (l. 2). The language is Tamiḻ. An archaic form is *nāḷgāvadu* (l. 2) for *nāṅgāvadu*. Instead of *kāṅga* and *Daḍiyargaḷ* we find the vulgar forms *kāṅga* (l. 5) and *Daḍiyāṅgaḷ* (l. 2 f.). *Mayindīramikkiruma* (l. 3) is a Prakṛit corruption of *Mahēndravikrama*. The word *tonru* (l. 4) is a variant of *toru*, 'cattle.'⁷

The inscription is dated in the 24th year of the reign of the (Gaṅga-Pallava) king Vijaya-Narasimhavikramavarman.⁸ It records the death of a hero, who was in the service of Skanda, the *adhīrāja* of the Bāṇas,⁹ and who fell in recovering cattle which had been seized by three persons. These were the Daḍiya,—evidently the chief of Daḍigavādi,¹⁰—an unnamed Bāṇa chief, and a certain Mahēndravikrama. The usual imprecation at the end of the inscription is only partially preserved.

¹ Read °सिंहासनस्यः.

² Read °दीन् ।

³ Read रदास°.

⁴ Read °रत्नसिंहास्यः.

⁵ Read कीर्त्या समिद्धे.

⁶ Above, Vol. IV. No. 22, A. and No. 52.

⁷ See above, Vol. IV. p. 179, note 2, and Vol. VI. p. 168.

⁸ In two Kūṭi-Muttugūr inscriptions (see note 6 above) the name of this king appears in the shorter form Vijaya-Narasimhavarman.

⁹ On the title *Bāḍḍhirāja* see above, Vol. V. p. 50 and note 14.

¹⁰ See Dr. Fleet's remarks in *Ind. Ant.* Vol. XXX. p. 109 f. and above, Vol. VI. p. 256, note 3.

There is another *virakkal* lying near the same temple (No. 102 of 1899), which records, in the Kanarese language, that a hero met with his death when Bānarasa together with the *Mahārāja Mahāvali-Bānarasa* attacked *Noḷamba*, *Rāchamalla*, *Mayindaḍi* and *Daḍiga*, and that the *Kaṅgavaḍiyan* (i.e. probably the Gaṅga king *Rāchamalla*) assigned land for setting up this stone¹ in memory of the hero. Here Bānamahārāja, Bānarasa, Mayindaḍi and Daḍiga correspond to Bāpādhirāja, Bānarāja, Mahēndravikrama and Daḍi of the subjoined inscription. If *Rāchamalla* could be identified with one of the three Gaṅga kings named *Rāchamalla* or *Rājamalla*,² this would fix the time of king *Vijaya-Narasimhavikrama-varman* to whose reign the subjoined inscription belongs.

TEXT.³

- 1 K[ō] Viśaiya-Naraśiṅgavikkirama[pa]ruma[rk=i*]-
- 2 yā[n]ḍu irubattu-nāl[g]āvaḍu Daḍiyaṅga-
- 3 [u][m*] Vānarāśarum Mayindiramikkiramarum eṛ[i]-
- 4 nda tonṇu Kanda-Vāṇ[ā]diaraśar sēvagar Ś[e]-
- 5 ḷigar eṇind[u] paṭṭār=adu Kaṇṇāḍagaruṇ=gān[ga] [i*]
- 6 idaṛk=āḷi[ppu] pāda-
- 7 ga

TRANSLATION.

In the twenty-fourth year (of the reign) of king *Vijaya-Narasimhavikramavarman*, Śeḷigar, the servant of *Skanda-Bāpādhirāja*, fell, having seized (back) the cattle that had been seized by *Daḍi*, *Bānarāja* and *Mahēndravikrama*. Let the *Kaṇṇāḍagas* (i.e. the Kanarese people) look after⁴ this (stone)! [Those who] injure it [shall incur the five great] sins.

II.—HANUMANTAPURAM STONE OF VIJAYA-ISVARAVARMAN.

The stone which bears the two subjoined records (Nos. 16 and 17 of 1900) was discovered by Mr. G. Venkoba Rao. It is set up in a field at *Hanumantapuram* near *Pennagaram* in the *Dharmapuri tāluka* of the *Salem district*. Unlike other *virakkals*, the stone bears no sculptures of any kind.

The alphabet is *Vaṭṭeḷuttu*. The letters *k*, *ṭ* and *ṇ* resemble those of the *Madras Museum plates* of *Jatīlavarman*,⁵ while *y* is more nearly allied to the *y* of the *Cochin* and *Tirunelli plates*.⁶ In two cases (*ḍa* of *paḍa* in l. 3 f. and *ṭi* of *Kāṭṭirai* in l. 4 of A.) the *Tamiḷ* form of *ṭ* or *ḍ* seems to be used. The *ḍu* of *iyḍṇḍu* (l. 2 of A.) is reversed. In *ḍai* (l. 3 of A. and l. 4 of B.) the vowel *ai* is drawn through the consonant *ḍ*. The *ā* of *ṭā* in *paṭṭāṇ* (l. 4 of A. and l. 4 of B.) and the *ā* of *ḥā* in *Kāṭṭirai* (l. 4 of A.) go downwards instead of upwards. The language is *Tamiḷ*. The *ḷ* of *paḍiṇḷḷāvaḍaṇ* (l. 2 of A. and B.) is doubled, and the *saṁdhi* is not observed in *Kaṇaiṭṭu* (l. 3 of A.). The locative affix *kaṇ*, which has been changed into *kaṭ* before the following *k*, occurs in both inscriptions (l. 3 of A. and l. 2 of B.).

The two inscriptions are dated in the 17th year of the reign of king *Vijaya-īśvaravarman*, who, to judge from the prefix *vijaya*, seems to have been one of the *Gaṅga-Pallavas*, and record the death of two heroes in the service of *Kāṭṭirai*. This title means 'the king of the forest' and is synonymous with *Kāḍavaṇ*, 'the forester,' which according to Mr. V. Kanakasabhai

¹ This seems to be the meaning of the words *kal-nḍu kottādu*, which occur also on the *Doḍḍahunḍi stone*; see above, Vol. VI. p. 43, note 1.

² See Dr. Fleet's Table, above, Vol. VI. p. 69. ³ From an inked estampage.

⁴ The infinitive *kāṅga* is used in a similar manner in l. 105 of the *Kaśāktūḍi plates*; *South-Ind. Inscr.* Vol. II. p. 351.

⁵ *Ind. Ant.* Vol. XXII. p. 57 ff.

⁶ Above, Vol. III. No. 11, and *Ind. Ant.* Vol. XX. p. 285 ff.

Pillai was a title of the **Pallavas**.¹ The correctness of this view is proved by the *Periyapurāṇam*, in which, as Mr. Venkayya informs me, 'the king of the Kāḍavas' and 'the Pallava' are used as synonyms. The Kāḍava king whom the Hoysala king Narasimha II. claims to have defeated² was probably one of the Pallava chiefs of Nolambavāḍi. It thus appears that a descendant of the Pallava dynasty was tributary to the Gaṅga-Pallava king Vijaya-Īśvaravarman. Pūḍūr, the native village of the first of the two heroes (A. l. 5), is now a hamlet of Pennagaram.³

TEXT.⁴

A.— On the left of the stone.

- 1 Kô Viśaiya-īchchuvaparuma-
- 2 [r]k-iyāṇḍu padinēllāvada-
- 3 ṇkaṭ=Kaṇaiūr⁵ māṇṇ-udai pa-
- 4 ḍa=ttāṇ-aṇubattāṇ. Kāṭṭirai-
- 5 gaḷ sēvagaṇ Pūḍūr Śāttāṇ [||*]

B.— On the right of the stone.

- 1 Kô Viśaiya-īchchuvaparuma[rk-i*]-
- 2 yāṇḍu padinēllāvadaṇka[t*]-
- 3 Kāṭ[ṭirai]gaḷ sēyi[k]kav=araśar
- 4 māṇṇ-udai sēṇṇa tāṇ-aṇubattāṇ
- 5 K[ā]ḍaḍi Karakka[ṇ] [||*]

TRANSLATION OF A.

In the seventeenth year (*of the reign*) of king Vijaya-Īśvaravarman, when Kaṇaiyūr fell into the possession of the enemies,⁶ Śāttāṇ of Pūḍūr himself, the servant of Kāṭṭirai, was cut down.

TRANSLATION OF B.

In the seventeenth year (*of the reign*) of king Vijaya-Īśvaravarman, when Kāṭṭirai was victorious, Kāḍaḍi⁷ Karakkaṇ himself, who went among the enemies of the king, was cut down.

III.—HEBBINI STONE OF VIJAYA-ISVARAVARMAN.

The stone which bears this inscription (No. 101 of 1899) is lying near the Gôpālakrishṇa temple at Hebbini in the Mulubāgal tāluka of the Kōlār district. It bears the representation of a bearded warrior with helmet, sword, shield and sword-belt.

The alphabet is Vaṭṭeḷuttu, and the language Tamil. The inscription is dated in the 12th year of the same king as No. II. and records the death of a hero, who was killed by a Bāṇa chief named Kārōniri at Śiraiyūr.

¹ *Ind. Ant.* Vol. XXII, p. 143.

² Dr. Fleet's *Dyn. Kan. Distr.* p. 507.

³ See the *Postal Directory of the Madras Circle*, p. 1088.

⁴ From two inked stampages.

⁵ Read =Kaṇaiyūr.

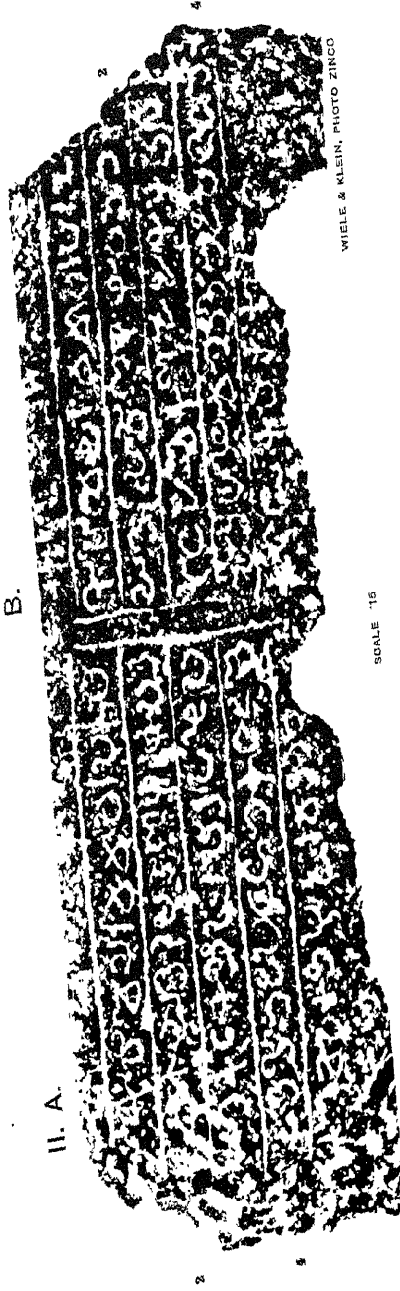
⁶ *Māṇṇ* seems to be used in the sense of *māṇṇḍr*, 'enemies.'

⁷ This portion of the name consists of *kāḍu*, 'forest,' and *aḍi*, 'His Majesty,' and is evidently a synonym of Kāṭṭirai or Kāḍavaṇ.

Three memorial stones.



B.



WIELE & KLEIN, PHOTO ZINCO

SCALE 1/16

E. HULTZSCH

TEXT.¹

- 1 Kô Visaiya-î[ch]chuvava-
 2 parumaṅki paṇṇira-
 3 ṇḍāvadu Kārōniri
 4 Vāṇarāśar=ṇḍō[īṅ]=
 5 ²Chiraiṇḍ[īṅ]ṇiya Vāṇa-
 6 rāśar=[ariya] paṭṭār=Ad[i]y[ā][r][*]

TRANSLATION.

In the twelfth (year of the reign) of king Vijaya-Īśvaravarman, when Kārōniri Bāṇarāja seized Śiraiyūr in battle, Aḍiyār fell, cut down by Bāṇarāja.³

No. 5.—A ROCK-INSRIPTION AT TANDALAM.

By E. HULTZSCH, Ph.D.

The existence of this inscription (No. 1 of 1892) was brought to my notice by Mr. E. Srinivasachari, Deputy Collector, Madras. It is engraved on a rock near the tank at Tanḍalam, a village in the Kārvēṭinagar Zamindārī, 4½ miles west by north of Arkōṇam Junction. With the exception of the two Grantha words *svasti śrī* in the beginning, the alphabet is Tamil, and resembles that of the Vēlūr rock-inscription of Kaṇṇarādēva.⁴

The inscription is dated in the 10th year of Śatti, the king of the Kāḍavas, i.e. Pallavas.⁵ It consists of two Tamil verses, each of which states that Pallavamahārāja built a sluice for the tank at Tanḍalam. The donor may have been either a relative of, or identical with, Śatti, who, as his title implies, claimed descent from the ancient Pallava dynasty. Pōḷiyūr-nāḍu, to which Tanḍalam belonged, was perhaps named after the present Pōḷūr, a village 3 miles north-north-west of Arkōṇam Junction.

The Veṅkaṭēśa-Perumāḷ temple on the Tirupati hill bears on the north wall of its first *prākāra* four Chōḷa inscriptions, which were copied from their (now lost) originals when the temple was rebuilt in the fortieth year of Vira-Nārasimhadēva-Yāḍavarāya. The second and third of these four copies (Nos. 62 and 63 of 1888-89) are dated in the 14th year of "Paratrama-hēndravarman" and "Paratravarman"—evidently misreadings of the copyist for Parakēśarivarman. These two inscriptions record gifts by Śāṃavai *alias* Kāḍavaṇ-Perundēvi, the daughter of Pallava-Perkaḍaiyār,⁶ (and) the queen of Śattiviḍaṅgaṇ *alias* Śrī-Kāḍapaṭṭigal.⁷ It is not improbable that this Pallava king Śattiviḍaṅgaṇ (i.e. Śakti-Viṭaṅka),⁸ who was a contemporary of the early Chōḷa king Parakēśarivarman,⁹ is the same person as the Pallava king Śatti (i.e. Śakti). In this case the subjoined inscription would belong roughly to the second half of the ninth century of the Christian era.

¹ From two inked estampages.

² Read *Chiraiyūr*.

³ Literally, 'while Bāṇarāja cut (him) down.'

⁴ Above, Vol. IV. No. 9.

⁵ See above, p. 23 f.

⁶ *Perkaḍai* seems to be a Tamil form of the Kanarēse *pergaḍe* and the Telugu *preggaḍa*, 'a minister.'

⁷ Compare Mr. Venkayya's paper in the *Madras Christian College Magazine* for August 1890. *Kāḍapaṭṭi* seems to be a mistake of the copyist for *Kāḍupaṭṭi*, which occurs in a Pallava inscription at Conjeeveram (*loc. cit.*) and in two Gaṅga-Pallava inscriptions (*South-Ind. Inscrip.* Vol. III. p. 92 f.). Compare also *Kāḍupaṭṭi* (above, Vol. V. p. 171 and note 1) and *Kāḍuvittēsvara* (*ibid.* p. 143).

⁸ Dantīśakti-Viṭaṅkī *alias* Lōkamahādēvi, a queen of the Chōḷa king Rājārāja I., built a shrine in the Paṭṭanaḍēsvara temple at Tiruvaiyāru; see my *Annual Report* for 1894-95, p. 4.

⁹ See above, Vol. V. p. 42 and note 7.

TEXT.¹

- 1 Svasti śrī [||*] ²Kāḍavar-daṇ=gōṇ Śatti [poṛ]-rōṭṭil=iṭṭa yāṇḍ=ōḍ=iyaḷ=i(1)r-
aindil=iḍavittā=ṇi(nī)-
2 ḍiya-sī(sī)r Pa[||*]lavamārāyaṇ paṣi ni(nī)kki Taṇḍalattu=kkaḷḷ-ivar
ni(nī)r-ēri-kkaḷḷum=aṇḍattu.
3 [||]ōr maḍippavaṇ [|| 1*] Pōḷi[yu(yū)]r-nāṭṭu=Ttaṇḍalatt=ēri-kka-
4 ḷiṅg=amaittāṇṇ=ōṇ-Ṭamiḷ-ppār-maṅgai-dāṇ
5 virumbum Pallavamārāyaṇ=ēḷiṭ-pu(pū)-maṅgai-da[ṇ]=
6 gōṇ purindu [|| 2*][ō-]

TRANSLATION.

Hail! Prosperity! (Verse 1.) In (*the year*) twice five (*i.e.* ten), which was engraved on palm-leaves,² (*from*) the year when (*the name of*) Śatti, the king of the Kāḍavas, was entered on a gold leaf,³— Pallavamārāyaṇ of enduring fame, who is respected by (*all*) the inhabitants of the world, having freed (*the villagers*) of hunger, caused to be built also a sluice, composed of stones, for the water-tank at Taṇḍalam.

(V. 2.) The lord of the beautiful goddess of the (*lotus*) flower (*i.e.* Lakshmi), Pallavamārāyaṇ, who is beloved by the excellent goddess of the Tamiḷ country, graciously constructed a sluice for the tank at Taṇḍalam in Pōḷiyūr-nāḍu.

No. 6.—CAMBAY PLATES OF GOVINDA IV.;

SAKA-SAMVAT 852.

By D. R. BHANDARKAR, M.A.; POONA.

The copper-plates, a transcript and translation of which are given below, were originally found at Cambay, called Khambāyat by the people. While a husbandman was tilling his field, his plough struck against a hard substance. On digging a portion of the ground near that spot, he discovered a wooden box, which was so rotten that with little effort he broke it to pieces. It contained a black dirty object, which, until it was cleaned, was not recognised to be these plates. From the husbandman the plates afterwards went into the possession of a Gujarātī living at Petlad, which is not very far from Cambay. The Gujarātī was very unwilling to part with the plates. I requested Professor Abaji Vishnu Kathavate to intercede in my favour. This he kindly did, and was soon successful in securing the plates for me.

The plates are three in number, each about 13½" long by 10½" broad. The edges of them are fashioned slightly thicker, so as to serve as rims for the protection of the writing. The inscription is engraved on the inner sides of the first and third plates, and on both sides of the second plate. Two small pieces have been broken off near the lower corners of the third plate, and a few letters are here and there damaged on account of verdigris. Still the inscription is on the whole well preserved and legible throughout. The plates are strung together by a circular ring, of about 4½" in diameter and of about ¾" in thickness, passing through holes on one side of each plate. The ring had not yet been cut when the plates were sent to Dr. Hultzsch. The ends

¹ From an inked estampage.² In this verse 'ḍ=ḍḍ=iya' rhymes with *nḍiya* and *Taṇḍa*° with 'm=aṇḍa°.³ *I.e.*, with which all documents issued at this time had to begin.⁴ This seems to refer to some custom observed at the coronation of a king; compare *South-Ind. Inscr.* Vol. III. p. 185 and note 2.

of the ring are soldered into a roughly square seal, which measures $2\frac{1}{4}$ " in height and breadth, and bears, in relief on a countersunk surface, as the principal figure, an image of **Garuḍa**, squatting and facing to the full front, with his prominent beak-nose and expanded wings, and holding a snake in each hand. On Garuḍa's proper right there is a representation of Gaṇapati in the upper corner, and lower down a *chaurī* and a lamp; and on his proper left, some goddess, seated on an animal, too indistinct to be recognised, and below her, a *svastika*.¹ Along the border of the seal are to be seen certain emblems, among which a dagger, a bow and an arrow, and a thunderbolt are recognisable. Beneath the central figure certain letters were doubtless engraved, but are now almost effaced.—The engraving is clear and well executed.—The characters agree fully with those of the other Rāshṭrakūṭa records of this period, viz. the 10th century. The average size of the letters is about $\frac{3}{8}$ ".—The language is Sanskrit throughout. Excepting the introductory *ōṃ svastī*, down to the beginning of line 38 the inscription is in verse; and the rest is in prose, excepting the five benedictive and imprecatory verses (ll. 61-66) and another verse, containing the name of the person who drew up the charter (l. 66 f.). All the verses of this grant, excepting three of the introductory, and two of the genealogical, verses, occur in the Sāṅglī charter of the same royal grantor, viz. the Rāshṭrakūṭa prince Gōvinda IV.—As regards orthography, it is sufficient to say (1) that the letter *b* is throughout denoted by the sign for *v*; (2) that the letters *g, j, ṇ, t, d, p, m, l* or *v* following *r* are doubled; but in the case of *ju* or the conjunct *dyu* coming after *r*, the letter *j* or *d* is not doubled. There is also an indifference about the doubling of *y* following *r*; thus it is doubled in *Nāgamāryasya* in l. 60, but not in *Nāgamāryāya* in l. 52; (3) that the letter *dh* is doubled (with *d* in the usual manner) in conjunction with a following *y*, once in *śamvaidhyamāna*² in l. 42; and (4) that the final *m* of a word, instead of being changed to an *anusvāra*, is twice joined to a following *p*, in *pulakam=paḍyāt* and *phaniudm=patyuh* in l. 4.—As regards prosody, it is worthy of note that the metre of verse 7, which occurs also in the Sāṅglī grant, cannot be determined. There can be little doubt that it is an instance of a half-equal metre (*ardha-sama-vṛtta*). But it cannot be identified with any one of the half-equal metres, given in ordinary works on prosody. There is, indeed, a rule of prosody that any two quarters of regular metres may be combined to form what is technically called an *upajīti*. But even here the unequal quarters of the verse in question cannot be severally identified with those of the regular metres.

The inscription is one of the Rāshṭrakūṭa prince Gōvinda IV. or, as he is described in lines 40-42, the *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara*, the prosperous **Suvarṇavarsha-dēva-Prithvivallabha**, the prosperous **Vallabhanarēndradēva**, who meditated on the feet of the *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara*, the prosperous **Nityavarsha**, i.e. his father Indra III. Govindarāja had, when this charter was issued, gone from his capital **Mānyakhēṭa** to **Kapitthaka** near the bank of the **Godāvāri**, for the festival of *paṭṭabandha*³ (l. 46). On that occasion he weighed himself against gold. When he ascended the scales, he bestowed on Brāhmanas six hundred *agrahāras* and three lacs of *suvarṇa* coins, and on temples eight hundred villages, four lacs of *suvarṇas* and thirty-two lacs of *drummas* (ll. 46-49). Afterwards, without descending from the pan, he granted the village of **Kēvañja**, lying near the holy place **Kāvikā** and

¹ The figures on this seal are identical with those on that of the Dēolī plates, excepting the central figure, which Dr. Hultzsch thinks to be that of Śiva. See above, Vol. V. p. 189, note 1.

² The term *paṭṭabandha*, which literally means 'binding of the fillet,' has been generally supposed to signify 'coronation-ceremony.' Though evidence may perhaps be adduced in support of this signification, there can be little doubt that it does not suit here. The earliest record of Gōvinda IV. gives for him the date Śaka 840 (expired), which is prior to Śaka 852 (expired), the date of our grant, by no less than twelve years. It is hardly credible that he remained uncrowned for at least twelve years, if *paṭṭabandha* is to be understood in the sense of 'coronation-ceremony.' Besides, in these as well as the Sāṅglī plates he is expressly said to have been 'permanently settled at his capital Mānyakhēṭa' when he issued the charters. Again, what can be more unnatural than that a king, instead of getting himself crowned at his own capital, goes to some place far away from it for his coronation? For these reasons, I think, the word *paṭṭabandha* does not here at any rate mean 'coronation-ceremony.'

situated in the Khēṣaka district of the Lāṭa country (ll. 52-54). It is to record the grant of this village that the present charter was issued. The donee was a Brāhman of the name of Nāgamārya, son of Mahādēvayya, a member of the Māṭhara gōtra and a student of the Vāji-Kāpya śākhā (ll. 51-52). He is described as staying at Mānyakhēṣa and subsisting on the feet of Vallabhanarēndradēva, i.e. Gōvinda IV. himself, but is said to have originally resided at Kāvīkā.

The grant is dated, both in words and figures, in Śaka-Saṃvat 852 expired, in the current cyclic year of Khara, on Monday, the tenth tithi of the bright half of Jyāishṭha, when the moon was near the constellation Hasta (ll. 44-46). Professor Kielhorn kindly contributes the following remarks:—“This date, for Śaka-Saṃvat 852 expired, regularly corresponds to Monday, the 10th May A.D. 930, when the tenth tithi of the bright half ended 12 h. 8 m., and the nakṣatra was Hasta, by the equal space system and according to Garga for 22 h. 59 m., and by the Brahma-siddhānta for 19 h. 42 m., after mean sunrise. By the northern luni-solar and strict mean-sign systems the day fell in the year Khara, which lasted from the 23rd December A.D. 929 to the 19th December A.D. 930. [By the southern system the year would have been Vikṛita.]”

Having thus disposed of the formal part of the grant, I shall now give an account of the thirty-one verses, descriptive of genealogy, and of the preamble of the prose passages that follow. After the introductory ōm svasti, the inscription opens with a verse (well known to us from other Rāshtrakūṭa records), invoking the protection of Viṣṇu and Śiva. The next verse is in honour of the Sāmaśāstra, and the two verses following it (3-4) contain invocations to Viṣṇu and Śeṣha. In verse 5 we are told that from the Moon was descended the race of the Yadus, to the glorification of which the next verse is devoted. After thus bestowing praise on the Yadus, Dantidurgarāja is mentioned in verse 7 as having arisen in the spotless race of the Yadus, as the moon in the clear sky. He was succeeded on the throne by his paternal uncle Kṛishṇarāja (I.), who is represented to have destroyed the Chalukya race, as the sun dispels darkness (v. 8). After Kṛishṇarāja I. his eldest son Gōvindarāja (II.) came to the throne, and after Gōvindarāja II. his younger brother, who bore the appellation Nirupama (vv. 9-10). Dr. Fleet, who strongly holds that Gōvindarāja II. did not obtain sovereignty, brings forward the argument, among others in support of his view, that the Sānglī charter, though it places Gōvindarāja II. between Kṛishṇa I. and (Dhruva-)Nirupama, “does not make any assertion that he reigned.”¹ This statement can only be understood to mean that verse 6 of the Sānglī grant, which is identical with verse 9 of our grant, does not explicitly speak of Gōvindarāja II. as having become a king, but that his name occurs between those of Kṛishṇarāja I. and (Dhruva-)Nirupama. If this is what Dr. Fleet means, then we shall have to suppose that Jagattuṅga(-Gōvinda III.) and Amōghavarsha (I.) also did not reign. For verses 11 and 12, in which their names are mentioned, do not tell us in explicit words that they became kings, but simply place them between (Dhruva-)Nirupama and Akālavarsha(-Kṛishṇa II.). Hence, if Jagattuṅga(-Gōvinda III.) and Amōghavarsha I. are to be supposed to have reigned, Gōvindarāja II. too must, for the same reason, be regarded as having sat on the throne.

(Dhruva-)Nirupama was succeeded by his son Jagattuṅga(-Gōvinda III.), on whom nothing but conventional praise is bestowed (v. 11). After Jagattuṅga(-Gōvinda III.), Amōghavarsha (I.) became king, who, in the first half of verse 12, is said to have gratified the god Yama at Viṅgavallī with unprecedented morsels of cakes, which were the Chālukyas. This means that he inflicted a crushing defeat on the Eastern Chālukyas at Viṅgavallī, which, I think, probably signifies the Vēṅgiṃaṇḍala, the territory over which they ruled. The second half of the verse, if I have rightly understood it, seems to mention a reservoir or some such thing,

¹ See above, Vol. VI. p. 170 f., where Dr. Fleet meets the objections I brought against his view in my paper in J. Bo. Br. E. A. S. Vol. XX. p. 193 f.

which received the name of Jagattuṅga-sindhu after Jagattuṅga(-Gōvinda III.), father of Amōghavarsha I.

After Amōghavarsha I. the throne was occupied by his son Akālavarsha(-Kṛishṇa II.), of whom verse 13 says that his enemies abandoned the city of Khētaka, which, in my opinion, is here meant to denote Mānyakhēta itself, the capital of the Rāshtrakūta princes. Two Eastern Chālukya records¹ mention that Guṇaka-Vijayāditya III. (A.D. 844-888) "frightened the fire-brand Kṛishṇa and completely burnt his city,"² and that "king Vallabha did honour to the arms of Vijayāditya (III.)." It, therefore, appears that the Eastern Chālukya prince Guṇaka-Vijayāditya III. defeated the Rāshtrakūta king Kṛishṇa II. and was in possession of his capital Mānyakhēta, and it is to the act of repulsing this Chālukya prince from Mānyakhēta that verse 13 of our grant refers.³ Verse 14 states that Akālavarsha(-Kṛishṇa II.) married the daughter of Kōkkala, who belonged to the family of Sahasrārjuna, i.e. the Chēdi dynasty. Now, the Bilhari inscription speaks of Kōkkala as having erected two columns of fame, viz. Kṛishṇarāja in the south and Bhōjadēva in the north.⁴ Similarly, the Benares plates of the Chēdi prince Karnadēva state that Kōkkala's hand, which granted freedom from fear, was on (the head of) Bhōja Vallabharāja, Śrī-Harsha and Śaṅkaragapa.⁵ There can hardly be a doubt that the Kṛishṇarāja of the Bilhari inscription is identical with the Vallabharāja of the Benares plates, and that both are identical with the Rāshtrakūta prince Akālavarsha(-Kṛishṇa II.). And the support, which Kōkkala lent to Akālavarsha(-Kṛishṇa II.), was given in all likelihood at the time when the latter was defeated, and his capital Mānyakhēta occupied, by the Eastern Chālukya king Guṇaka-Vijayāditya III. The last *pāda* of verse 14 tells us that from the union of Akālavarsha (-Kṛishṇa II.) and the daughter of Kōkkala sprang Jagattuṅga, who, in verses 15 and 16, is said to have married Lakshmi, daughter of Raṇavigraha, son of Kōkkala.⁶ Verse 16 speaks of a prince named Arjuna as having helped Jagattuṅga with his army and thus enabled him to acquire fame. It does not seem difficult to identify this Arjuna. In verse 20, Arjuna is mentioned as a son of Kōkkala. Arjuna was thus a brother of Raṇavigraha, and consequently an uncle-in-law of Jagattuṅga. And, in all likelihood, it is this Arjuna who seems to have rendered him assistance.

Verses 17-18 relate that from this Jagattuṅga and Lakshmi king Indra (III.) was born. Verse 19 describes a great victory achieved by this Indra. The first line of this stanza may be thus translated :—"The courtyard (of the temple of the god) Kālapriya (became) uneven by

¹ *Ind. Ant.* Vol. XX. p. 102.

² [For a different explanation of this statement and its bearing, see above, Vol. IV. p. 226 f.—E.H.]

³ Verse 13 is also susceptible of another interpretation. Khētaka may be taken to denote the modern Kaira, and the term *maṇḍala* to refer to the surrounding district. If so, the verse must be understood as containing an allusion to Kṛishṇa II.'s having supplanted the subordinate branch of the Rāshtrakūta dynasty, reigning at Khētaka. But the word *parityakta* implies that Khētaka, before it was occupied by the enemies, was under the sway of Kṛishṇa II., and that, when it was so occupied, he by his prowess compelled the enemies to evacuate it. But the Rāshtrakūtas of the subordinate branch did not occupy Khētaka and the surrounding district at any time during Kṛishṇa II.'s reign, but were ruling over it long before him. Again, the word *ahita* as applied to these tributary Rāshtrakūtas does not seem to be appropriate. They are referred to as *śulkaika-Rāshtrakūtas* when their rebellion against Amōghavarsha I. is mentioned (*Ind. Ant.* Vol. XII. p. 183, and Vol. XIV. p. 199). Again, they are spoken of as *bāndhavas* when their disaffection towards the Gujarāt Rāshtrakūta prince Dhruva II. is alluded to (*Ind. Ant.* Vol. XII. p. 184). But in no case the word *ahita* or its synonyms are used to denote them. For these reasons the second interpretation does not commend itself to me as easily as the first, suggested in the text. The latter is much more probable, because we know that Mānyakhēta was once occupied during Kṛishṇa II.'s life-time by the Eastern Chālukyas, who can, with propriety, be called his *ahitas*, inasmuch as they were the mortal enemies of the Rāshtrakūta dynasty.

⁴ See above, Vol. I. p. 256, verse 17.

⁵ *Ibid.* Vol. II. p. 306, verse 7.

⁶ The true spelling of the name appears to be Kōkkala, as attested by the records of the Chēdi dynasty. It is spelt Kōkkala in verses 14 and 16, on account of the exigencies of the metre. The correct spelling of the name occurs in verse 20,

the strokes of the tusks of his rutting elephants." The god Kālapriya is the same as Mahākāla,¹ whose temple at Ujjain is so widely known all over India. It is on the occasion of the festival held in honour of this Kālapriya that the three plays of the poet Bhavabhūti were represented. It thus appears that, in his expedition of conquest in Northern India, Indra III. halted at Ujjain to pay his homage to the god. The remaining three lines may be thus rendered:— "His steeds crossed the unfathomable Yamunā which rivals the sea. He completely devastated that hostile city of Mahōdaya, which is even to-day greatly renowned among men by the name of Kuśasthala." Indra III. therefore appears to have marched from Ujjain northward, crossed the Jumna and reduced the city of Mahōdaya. The lexicon of Hēmachandra tells us that Mahōdaya and Kuśasthala are both names of Kanyakubja,² i.e. Kanauj, so that verse 19 represents Indra III. to have attacked the city of Kanauj. But the complete devastation of Mahōdaya, which Indra III. is spoken of as having brought about, is merely poetical. For, the poet's object appears to be to introduce a play on the words *mahōdaya* and *kuśasthala*, which in their conventional sense mean Kanauj, and in their etymological one, 'full of high prosperity' and 'a spot of *kuśa* grass' respectively: Mahōdaya, i.e. Kanauj, ceased to be *mahōdaya*, i.e. highly prosperous, and became *kuśasthala*, i.e. a mere spot of *kuśa* grass. Hence, the complete annihilation of the city of Mahōdaya or Kanauj alluded to in this stanza cannot be reasonably assumed to be a historical fact. This is also seen from the consideration that, as a matter of fact, for long after the event recorded in this verse took place, Kanauj continued to be the capital of several princes, ruling over Northern India.³ What Indra III. actually did beyond attacking Mahōdaya or Kanauj, cannot be inferred from the verse itself. But we can ascertain it with the help of other inscriptions. We shall, however, in the first place, see whether we can decide which of the rulers of Kanauj Indra III. vanquished. The Rāshtrakūṭa records give the dates 915 and 917 A.D. for Indra III.; and the succession and dates of the princes, reigning at Mahōdaya or Kanauj about this period, as determined from the Gwalior, Pehwa and Siyādhōṇī inscriptions, are as follows:

1. Bhōja, A.D. 862, 876 and 882.
2. Mahēndrapāla, A.D. 903 and 907.
3. Kshitipāla or Mahipāla, A.D. 917.
4. Dēvapāla, A.D. 948.⁴

Now, as for Indra (III.) we have the dates A.D. 915 and 917⁵ and for Kshitipāla or Mahipāla the date A.D. 917, there can hardly be a doubt that they were contemporaries. And it is almost certain that it is this Kshitipāla whom Indra III. conquered. Let us now find out what Indra III. did beyond obtaining a victory over Kshitipāla. A Khajurāho

¹ Jagaddhara, in his commentary on the *Mālatīmādhava*, says that Kālapriyanātha is *tad-dēva-dēva-bhēda*, i.e. a particular deity belonging to that country. But what country Jagaddhara had in his mind, cannot be accurately made out. Śvarachandra Vidyāsāgara, in his edition of the *Uttararāmcharita*, says in a footnote that Kālapriyanātha is the name of a deity installed in Padmapura in Vidarbha, i.e. the native town of the poet Bhavabhūti. But this note appears to be based on the comment of Jagaddhara just quoted, and, according to Śvarachandra, it seems that the expression *tad-dēva* must be understood to mean the country to which Bhavabhūti belonged. In the *St. Petersburg Dictionary*, however, Kālapriyanātha is identified with the Mahākāla of Ujjayini. This identification doubtless fits here excellently, but I have not been able to trace the authority which supports it.

² Hēmachandra's *Abhidhānaśāhī*, v. 273 f.

³ The king of Mahōdaya or Kanauj, whom Indra III. defeated, has been shown further on to be Kshitipāla or Mahipāla. And we have actual records to show that, after this Kshitipāla, there reigned at Kanauj his successors called Dēvapālādēva, Vijayapālādēva, Rājapālādēva and Trilōchanapālādēva, respectively (see above, Vol. III. p. 265; *Ind. Ant.* Vol. XVIII. p. 33 ff.). They were followed by the Gaharwaras or Rāthōrs of Kanauj (C. Mabel Duff's *Chronology of India*, p. 285).

⁴ See above, Vol. I. p. 171 f.; C. Mabel Duff's *Chronology of India*, I

⁵ Dr. Fleet's *Dyn. Kan. Distr.* p. 415 f.

inscription¹ claims that a king named Kshitipāla was placed on his throne by the Chandēlla prince Harshadēva. As this Harshadēva flourished at the beginning of the tenth century, the Kshitipāla, whom he re-instated on his throne, can be no other than Kshitipāla, king of Kanauj, who was a contemporary of, and vanquished by, Indra III. Indra III., therefore, appears not only to have attacked Mahōdaya or Kanauj, but also to have defeated and ousted its ruler Kshitipāla.

Let us now proceed a step further. The Bhāgalpur grant of Nārāyanapāla² asserts that Dharmapāla, the second prince of the Pāla dynasty, acquired the sovereignty of Mahōdaya by conquering Indrarāja and others, but bestowed it upon one Chakrāyudha, just as Bali acquired the sovereignty of the three worlds by vanquishing Indra and other gods, and bestowed it upon Chakrāyudha (Viṣṇu). The Bhāgalpur grant thus tells us that Dharmapāla first defeated Indrarāja and others, and obtained the sovereignty of Mahōdaya or Kanauj for himself, but gave it over to one Chakrāyudha. The same event is referred to in the Khālimpur charter³ of Dharmapāla himself, in the verse—

भोजैर्मत्स्यैः समद्रैः कुर्यदुयवनावन्तिगन्धारकीरै-
 भूपैर्व्यालीलमौलिप्रणतिपरिणतैः साधु संगीर्यमाणः ।
 ह्यत्यञ्चालवृद्धोद्धृतकनकमयस्त्राभिषेकोदकुम्भी
 दत्तः श्रीकन्यकुञ्जसललितचलितमूलतालक्ष्म येन ॥

The stanza, as it stands, yields no intelligible sense. There can be little doubt that the reading of the last line is faulty, though it occurs, as given here, in the plates.⁴ Since we have *dattah* in the nominative case,—that which is given, or in this particular case *abhishēk-ōḍa-kumbhah*, which is in the nominative case, must go with *dattah*. Further, the person to whom something is given must be in the dative case; but we have no such dative in the verse, and moreover the nominative *śrī-Kanyakubja(b)jah* remains unconnected. The sense, however, requires that *śrī-Kanyakubja* should be considered the person to whom the coronation pitcher was given. Evidently, therefore, *śrī-Kanyakubjah* requires to be corrected into *śrī-Kanyakubjāya*, even at the risk of the break of the *cæsura*. With this emendation, the verse yields the following sense :—“With a sign of his eyebrows gracefully moved, he made over to the illustrious king of Kanyakubja his own golden water-pitcher of coronation, lifted up by the delighted elders of Pañchāla, and acquiesced in by the Bhōja, Matsya, Madra, Kuru, Yadu, Yavana, Avanti, Gandhāra and Kīra kings, bent down while bowing with their heads trembling.” What the verse means is, that Dharmapāla earned for himself the sovereignty of Pañchāla, and was consequently entitled to the coronation as king of Pañchāla, which was approved of by the neighbouring rulers, such as Bhōja, Matsya and other kings; but he declined it and assented instead to the installation of the king of Kanyakubja. The Pañchāla country here referred to denotes the upper half of the Dōāb between the Ganges and the Jumna with Kanyakubja as its principal town, and to this effect we have the authority of the poet Rājasēkhara who flourished about this period.⁵ Hence the fact mentioned in the Khālimpur charter is the same as that reported in the Bhāgalpur grant. And

¹ See above, Vol. I. p. 121 f. Prof. Kielhorn, however, thinks that Harshadēva first vanquished Kshitipāla and subsequently restored him to his throne. But, in my humble opinion, the natural interpretation that can be put on the verse is that Harshadēva placed Kshitipāla on his throne, who was ousted, not by Harshadēva himself, but by a different king. This interpretation is supported by the fact mentioned in our grant, that Indra III. reduced Mahōdaya or Kanauj, in other words defeated the then reigning sovereign, who can be no other than Kshitipāla himself. This interpretation, again, agrees with what the Khālimpur and Bhāgalpur charters have to say, as will be shown further on.

² *Ind. Ant.* Vol. XV. p. 304 ff.; *ibid.* Vol. XX. p. 187 f.

³ See above, Vol. IV. p. 243 ff.

⁴ See the photo-etching of the plates in *J. B. A. S.* Vol. LXIII. Part I.

⁵ See the *Bālarāmāyaṇa*, X. 86.

piecing together the items of information furnished by these two charters, we find that Dharmapāla defeated a prince named Indrarāja, and acquired for himself the sovereignty of Mahōdaya or Kanauj, *i.e.* the supremacy of Pañchāla, but conferred it upon Chakrāyudha, according to the Bhāgalpur plates, and upon the king of Kanyakubja, according to the Khālimpur plates. Further, as Dharmapāla wrested the sovereignty of Mahōdaya or Kanyakubja, not from the king of Kanyakubja himself, but from Indrarāja, and bestowed it upon the king of Kanyakubja, the conclusion is irresistible that Indrarāja must have vanquished the king of Kanauj and occupied his capital before he himself suffered defeat at the hands of Dharmapāla. What we find, therefore, from these two charters is, that (i) Indrarāja vanquished the king of Kanyakubja, but (ii) was afterwards defeated by Dharmapāla; and that (iii) the king of Kanyakubja, who was ousted by Indrarāja, was restored to his throne by Dharmapāla; whereas the facts we have above ascertained from verse 19 of our grant and a Khajurāho inscription are, that (i) the Rāshtrakūṭa prince Indra III. reduced Mahōdaya or Kanauj and deprived its ruler of his dominions, that (ii) the name of this ruler was Kshitipāla or Mahipāla, and that (iii) Kshitipāla or Mahipāla regained his lost possessions through the assistance of the Chandēlla king Harshadēva. Thus in both cases we have a king named Indrarāja, who attacked Mahōdaya or Kanauj and ousted the king of Kanyakubja. The Indrarāja,¹ therefore, mentioned in the Bhāgalpur and Khālimpur grants must be identical with the Rāshtrakūṭa prince Indra III., and the king of Kanyakubja, whom he vanquished, is doubtless Kshitipāla or Mahipāla. But the honour of placing Kshitipāla on his throne is claimed for the Chandēlla prince Harshadēva by the Khajurāho inscription above alluded to, and for Dharmapāla by the Bhāgalpur and Khālimpur charters. And what in all likelihood must have come to pass is, that both Harshadēva and Dharmapāla placed Kshitipāla on his throne.

There remains another conclusion yet to be deduced from the Bhāgalpur grant. The king of Mahōdaya or Kanyakubja, whom Indrarāja ousted, is mentioned therein as Chakrāyudha. And we have just shown that this king of Mahōdaya was Kshitipāla or Mahipāla. Kshitipāla, therefore, appears to have borne the epithet Chakrāyudha. Now, the Nausāri charters² of the Rāshtrakūṭa prince Indra III. contain a verse, wherein Indra is represented to have conquered Upēndra. Of course, the terms Indra and Upēndra, according to one sense, refer to the gods Indra and Upēndra; but when we take them in their other sense, what the verse means to state is, that the Rāshtrakūṭa prince Indra III. vanquished a certain prince of the name of Upēndra. Upēndra is another name for Vishnu, and Vishnu is also known by the name Chakrāyudha. The allusion, therefore, in the Nausāri grants most probably refers to the defeat of Kshitipāla, mentioned by the name Chakrāyudha in the Bhāgalpur charter. The Nausāri and Bhāgalpur grants thus corroborate each other, and consequently there can be little doubt that Kshitipāla also bore the epithet Chakrāyudha or Upēndra.³

¹ In *J. B. A. S.* Vol. LXIII. p. 62, Mr. Batavyal has expressed the opinion that Indra, brother of the Rāshtrakūṭa prince Gōvinda III., is the same as the Indrarāja of the Bhāgalpur charter, and the *Lātēsvara-maṇḍala*, which he is mentioned in the Kāvi grant to have received from this Gōvinda III., may be identical with the kingdom of Kanauj. I leave it to those who are interested in the subject to judge of the correctness of this view.

² *J. B. A. S.* Vol. XLIX. pp. 259 and 263.

³ In his note on verse 8 of the Bhāgalpur charter in *Ind. Ant.* Vol. XX. p. 188, Prof. Kielhorn suggests that, just as Bali wrested the sovereignty of the three worlds from the god Indra and gave it to Upēndra-Chakrāyudha, his younger brother, so Dharmapāla took away the kingdom of a prince named Indra and made it over to the prince Chakrāyudha, whom, on the analogy of the mythological allusion, he thinks to be a brother of the prince Indra. In this note he proposes, with some diffidence, that this name Chakrāyudha points to Ādivarāha, which was another name of Bhōjadēva of Kanauj. In his paper on the Khālimpur plate of Dharmapāladēva (above, Vol. IV. p. 246, note 1) he puts forth the conjecture that there was some connection between Indra and Chakrāyudha of the Bhāgalpur grant and Indrāyudha, who is spoken of as governing the north in the colophon of the Jaina *Harivamśa-Purāṇa*, meaning thereby, if I have correctly understood him, that Indra is identical with Indrāyudha and that both Indrāyudha and Chakrāyudha belonged to one and the same family. But now our plates have conclusively

Two other points of some importance deserve to be noticed. The first is with regard to the date of **Dharmapāla**, who has been placed conjecturally by Cunningham and Prof. Kielhorn in the earlier part, or about the middle, of the 9th century.¹ But we have seen that **Dharmapāla** was a contemporary of the **Rāshtrakūṭa** prince **Indra III.**, for whom the **Rāshtrakūṭa** records furnish the dates 915 and 917 A.D. We thus have positive evidence that **Dharmapāla** lived in the earlier part of the 10th century, *i.e.* at least half a century later than he has hitherto been placed. Next, the Mungir plates of **Dēvapāladēva** tell us that **Dharmapāla** married **Raṇṇādēvi**, daughter of the **Rāshtrakūṭa** prince **Śrī-Paravala**. Prof. Kielhorn, who re-edited the inscription, corrects **Śrī-Paravala** into **Śrī-Vallabha**.² If this correction is accepted, the **Rāshtrakūṭa** king, who was the father-in-law of **Dharmapāla**, was either **Kṛishṇa II.** or **Indra III.** himself. For **Jagattuṅga**, father of the latter and son of the former, died without coming to the throne. Further, it appears unlikely that **Dharmapāla**, if he had been the son-in-law of **Indra III.**, would have carried on hostilities with him. On the whole, therefore, it seems more probable that **Kṛishṇa II.** was the father-in-law of **Dharmapāla**.

So much for the historical conclusions to be drawn from verse 19 of our grant. From verse 20 we gather that **Indra III.** married **Vijāmbā** of the **Haihaya**, *i.e.* **Chēdi**, dynasty. She is therein said to be the daughter of **Ammaṇādēva**, who himself was the son of **Arjuna** and grandson of **Kōkkalla**. From **Indra III.** and **Vijāmbā** sprang the prince **Gōvinda (IV.)**, "the beauty of whose form excelled that of the god of love" (v. 21). The first three lines of verse 22 look as if the composer of the inscription were giving of his own accord quite an uncalled-for defence to establish the spotless character of his patron **Gōvinda IV.** This is enough to lead one to suspect that certain accusations, which the composer tries to confute, were in his time actually whispered against **Gōvinda IV.** The second and third lines of this verse, as will be seen from the translation, defend him against the attack of sensuality and incest. This indicates that **Gōvinda IV.** was popularly believed to have led a dissolute life and even looked upon as incestuous. And, that he had given himself up to sensual pleasures, is mentioned in the **Khārēpāṭaṇ** grant and in the **Dēōlī** and **Karhād** charters. The former calls him "an abode of the sentiment of love, surrounded by crowds of lovely women."³ The two latter represent him as "the source of the sportive pleasures of love" and as "one whose intelligence was entangled in the nooses which were the eyes of women."⁴ The **Dēōlī** and **Karhād** charters, moreover, tell us that, in consequence of his sensual courses, he undermined his health and bedimmed his natural lustre. Another sense is also here intended, *viz.* that **Gōvinda IV.** incurred the displeasure of his subjects, rendered the constituents of the political body loose, and thus met with destruction. To this may be added the further statement of the aforesaid grants that, after **Gōvinda IV.** had thus come to ruin, the feudatory chieftains besought his uncle **Amōghavarsha** to ascend the throne and thereby maintain the **Raṭṭa**, *i.e.* **Rāshtrakūṭa**, sovereignty, and that accordingly he acceded to their request.⁵ Mr. K. B. Pathak has drawn my attention to a passage in the *Vikramārjunaviṣaya* by the Kanarese poet **Pampa**, which has an important bearing

proved that the **Indra**, who is associated with **Chakrāyudha** in the **Bhāgalpur** charter, was a **Rāshtrakūṭa** prince, holding sway in the **Dekkan**, and cannot, therefore, be identified with **Indrāyudha**, who was ruling in the north, and that this **Rāshtrakūṭa** king **Indra** can neither be the elder brother of, nor belong to the same family with, **Chakrāyudha**, who was king of **Kanauj**.

¹ See above, Vol. IV. p. 246; *Ind. Ant.* Vol. XXI. p. 254; *Arch. Sur. Rep.* Vol. XV. p. 150, where Cunningham fixes the accession of **Dharmapāla** in A.D. 831. Now that we know that **Dharmapāla** was a contemporary of the **Rāshtrakūṭa** prince **Indra III.**, the mention of the week-day and the regnal year in his **Mahābōdhi** inscription can be utilised to determine much more approximately the date of **Dharmapāla's** accession, as was first suggested by Cunningham.

² *Ind. Ant.* Vol. XXI. p. 254, and note 10 on p. 99.

³ Above, Vol. III. p. 298, text line 10.

⁴ Above, Vol. IV. p. 283 f., verse 20; Vol. V. p. 194, verse 18.

⁵ Above, Vol. IV. p. 284, verse 21; Vol. V. p. 194, verse 19.

on this point. The translation of the passage, as kindly supplied to me by him, is as follows:—
 “Arikēsari conquered the great feudatories sent by the emperor named Gojjiga and, destroying the emperor who offered opposition, gave universal sovereignty to Baddegadēva, who came placing confidence in him (Arikēsari).”¹ Of the personages mentioned in this passage, Arikēsarin (II.) was the patron of Pampa and was a Chalukya chieftain, ruling over the Jōla country, which in the main coincides with the Dharwar district; Gojjiga was the Rāshtrakūṭa sovereign Gōvinda IV., and Baddegadēva his uncle Vaddiga *alias* Amōghavarsha. Now, piecing these facts together, the conclusions that we arrive at, are (i) that Gōvinda IV. was a sensual monarch; (ii) that by his vicious courses he displeased his subjects, and some of his feudatories as may be naturally presumed; (iii) that these feudatories, including Arikēsarin II.,² rose in rebellion against Gōvinda IV., met him and his tributary allies in battle and killed him; and (iv.) that Arikēsarin II. together with the victorious feudatories requested his uncle Amōghavarsha to occupy the Rāshtrakūṭa throne, which had fallen vacant by the death of Gōvinda IV.

So far we have dealt with the second and third lines of verse 22. We have yet to find out the full significance of the first line, which, as will be seen from the translation, means to state that Gōvinda IV. did not practise cruelty towards his elder brother, although he had the power to do so. This evidently presupposes that, in his time, Gōvinda IV. was commonly understood to have acted cruelly towards his elder brother. This is the natural inference to be deduced from the first line, unless it is to be regarded as meaningless. It now behoves us to see what probably constituted this cruelty. The name of this elder brother, as known from copper-plate inscriptions, was Amōghavarsha (II.). That he came to the throne can scarcely be seriously doubted. Dr. Fleet, however, has taken exception to this view, on the ground that Gōvinda IV., in his Sāṅgī charter, describes himself as meditating on the feet of, not his elder brother Amōghavarsha, but his father (Indra-)Nityavarsha.³ But this conclusion is directly contradicted by the Rāshtrakūṭa and other records. The Bhādāna and Khārēpāṭa charters, which scrupulously give the list of those Rāshtrakūṭa princes only who reigned, mention therein the name of Amōghavarsha.⁴ The Dēolī and Karhād grants, which mention those princes, who did not reign, as specifically not having reigned, do not speak of Amōghavarsha as not having reigned, but on the contrary, furnish positive indications that he did reign.⁵ Nay, we may proceed a step further. The last mentioned charters assert that Amōghavarsha II. went to heaven soon after his father's death, as if out of affection for the latter.⁶ This indicates that Amōghavarsha II. reigned only for a very short period. This inference receives a strong confirmation from the Bhādāna grant, which distinctly tells us that Amōghavarsha reigned for a year only. Now, placing together the fact that the duration of Amōghavarsha's reign was very brief, and the implication derivable from the first line of verse 22 that Gōvinda IV. was popularly supposed to have treated his elder brother, i.e. Amōghavarsha, cruelly, one is naturally inclined to hold that Gōvinda IV. was chiefly instrumental in shortening the period of Amōghavarsha's reign, or that, in other words, Gōvinda IV., if not actually caused, at any rate hastened, the death of his elder brother and usurped his throne. If this is so, Gōvinda IV. can by no means be expected in any one of his copper-plate grants to speak of himself as meditating on the feet of his elder brother Amōghavarsha, although the latter was his predecessor. But to conclude from this circumstance that Amōghavarsha did not reign, is entirely to set aside the

¹ Pampa's *Vikramadityavijaya*, edited by Mr. Rice, Âsvāsa IX. p. 196, ll. 5-9.

² Pampa would have us believe that Arikēsarin II. played a prominent part in defeating the allies of Gōvinda IV. and putting him to death; but as Indian poets are in the habit of magnifying the deeds of their patrons, one may reasonably doubt whether Arikēsarin II. actually led the rebellion against Gōvinda IV. as his protégé tells us.

³ *Dyn. Kan. Distr.* p. 416 and note 5; above, Vol. VI. p. 176 f.

⁴ Above, Vol. III. p. 271, verse 6; *ibid.* p. 298, the second half of the last line of verse 8.

⁵ Above, Vol. IV. p. 283, verse 18; Vol. V. p. 193 f., verse 15.

⁶ See verses 19 and 17.

positive evidence, looking quite the other way, furnished by the copper-plate inscriptions, and to render the first line of verse 22 void of all meaning.

The last line of verse 22 tells us that Gôvinda IV. was known as *Sâhasâṅka* in consequence of his unparalleled heroic deeds. Verse 23 states that, although he had the appellation *Prabhûtavarsha*, he was styled *Suvarṇavarsha*, because he rained down showers of gold and made the whole world golden. This means that Gôvinda IV. had previously the usual epithet *Prabhûtavarsha*, but that, on account of his profuse munificence, he earned for himself the additional *biruda* of *Suvarṇavarsha*. And deservedly was he styled *Suvarṇavarsha*. It has been mentioned above, in the summary of the contents of the formal part of the inscription, that Gôvinda IV. weighed himself against gold, bestowed upon the Brâhmanas no less than six hundred grants, together with three lacs of *suvarṇas*, and granted, for repairing temples and feeding and clothing ascetics, eight hundred villages, four lacs of *suvarṇas* and thirty-two lacs of *drammas*. Such exuberant liberality no other prince of the Râshtrakûta dynasty ever displayed, so far as their records inform us.

Little that is historically important can be gleaned from the remaining verses (24-31). Some historical fact, however, is undoubtedly contained in verse 28, wherein the *Gaṅgâ* and *Yamunâ* are represented as doing service at Gôvinda IV.'s palace. The exact sense of this can be determined by the consideration of two other epigraphic references to the same fact. The Baroda charter of the Gujarât Râshtrakûta prince Karka asserts that Gôvinda III., "after taking away simultaneously from his enemies (the rivers) *Gaṅgâ* and *Yamunâ*, charming through their waves, attained to the best and highest rank, by means of the display of the actual signs (of those rivers)."¹ This clearly means that Gôvinda III. wrested the territory intervening between the Ganges and the Jumna from a prince belonging to some northern dynasty, and assumed their signs as a part of his *insignia*. The same fact is mentioned in a Nerûr grant, wherein the early Chalukya prince Vijayâditya is represented as fighting before his own father with the hostile kings of Northern India, and securing for his father Vinayâditya the signs of the *Gaṅgâ* and *Yamunâ* among other *insignia* of paramount sovereignty.² When, therefore, the *Gaṅgâ* and *Yamunâ* are mentioned as doing service in the palace of Gôvinda IV., a similar thing is intended, *viz.* either that, after an expedition of conquest against Northern India, he added the signs of these rivers to his *insignia*, or that he inherited these signs from some one of his predecessors, perhaps his own father Indra III., who, as we have seen above, overran Northern India.

There now remains to be noticed the preamble of the prose passages, preceding the formal part of the inscription. These set forth the various appellations by which Gôvinda IV. was known. The topic of the appellations of the Râshtrakûta princes has already been handled in

¹ *Ind. Ant.* Vol. XII. p. 159, text lines 22 and 23. Here Dr. Fleet perceives a distinct allusion to some conquest over the Chalukyas, whether Western or Eastern, and further propounds the theory that the Râshtrakûtas wrested these signs from the Chalukyas, and the Chalukyas from the Early Guptas (*loc. cit.* pp. 157 and 243; *Dyn. Kan. Distr.* p. 338, note 7). In my humble opinion, the word *cha* in the second line of the verse, wherein Gôvinda III.'s assumption of the signs of the *Gaṅgâ* and the *Yamunâ* is mentioned, clearly indicates that he first conquered the regions round about the Ganges and the Jumna and then adopted the signs of these rivers as part of his *insignia*. Dr. Fleet himself recognises this fact (*loc. cit.* p. 157). If so, I cannot understand how Gôvinda III. wrested these signs from the Chalukyas, whether Western or Eastern, who were ruling in the Dekkan, far away from the Ganges and the Jumna. Again, I fail to understand how the Chalukyas, towards the end of the seventh century, wrested these signs from the Early Guptas, whose power was extinct by the middle of the sixth century A.D. The view which I have put forth here is, that an expedition of conquest in the regions round about the Ganges and the Jumna entitled both Gôvinda III. and Vijayâditya to add the signs of these rivers to their *insignia*. The same may also be said in regard to Gôvinda IV.; but, as we do not know for certain that he ever invaded Northern India, and as we do know that his father Indra III. overran it, it is equally reasonable to suppose that Gôvinda IV. perhaps inherited these signs from his father.

² *Ind. Ant.* Vol. IX. p. 131, text lines 20-22.

detail by a much abler antiquarian than myself.¹ I shall, therefore, be as brief as possible. The first of the appellations mentioned of Gōvinda IV. is Nitya-Kandarpa, which he is said to have received because he outshone the god of love. In accordance with this, verse 21 speaks of him as a prince, "the beauty of whose form excelled that of the god of love." His father Indra III. also bore the appellation Raṭṭa-Kandarpadēva,² from which it may be inferred that the Rāshtrakūṭa kings had some of their *birudas* ending in *Kandarpa*. The second of these appellations is Chānakya-Chaturmukha or ' (the god) Brahman (in regard to the art) of Chānakya,' i.e. civil polity. What this phrase signifies is that, just as the Vēdas emanated from the god Brahman, so civil polity originated from Gōvinda IV. His third appellation is Vikrānta-Nārāyaṇa. This reminds us of the epithets Vira-Nārāyaṇa and Kirti-Nārāyaṇa, borne respectively by Amoghavarsha I. and Indra III.,³ and points to the conclusion that some of the Rāshtrakūṭa *birudas* ended in *Nārāyaṇa*. The last appellation of Gōvinda IV. referred to in the preamble is Nṛpati-Trinētra, which corresponds to Mahārāja-Śarva,⁴ mentioned by the Gujārāt Rāshtrakūṭa records with reference to Amoghavarsha I. The titles of Gōvinda IV., occurring in the formal part of the inscription, are too general to require any special notice.

As regards the places mentioned in the grant, Kēvañja, the village granted, is the Kimōj or Kimaj of the present day, Kāvika the well-known Kāvi, and Sihukagrāma the modern Sigām or Śigām. The names of these villages occur in the "Inscriptions from Kāvi"⁵ by Dr. Bühler, under the slightly altered forms of Kēmajju, Kāpikā and Sihugrāma. It deserves to be noticed that Kāvika is in our inscription called a *maṁsthāna*, i.e. a holy place. This indicates that Kāvika or Kāvi was not formerly noted as a mere sacred place of the Jainas, as it is now, but was a centre of Brāhmanism, and that its sanctity goes back to the beginning of the tenth century A.D. It is also interesting to note that Kēvañja, the village granted, is said in our plates to be situated in the Khēṭaka district of the Lāṭa *dēśa*. This implies that the province of Lāṭa included the city of Khēṭaka or Kaira, and also a small portion of territory to its north, as may naturally be presumed. The view of Dr. Bühler and Pandit Bhagwanlal Indrajī⁶ that Lāṭa corresponds to the country between the Mahi and the Konkan or the Tapti is, therefore, not tenable, and that held by Dr. Hultzsch⁷ that it extended as far north as the Shēri (Shēṇḍhi) is correct.

TEXT.⁸

First Plate.

- 1 श्री⁹ खस्ति ॥ स¹⁰ वोव्यादेवसा धाम यन्नाभिकमलङ्कृतम् । चरख
यस्य कान्तेन्दुकलया कमलङ्कृतम् ॥ [१*] जयन्ति ब्रह्मणः¹¹ सर्गनि-
2 अत्तिमुदितात्मनः । सरस्वतीकृतानन्दा मधुराः सामगीतयः ॥ [२*]
सान्द्रैः¹² श्रीस्त्रनभारभूरिमकरीकाश्मीरसन्निधितैः

¹ Above, Vol. VI. pp. 160-198.

² *J. Bo. Br. E. A. S.* Vol. XVIII. pp. 259 and 263.

³ *Ibid.* pp. 258 f. and 262 f.

⁴ In *J. Bo. Br. E. A. S.* Vol. XX. p. 146, I understood the expression to mean 'the illustrious great king Śarva,' but now I think that with Dr. Fleet it must be translated 'a very Śarva (Śiva) among Mahārājas or great kings' (above, Vol. VI. p. 174 and note 7; *Dyn. Kan. Distr.* p. 401 and note 4).

⁵ *Ind. Ant.* Vol. V. pp. 112, 114, 145 and 147.

⁶ *Ind. Ant.* Vol. V. p. 145; *History of Gujārāt*, in the *Gazetteer of the Bombay Presidency*, Vol. I. Part I. p. 7.

⁷ *Ind. Ant.* Vol. XIV. p. 198.

⁸ From the original plates.

⁹ Expressed by a symbol.

¹⁰ Metre: Ślōka (Anuṣṭubh); and of the next verse. This verse, which occurs in almost all the Rāshtrakūṭa records, is, however, not to be found in the Sāṅgī plates.

¹¹ Read ब्रह्मणः.

¹² Metre: Śārdūlavikṛdita; and of the next verse. Both these verses do not occur in the Sāṅgī plates.

- 3 प्रोन्मज्जजरजगैरिकरजःपुञ्जद्रवैः यिञ्जराः¹ । चीराव्यैः² क्षुमितस्य मन्दर-
गिरिव्यावर्तनादुद्गताः कलौला जन-
4 यन्ति यस्य पुलकम्पायात्स वः केशवः ॥ [३*] शम्भोर्यानि शिरःस्थि-
तस्य फणिनामृत्युः फणानां दश द्योतन्ते परितः
5 शतानि समण्यिज्योतींषि जूटाटवीम् । एनस्तान्युपरिसवत्सुरसरित्सिक्तेन्दु-
कन्दोलसज्ज्योत्स्नाकल्पलतालवालव-
6 लयश्रीभाञ्जि भञ्जन्तु वः ॥ [४*] ^३ताराचक्राजप्रण्डावृतगगनसरःपद्मि-
नीराजहंसाक्षैलाक्षैकाधिपत्यस्थितमदनमहारा-⁴
7 जशुभ्रातपत्रात् । लावण्यचीरसिन्धोर्द्युतिरजतगिरेर्द्विग्वधूदन्तपञ्चाङ्गशः सोमा-
दयं यस्त्रिभुवनकमलावाससौधादुप्रेतः⁵ ॥ [५*]
8 ^६तस्माच्छ्रियः कुलगृहं भवनं महिम्नः क्रीडास्पदं स्थितिमहर्द्धिगभीरता-
नाम् । आपन्नसत्त्वपरिपालनलब्धकीर्त्तिर्विशो⁷ वभूव^८ भु-
9 वि सिन्धुनिभो यदूनाम् ॥ [६*] ^९परिणतपरमण्डलः कलावाग्प्रवितत-
वहलयशोभुपूरिताशः¹⁰ । शशधर इव दन्तिदुर्गराजो यदु-
10 कुलविमलवियत्ययोदियाय ॥ [७*] ¹¹तस्याद्यं नृपतेः पितृव्य उदयो
श्रीवीरसिंहासनं मेरोः शृङ्गमिवाधिरुह्य
11 रविवच्छ्रीलक्षणराजस्ततः । ध्वस्तीद्रिक्तचलुक्ववशतिमिरः पृथ्वीभृतां मस्तके
न्यस्ताङ्गिः¹² सकलं जगत्प्रविततैस्ते-
12 जीभिराक्रान्तवान् ॥ [८*] ¹³तस्मान्नीविन्दराजोभूदिन्दुविम्बशिलावली¹⁴ ।
यस्यारिहोषधून्मोहः प्रशस्तिरिव लक्ष्यते ॥ [९*]
13 ¹⁵तस्याभवद्भुवनपालनवीरबुद्धिरुद्धत[श]त्रुकुलसन्ततिरिद्धतेजाः¹⁶ । राजानुजो
निरूपमापरनामधेयो यन्मुद्रयाभ्युधिरपि¹⁷ प्रथितः
14 समुद्रः ॥ [१०*] तदनु¹⁸ जगत्तुङ्गोजनि परिहृतनिजसकलमण्डलाभोगाः ।
गतयौवनवनिताजन[कु]चसदृशा यस्य वैरिनृपाः ॥ [११*]
15 ¹⁹तस्माच्चाभीघवर्षोभवदतुलवलो²⁰ येन कोपादपूर्वेष्वालुक्वाभ्युपखाद्यैर्जनितर-
तियमः प्रीणितो विङ्गवल्काम्²¹ । वैरिचा-

Read पिञ्जराः.

² Read चीराव्यैः.³ Metre: Sragdharā; read ^३चक्राजं.⁴ Read ^४कलौल्यैः.⁵ Read ^५दुप्रेतः.⁶ Metre: Vasantatilakā.⁷ Read ^७लक्ष्यं.⁸ Read वभूव.¹⁰ Read ^{१०}वहलं.⁹ For the metre see the introductory remarks.¹¹ Metre: Sārdūlavikrīḍita.¹² Read न्यस्ताङ्गिः. The middle vertical stroke of the letter gha is inadvertently omitted.¹³ Metre: Ślōka (Anuṣṭubh).¹⁴ Read ^{१४}विम्बशिलावली.¹⁵ Metre: Vasantatilakā.¹⁶ Read ^{१६}बुद्धिं.¹⁷ Read ^{१७}याभ्युधिरपि.¹⁸ Metre: Āryā.¹⁹ Metre: Sragdharā.²⁰ Read ^{२०}बलो.²¹ Read ^{२१}वल्काम्.

- 16 'ण्डोदरान्तर्वहिरुपरितल' यन्न 'लब्धावकाशं तोयव्याजाद्विशुद्धं यश्च इव
निहितं तज्जगत्तुङ्गसिन्धौ ॥ [१२*] 'तस्मादकालवर्षो नृपति-
17 रभूद्यत्पराक्रमतस्तैः । सद्यः समण्डलाग्रं खेटकमहितैः परित्यक्तम् ॥ [१३*]
'सहस्रार्जुनवंशस्य भूषणं कीकलात्मजा । तस्याभ-
18 वन्महादेवी जगत्तुङ्गस्तोजनि ॥ [१४*] 'गम्भीराद्रन्ननिधेर्भूभृत्प्रतिपक्ष-
रक्षणक्षमतः । कीकलसुतरणविग्रहजलधैर्यक्ष्मीः स-
19 मुत्यन्ना ॥ [१५*] सा^१ जायाजायताजातशत्रोस्तस्य महीभृतः । भीम-
सेनार्जुनोपात्तयशोभूषणशालिनः ॥ [१६*] तत्र^२ जगत्तुङ्गोदय-
20 ध[र]णीधरतः प्रतापकलिताम्बा । लक्ष्म्या नन्दन उदितोजनि विजयी
राजमार्त्तण्डः ॥ [१७*] स्थितिचलितसकलभूभृत्पक्षच्छेदाभिमुक्त-
21 भुजवज्रः । अनिमिषदर्शनयोग्यो यः सत्यमिहेन्द्रराज इति ॥ [१८*]
'यस्माद्यद्विपदन्तघातविषमं^{१०} कालप्रियप्राङ्गणं तीर्णं

Second Plate; First Side.

- 22 यत्तुरगैरगाधयमुना सिन्धुप्रतिसिर्दिनी । येनदं हि महोदयारिनगरं
निर्मूलमुन्मूलितं नान्नाद्यापि जनैः कुशस्थ-
23 लमिति ख्यातिं परां नीयते ॥ [१९*] यस्तस्मिन्दशकण्डदर्पदलने श्री-
हैहयानां कुले कीकलः प्रतिपादितोऽस्य च गुणज्ये-
24 ष्ठोर्जुनोभूतः । तत्पुत्रोऽग्रेणदेव^{११} इत्यतिवलस्तस्माद्विजाम्बाभवत्पद्मेवाम्बुनिधे-
रुमेव^{१२} हिमवत्तान्नः क्षमाभृत्-
25 भोः ॥ [२०*] ^{१३}श्रीन्द्रनरेन्द्रात्तस्यां सूरुरभूद्रूपतिर्विजाम्बायाम्^{१४} । गोवि-
न्दराजनामा कामाधिकरूपसौन्दर्यः ॥ [२१*] सामर्थ्ये^{१५} सति
26 निन्दिता प्रविहिता नैवाग्रजे क्रूरता^{१६} वन्मुखीगमनादिभिः कुचरितैराव-
र्जितं नायशः । शौचाशौचपराङ्मुखं न च भि-
27 या पैशाच्यमङ्गीकृतं त्यागेनासमसाहसैश्च भुवने यः साहसाङ्कोभवत् ॥
[२२*] ^{१७}वर्षन्मुखवर्षः प्रभूतवर्षोऽपि कनकधा-
28 राभिः । जगदखिलमेकवाचमयमकरोदिति^{१८} जनैरुक्तः ॥ [२३*] कः^{१९}
केनार्थो को दरिद्रः पृथिव्यामित्यं घृष्टे द्वारि लिप्तो-

^१ Read 'वर्ष'.

^२ Metre: Āryā.

^३ Metre: Ślōka (Anushtubh).

^४ Metre: Śārdūlavikrīḍita; and of the next verse. This verse does not occur in the Sāṅgī plates.

^५ Read यन्मायधुप°.

^६ Metre: Āryā.

^७ Read वन्मुख°.

^८ Metre: Śālinī. This verse does not occur in the Sāṅgī plates.

^९ Read 'तले'.

^{१०} Metre: Ślōka (Anushtubh).

^{११} Metre: Āryā; and of the next verse.

^{१२} Read 'विजय'.

^{१३} Read 'जाम्बा'.

^{१४} Metre: Āryā.

^{१५} Read 'काचनमय'.

^{१६} Read लब्धा°.

^{१७} Metre: Āryā.

^{१८} Read 'जाम्बा' and 'वाम्बुनिधे'.

^{१९} Metre: Śārdūlavikrīḍita.

^{२०} Read 'काचनमय'.

[illegible]

22

24

62

28

30

32

34

65

83

- 29 रभावात् । हेलसिद्धैर्बिपिनाथैः प्रणीतोप्युच्चैः कोशः प्रीतय यस्य नभत्
॥ [२४*] ^१यदधिदिग्विजयावसरे सति प्रसभमं-
- 30 भ्रमभावनयेव भूः । सपदि नृत्यति ^२पालिमहाध्वजोच्छृतकरान्यकुन-
विवर्जिता ॥ [२५*] स[ह]ति^३ न हि मण्डनाधि-
- 31 पं परमेषोभ्युदयो समुद्धतम् । इति जातभियाविवाग्रतो रविचन्द्राप-
यस्य धावतः ॥ [२६*] ^४अवनतपर-
- 32 मण्डलेश्वरं सहविजयश्रमभिवेश्म शोभितम् । समहिमकरतोरणं चिर-
निजतेजस्तति यस्य राजते ॥ [२७*] सहर्त^५
- 33 समवाहिनीमयं न परेषां सविशेषशालिनीम् । यदनिन्दितराजमन्दिर-
ननु गङ्गा यमुना च सेवते ॥ [२८*] ^६यस्मिन्नाज-
- 34 नि सौराज्यं निर्जितारि वितन्वति । विमानस्थितिरित्यासीन्न भोगेषु
कदाचन ॥ [२९*] ^७यस्योदामप्रतापानलवहलशिखाकज्जलं
- 35 नीलमेघा विस्फूर्जितखङ्गधारास्फुरणविसरणान्येव विद्युद्विलासाः । दुर्वारा-
रीभक्त्यस्थलदलनगलन्नीक्तिकान्येव ताराश्च-
- 36 न्द्रक्षीराब्धिशेषा^८ भृतभुवनयशोराशिनिष्यन्दितानि ॥ [३०*] ^९यस्मिन्कण्ट-
- कशोधनोत्सुकमनस्यभोजनार्त्तभियेवोन्नमनं न पयः-
- 37 सु कोशवसतिर्लक्ष्मीः कृतोपायनम् । केतक्या पवनोल्लसन्निजरजःपुष्पान्धकारो-
दरे भूगर्भे पनसेन वेचलतया [वा]र्या-
- 38 लशुद्धै स्थितम् ॥ ॐ ॥ [३१*] यस्य समुपहसितहरनयनदहनविहि-
तानित्यकन्दर्परूपसौन्दर्यदर्पः शीनित्यकन्दर्प्यः । प्रभुमन्त्र-
- 39 ^{१०}शक्त्युपवृंहितोत्साहशक्तिसमाक्षितशतमखसुखशान्तकचतुर्मुखः । प्रथितैकवि-
क्रमाक्रान्तवसुन्धराहितकरणपराय-

Second Plate; Second Side.

- 40 णः श्रीविक्रान्तनारायणः । स्वकरकलितहेतिहलदलितविपक्षवक्षःस्थलक्षेत्र-
श्रीनृपतित्रिनेत्रः समभवत्^{१२} च परमभट्टार-
- 41 कमहाराजाधिराजपरमेश्वरश्रीमन्नित्यवर्षदेवपादानुध्यातपरमभट्टारकमहाराजा-
धिराजपरमेश्वरश्रीमत्सुवर्णवर्ण-
- 42 देवपृथ्वीवक्षभश्रीवक्षभनरन्देवः कुशलो । सर्वानिव ^{१३}यथासत्स्वद्व्यमानकाशा-
द्रपतिविषयपतिग्रामकूटमहत्तरयुक्तको-

1 Metre: Druṭavilambita.

2 Metre: Aparavaktra.

3 Metre: Sragdhara.

4 Metre: Śārdūlavikrīḍita.

5 Read 'सन्वद्व्यमान'.

6 Read 'अजीकृत'.

7 Metre: Vidyōgini.

8 Read 'बहल'.

9 Read 'बृंहितो'.

10 Metre: Vidyōgini.

11 Metre: Śloka (Anuṣṭubh).

12 Read 'श्रीराज्य'.

13 Read समभवत् ॥ स च.

- 43 पयुक्तकाधिकारिकान्समादिशत्यस्तु वः संविदितं यथा मान्यखेटराजधानी-
स्थिरतरावस्थानेन मातापित्रीरात्मनश्च पुण्ययशो-
- 44 भिवृद्धये पूर्वलुप्तानपि देवभोगाग्रहारान्प्रतिपालयवा¹ प्रतिदिनं च निर-
वधिनमस्यग्रामशासनानि प्रयच्छता मया शकनृप-
- 45 कालातीतसंवत्सरशतेश्वष्टसु द्वापञ्चाशदधिकेष्वङ्कतोपि शकसंवत् ८५२ प्रव-
र्त्तमानखरसंवत्सरान्तर्गतज्येष्ठशुद्धदश-
- 46 म्यां सोमदिने हस्तसमीपस्थे चन्द्रमसि गोदावरीतटसमीपस्थे कपित्थकग्रामे
पट्टवन्धमकीर्त्तव² तुलापुरुषमारुह्य
- 47 ब्राह्मणेभ्यः³ षट्कृतान्यग्रहाराणां सुवर्णलक्षत्रयसमेतानि 'वल्लिचरुवैश्वदेवा-
तिथितर्पणार्थं दत्त्वा । देवभोगार्थं च
- 48 देवकुलेभ्यः खण्डस्फुटितादिनिमित्तं गन्धधूपपुष्पदीपनैवेद्याद्युपचारार्थं तपो-
वनस्य⁴ सञ्जीवितरासङ्ग-
- 49 दानार्थं⁵ ग्रामाणामष्टशतानि सुवर्णलक्षत्रचतुष्टयं द्रुमलक्षत्रात्रिंशतं च
दत्त्वा । तदनन्तरं च तुलापु-
- 50 रूपादनुत्तरतैव मया प्रथमकरोदकीर्त्तनेन लाटदेशखेटकमण्डलान्तर्गतका-
विकामह्वास्थानवि-
- 51 निर्गताय⁶ इहैव मान्यखेटे वास्तव्याय श्रीमहन्नभनरेन्द्रदेवपादपञ्ची-
पञ्जीविने माठरसगोत्रवाजिकाण्डसन्न-⁷
- 52 ह्मचारिणे महादेवय्यसुताय नागमार्याय लाटदेशान्तर्वर्त्तिखेटकमण्डला-
न्तर्गतः केवञ्जनामा ग्रामः काविकामह्वा-
- 53 स्थाननिकटतरवर्त्ती । सवृक्षमालाकुलश्चतुःसीमार्थ्यन्तः सकर्मान्तः सोद्रङ्गो
धान्यायहिरण्मायदण्डदीर्घद-
- 54 शापराधादिसमस्तोत्पत्तिसहितो दत्तः । 'वल्लिचरुवैश्वदेवातिथितर्पणा-
र्थङ्गाम्यनित्यनैमित्तिककर्म्मोपयोग-
- 55 निमित्तं दर्शपूर्णमासचातुर्मास्याष्टकाग्रयणपञ्चादिश्रावकर्मोष्टिक्रियाप्रवृत्तये
चरुपुरोडाशस्थालीपाकश्रवणा-
- 56 दिक्कर्मनिमित्तं होमनियमस्वाध्यायाध्ययनीपासनदानदक्षिणार्थं राजसूय-
वाजपेयाग्निष्टोमादिसप्तशोमसंस्था-¹⁰

¹ Read 'पालयता.² Read 'वलि'.³ Here the *tha* of *rtha* is almost like the letter *sha*.⁴ Read 'सन्न'.⁵ Read 'वन्धमकीर्त्तव'.⁶ Read 'तपोवनस्य'.⁷ Read 'वलि'.⁸ Read 'ब्राह्मणेभ्यः'.⁹ Read 'तायैव'.¹⁰ Read 'सप्तशोम'.

[illegible]

[illegible]

Third Plate.

- 57 कृतूपकरणार्थं ¹मित्रावरुणाध्वर्युहोतृब्राह्मणाच्छंसिग्रावस्तुदग्नीव्रभृतीनामृत्विजां
वस्त्रालंकारसत्कारदानदक्षिणा-
- 58 दिनिमित्तं ²सत्रप्रपाप्रश्रयवृषोत्सर्गवापीकूपतडारामदेवालयदिकरणोपकर-
णार्थञ्च ॥ यस्य च ग्रामस्याघाटाः ।
- 59 पूर्वतः काविकामहास्थानसीमान्तो दक्षिणतः सामगं नाम ग्रामः पश्चि-
मतः सीहुकग्रामः । उत्तरतोप्यस्यैव कावि-
- 60 काभिधानस्य स्थानस्य समन्धी³ तलसीमान्तः ॥ एवममुं चतुराघाटवि-
शुद्धं केवञ्चनामानं ग्रामं नागमार्यस्य कृषतः क-
- 61 र्पयतो वा भुञ्जतो भोजयतो वा न केनचिद्वाघातः कर्त्तव्यः ॥
⁴सामान्योयन्मर्म्मसितुर्नृपाणां काले काले पालनीयो भव-
- 62 द्विः । सर्वानेतान्भाविनः पार्थिवेन्द्रान्भूयो भूयो याचते रामभद्रः ॥
[३२*] ⁵आगामिभूमिपतिभिः परिरक्ष्य एष धर्म्मं प्रति
- 63 प्रतिनिविष्टतमैस्तथान्यैः । लक्ष्म्यास्तडितुलितबुद्बुदचञ्चलायां⁶ दानं फलं
परयशःप्रतिपालनं च ॥ [३३*] ⁷बहुभिर्व्वंसु-⁸
- 64 धा दत्ता राजभिः सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य
यदा⁹ फलम् ॥ [३४*] तथा चोक्तं वेदव्यासेन ॥ प-
- 65 ष्टिं वर्षसहस्राणि स्वर्गे वसति भूमिदः । आच्छेत्ता ¹⁰सातुमन्ता च
तान्येव नरके वसेदिति¹¹ ॥ [३५*] स्वदत्तां प-
- 66 रदत्तां वा यो हरेत् वसुन्धराम् । अपि वर्षसहस्राणि विष्टायां
जायते कृमिः ॥ [३६*] ¹²गङ्गाधरार्यतनये-
- 67 न कृतधिया नागवर्म्मणा लिखितम् । शासनमिदं प्रशस्तं श्रीमद्भी-
विन्दराजस्य ॥ [३७*] मङ्गलं महाश्रीः ॥¹³

TRANSLATION.

Om. Hail !

(Verse 1.) May he (Vishnu), the water-lily (*springing from*) whose navel was made (*his*) abode by Vêdhas (Brahman), protect you, and Hara (Śiva) whose head is adorned by the beautiful crescent of the moon !

(V. 2.) Triumphant are the sweet songs of the *Sāmaveda* of (*i.e.* sung by) Brahman whose soul was delighted by the creation of the world,—(*songs*) which gave delight to Sarasvatī !

¹ Read मैत्रावरुणा° and ब्राह्मणा°. ² Read प्रतिश्रय° and तडागाराम°. ³ Read समन्धी.

⁴ Metre: Śālinī.

⁵ Metre: Vasantatilakā.

⁶ Read बुद्बुद°.

⁷ Metre: Ślōka (Anuṣṭubh); and of the next two verses.

⁸ Read बहु°.

⁹ Read तदा.

¹⁰ Read सातु°.

¹¹ Read वसेत् । इति.

¹² Metre: Āryā.

¹³ Here follows a flower, for which see the accompanying Plate.

(V. 3.) May that Késava (Vishnu) protect you, on whose person horripilation was caused by the waves, which sprang up in the milky ocean agitated by the revolution of the Mandara mountain, and which were reddened by the dense washings of quantities of red chalk of the best of the elephants,¹ emerging (*from the ocean*),—(*washings*) which were mixed with the saffron of the numerous (*marks of*) female crocodiles on the full breasts of Śrī!

(V. 4.) May these ten hundred hoods of the lord of snakes dwelling on the head of Śambhu (Śiva) destroy your sin,—(*hoods*) which with the light of their jewels shine all round the forest of the mass of matted hair, and which bear the beauty of the circular basins of the wish-giving creepers (*consisting of*) the lustrous rays coming from the root, (*viz.*) the moon sprinkled by the celestial river (Gaṅgā) flowing on high!

(V. 5.) From the Moon, (*who is*) the royal swan of the lotus-plants of the lake (*viz.*) the sky, filled up with a crowd of lotuses (*which are*) the group of stars; (*who is*) the white parasol of the great king Cupid wielding the sovereignty of the three worlds; (*who is*) the milky ocean of beauty; (*who is*) the silvery mountain (Kailāsa) of lustre; (*who is*) the ear-ornament of the damsels (*viz.*) the quarters; (*and who is*) the dwelling-mansion of the goddess of wealth of the three worlds, there arose this race.

(V. 6.) From that (*race*) sprang up the family of the Yadus, (*which was*) the paternal residence of wealth, the abode of magnanimity, the pleasure-house of lawful conduct, great prosperity and gravity, (*and*) which acquired fame by the protection of distressed beings, just as the ocean (is the family-house of the goddess of wealth, the abode of grandeur, the play-ground of steadiness, vast magnitude and profundity, and is renowned for sheltering all creatures that come to it).

(V. 7.) Then there arose, in the spotless family of the Yadus, Dantidurgarāja, to whom the hosts of (*his*) enemies bowed down, who was versed in arts, (*and*) who filled the directions by (*his*) extensive and great fame, just as the moon (*rises*) in the clear sky, to whom other orbs bow down, who is possessed of digits, (*and*) who fills the quarters by (*his*) extensive and profuse rays.

(V. 8.) After him the prosperous (*and*) glorious Krishnarāja, the paternal uncle of that king,—having ascended the pre-eminent (*and*) glorious lion-throne of the brave, as the rising sun (*ascends*) the peak of the Mēru (*mountain*); having destroyed the vast race of the Chalukyas, (*as the sun destroys*) utter darkness; (*and*) having placed his foot on the heads of kings, (*as the sun casts*) his rays on the tops of mountains,—pervaded the whole universe by (*his*) extensive powers, (*as the sun fills*) the whole world with (*his*) overspreading rays.

(V. 9.) From him was born Gōvindarāja, whose panegyric is seen, as it were, (*engraved*) on the surface of the stone (*viz.*) the disc of the moon in the form of the mark which is dark by the burning of (*his*) enemies.

(V. 10.) His younger brother, possessed of burning lustre² (*and*) bearing the other appellation of Nirupama, became king, whose intellect was adequate for the protection of the world, who uprooted the continuous line of the family of (*his*) enemies, (*and*) by means of whose seal even the sea became renowned as *samudra* (sealed).³

(V. 11.) After him flourished Jagattuṅga, whose princely enemies, deprived of the extent of all their territory, (*became*) like the breasts of women destitute of youth,—(*breasts*) which are shorn of all their plump circumference.

¹ This refers to Airāvata, the elephant of Indra, who was produced by the churning of the milky ocean.

² I am inclined to hold with Dr. Fleet that *Iddhatījas* is not a mere attribute of Dhruva-Nirupama, but is intended to represent one of his *birudas* (*Ind. Ant.* Vol. XII. p. 252; above, Vol. VI. p. 172 f.). But I am by no means certain of it, as other Rāshtrakūṭa records do not mention it.

³ See *Ind. Ant.* Vol. XII. p. 252, note 80.

(V. 12.) And from him was born **Amôghavarsha** of unparalleled strength, by whom Yama who was pleased (*with him*) was angrily gratified at **Vingavalli** with unprecedented morsels of cakes¹ (*which were*) the **Châlukyās**, (*and by whom*) that pure fame, which could find no soup in the inside, outside and upper side of the universe, was, as it were, stored up in (*the reservoir of lake called*) **Jagattuṅga-sindhu** under the pretext of water.²

(V. 13.) From him was born king **Akâlavarsha**, harassed by whose prowess, (*their*) shield (*also* **Khêtaka**) was forthwith abandoned by (*his*) enemies together with (*their*) scimitars (*also*, along with the leaders of (*their*) circles).³

(V. 14.) The daughter of **Kôkkala**, the ornament of the dynasty of **Sahasrârjuna**, became his chief queen; (*and*) from him was born **Jagattuṅga**.

(V. 15.) From the ocean (*viz.*) **Raṇavigraha**, son of **Kôkkala**, who was grave (*as the ocean is profound*), who was a receptacle of gems (or of excellences), (*as the ocean is a store-house of gems*), who was capable of protecting kings from (*their*) foes (*as the ocean is capable of sheltering mountains from their adversary, viz. Indra*), there was born (*a daughter named*) **Lakshmi**, (*as from the ocean sprang up the goddess of wealth*).

(V. 16.) She became the wife of that king who had no enemy (*and*) who was possessed of the ornament (*consisting of*) fame acquired by **Arjuna** who had a terrific army, (*as Ajâtaśatru, i.e. Yudhishtira*, was adorned by the ornament (*which was*) fame earned by **Bhîmasêna** and **Arjuna**).⁴

(V. 17.) From King **Jagattuṅga** there was born a victorious prince, son of **Lakshmi**, endowed with valour, (*as*) from the eastern mountain, the highest in the world, there rises the sun, full of heat.⁵

(V. 18.) Truly he was **Indrarâja**, whose arm was thrust forth for the destruction of the partizans of all kings swerving from lawful conduct, (*and*) who was fit to be seen with untwinkling eyes, (*as the god Indra*) discharged (*his*) thunderbolt to cut off the wings of all mountains swerving from their motionless condition (*and*) is fit to be seen by (*the gods whose eyes*) do not twinkle.

(V. 19.) The court-yard (*of the temple of the god*) **Kâlapriya** (*became*) uneven by the strokes of the tusks of his rutting elephants. His steeds crossed the unfathomable **Yamunâ** which rivals the sea.⁶ He completely devastated that hostile city of **Mahôdaya** (*also*, the highly prosperous city of his enemy), which is even to-day greatly renowned among men by the name of **Kusasthala** (*also*, a spot of mere *kûsa* grass).⁷

(V. 20.) That **Kôkkalla**, who was mentioned (*as belonging*) to that family of the illustrious **Haihayas**, which brought down the pride of **Daśakaṇṭha** (**Râvaṇa**), had a son (*named*) **Arjuna**,

¹ *Ābhyūsha* is given in the *Amarakôśa* as synonymous with *paṇi*, which corresponds to the Marāṭhī *pôṭi*, i.e. cake or bread.

² Another rendering of the last line is also possible: "and by whom pure fame . . . was, as it were, stored up in Jagattuṅga, the ocean, in the shape of (oblation-)water." But this interpretation does not commend itself to me, because the last line is an instance of *apahnuti*, in which the real character of the subject in hand (*prakṛita*) is denied, and that of an alien object ascribed to it. *Tôya* is here denied, and must, therefore, be the *prakṛita* and hence, truly speaking, real. If *tôya* is thus real, then the *sindhu* into which it is put cannot be fictitious, but must be real. If, however, we take *Jagattuṅga-sindhu* as an instance of *rûpaka*, as has to be done in the second rendering is preferred, *sindhu* ceases to become real. If, on the other hand, we accept the first translation proposed in the text above, *Jagattuṅga-sindhu* is no longer a *rûpaka*, and *sindhu* is made real, and thus the full significance of the *apahnutyalamkāra* is brought out; but we may perhaps adopt the second rendering and say that the composer of the inscription was not such a learned poet as to employ the *apahnutyalamkāra* consistently throughout.

³ See the introductory remarks.

⁴ Dr. Fleet thinks that *Râjamartanda* is probably a *Virûda* of Indra III. (above, Vol. VI. p. 176 and note 9). This seems to be borne out by the spurious *Wadgaon grant* (*Ind. Ant.* Vol. XXX. p. 218 and note 79).

⁵ The word *sindhu* may also mean the river Indus.

⁶ See the introductory remarks.

⁷ See the introductory remarks.

pre-eminent in virtue. His (Arjuna's) son, who was exceedingly strong, was Ammanadēva. From him was born Vijāmbā, as Lakshmi (*was produced*) from the ocean and Umā from the lord of the mountains called Himavat.

(V. 21.) To the glorious king Indra was born by that Vijāmbā a son, the prince named Gōvindarāja, the beauty of whose form excelled that of Kāma.

(V. 22.) Ignominious cruelty was not practised (*by him*) with regard to (*his*) elder brother, (*though he*) had the power; (*he*) did not obtain infamy by evil courses such as (*illicit*) intercourse with the wives of (*his*) relatives; (*he*) did not through fear resort to diabolical conduct which is indifferent to what is pure and impure; (*and*) by (*his*) munificence and unparalleled heroic deeds he became Sāhasāṅka in the world.

(V. 23.) Though he was Prabhūtavarsha, he was called Suvarṇavarsha by the people, because, raining down showers of gold, he made the whole world consisting solely of gold.

(V. 24.) There being no mendicant at the door when there was made the proclamation 'who is the supplicant and what does he want? who is impoverished on earth?'—even the treasure which was brought (*to him*) in abundance by the easily conquered lords of the continents did not please him.¹

(V. 25.) On the occasion of his conquest of the quarters, the earth, with uplifted hands (*consisting of his*) mighty *pālīdhvajās* (*and*) abandoning other kings, forthwith quivers as if by the causing of a violent bustle (as a woman, when freed from an evil lord, dances with uplifted hands as if through intense joyous excitement).

(V. 26.) Even the sun and the moon,² as if with fear produced (*in their mind at the thought*) that he, the prosperous one, will not bear the rising up of another lord of a *maṇḍala* (country), run before him (inasmuch as they are the lords of *maṇḍalas*, i.e. orbs, and are *samuddhata*, i.e. rising in the sky).

(V. 27.) For long shines his gateway (*marked by*) the moon who is like (*him*), (*and*) decorated near (*his*) palace, before which other lords of *maṇḍalas* bow down, which is accompanied by the goddess of victory, and where the whole mass of his lustre (*is seen*).³

(V. 28.) Surely (*thinking that*) he cannot bear the army of (*his*) foes, which is equal (*to his own and*) which is possessed (*of men*) of excellent qualities, the Gaṅgā and the Yamunā resort to his flawless royal abode (because they themselves are *samavāhinī*, i.e. flowing in a level, and possessed of excellences).⁴

(V. 29.) While this king was administering excellent government wherein (*all*) enemies were subdued, there was *vimānasthiti* (i.e. sitting in celestial cars) among the gods (*na bhōga*), (*but*) there never was *vimānasthiti* (i.e. transgression of proper bounds) in enjoyments (*bhōga*).⁵

(V. 30.) The blue clouds (*are*) the soot springing from the copious flames of his luxuriant fire of heroism. The flashes of lightning (*are*) but the spreading-out of the gleams of the blade of (*his*) flourished sword. The stars (*are*) but the pearls issuing in consequence of the splitting-open

¹ There can be no doubt that the stanza is intended to yield two senses, as the words *pranṭa* and *kōśa* unmis-
takably indicate. One of these senses is that given in the text above. What the other sense is cannot be accurately
made out. It seems to refer to a lexicon composed by a certain author, who bore the name Hēlāsiddha or Dvīpanātha,
or a name equivalent to either of these words in meaning. Is it Hēlārāja or Kāśirasvāmin? We must await further
researches to settle this point.

² This probably refers, I think, to the figures of the sun and the moon on his banners.

³ This is a very knotty verse. I have, in the main, followed Dr. Fleet in point of the separation of words and
translation. But I am by no means certain of either. Must we split up the third line of the stanza into *sa-
mahima-karoti-rāṇaṁ* and translate it accordingly?

⁴ For the historical fact contained in this stanza, see the introductory remarks.

⁵ There is evidently here a play on *vimānasthiti* and on the double analysis of *na bhōgēṣu*, viz. (1) *na bhōg-gēṣu*,
'among the aeronautes,' and (2) *na bhōgēṣu*, 'not in enjoyments.'

of the temples of the irresistible elephants of (*his*) enemies. The moon, the milky ocean and Śeṣha (*are*) the trickling of the mass of (*his*) glory which has filled the world.

(V. 31.) While his mind was anxious to eradicate thorns, the lotus-stalks, as if through fear, did not emerge from water, (*but*) made (*to him*) a present of the beauty residing in (*their*) buds; for self-purification, the *kétaki* (plant) remained in the interior of the darkness caused by the quantities of its own pollen, set in motion by the wind, the jack-tree in the hollow of the earth, and the reed-branch at (*his*) gate.

(Line 38.) And he, laughing to scorn the vanity of the beauty of the form of Kaudarpa (*Kāma*), who was rendered transient through being burned by the eye of Hara (*Śiva*), (*became*) the glorious Nitya-Kaudarpa (*i.e.* a very eternal Kaudarpa); (*he*), destroying the happiness of Śatamakha (Indra) by means of the power of energy amplified by the powers of royal majesty and good counsel, (*became the very god*) Chaturmukha (Brahman) (*in the art of*) *Chāṇakya* (*i.e.* in politics); (*he*), intent upon working weal to the earth overrun solely by (*his*) renowned valour, (*became*) the glorious Vikrānta-Nārāyaṇa (*i.e.* a very Nārāyaṇa among heroes), (as Vishṇu became Vikrānta-Nārāyaṇa, *i.e.* the striding Nārāyaṇa, when intent upon doing good to the earth occupied by (*his*) single renowned step); (*he*), devastating the fields (*consisting of*) the breasts of (*his*) enemies by means of the ploughshare (*consisting of*) the weapon wielded by his hand, (*became*) the glorious Nṛipati-Trinētra (*i.e.* a very god Śiva among kings).²

(L. 40.) And he, the Paramabhaṭṭāraka Mahārājādhirāja Paramāśvara, the prosperous Suvarṇavarshadēva-Prithvivallabha, the prosperous Vallabhanarēndradēva, who meditates on the feet of the Paramabhaṭṭāraka Mahārājādhirāja Paramāśvara, the prosperous Nityavarshadēva,—being well, commands all the lords of provinces (*rāṣṭra*), lords of districts (*viśaya*), chiefs of villages, leading persons, officials, employés and functionaries, according as they are concerned:—

(L. 43.) “Be it known to you that I, who am permanently settled at the capital of Mānyakhēṭa, who am maintaining grants to temples and *agrahāras*, though resumed by previous (*rulers*), and who day by day am issuing charters of villages, to be everlastingly respected (*by all*),—eight centuries of years increased by fifty-two having elapsed since the time of the Śaka king, also in figures Śaka-Saṃvat 852, on the tenth (*tithi*) of the bright (*half*) of Jyēsthā in the current Khara-saṃvatsara, on a Monday, when the moon was near (*the constellation of*) Hasta,—on the great festive occasion of the binding of the fillet in the village of Kapitthaka, situated near the bank of the Godāvari, having ascended the *tulāpurusha*, gave unto the Brāhman six hundred *agrahāras* together with three lacs of *suvarṇa* (coins) for the sake of *bali*, *charu*, *vaiśvadeva* and *atithiāraṇa*,³ and granted to the temples of gods for the enjoyment of the gods eight hundred villages, four lacs of *suvarṇas* and thirty-two lacs of *drammas*, for (*the repairs of*) broken parts and so forth, for ointment, frankincense, flowers, lamps, offerings and other requisite articles of worship, and for the purpose of (*providing*) a feeding-establishment, gifts of outer garments and so forth for ascetics; and after this, without descending from the *tulāpurusha*, bestowed first by pouring water from the hand, for the enhancement of the religious merit and fame of my parents and myself,—upon Nāgamārya, son of Mahādēvayya, belonging to the Māthara *gōtra*, student of the Vāji-Kāṇva *sākhā*, come from the holy place of Kāvika which is situated in the Khēṭaka district (*maṇḍala*) of the Lāṭa country (*dēśa*), resident here at Mānyakhēṭa, subsisting on the lotus-feet of the prosperous Vallabhanarēndradēva,—the village named Kēvañja, situated in the Khēṭaka district comprised in the Lāṭa country,

¹ *Ind. Ant.* Vol. XII. p. 254 and note 36.

² This is very curious; for, the god who wielded the weapon of the ploughshare and devastated fields is Balarāma, the brother of Kṛishṇa, and not Trinētra, *i.e.* Śiva. So far as my knowledge goes, Balarāma is nowhere called Trinētra, nor is Śiva anywhere spoken of as performing these functions of Balarāma.

³ *Gupta Inscr.* p. 116, note 3.

(and) lying quite close to the holy place of *Kāvikā*, together with its rows of trees, up to its four boundaries, together with its cultivated soil,¹ together with the royal share,² together with all the produce such as the produce of corn, the acquisition of gold, the fines, (the proceeds of the punishments for) faults and the ten offences, and so forth,— for the purpose of (maintaining) the *balī*, *charu*, *vaiśvadeva* and *atithitarpaṇa*; for the performance of the optional, indispensable and occasional rites; for the performance of the *śrāddha* and sacrificial ceremonies such as the *darśapūrṇamāsa*, *chāturmāsya*, *aṣṭakā* and *āgrayaṇa*³ (rites) and the fortnightly (*śrāddhas*); for the purpose of preparing the *charu*, *purôḍāśu*, *sthālpāka*⁴ and so forth; for the purpose of (granting) priestly fees and gifts in connection with *hōma*, *niyama*, the study of one's own Vēda,⁵ and religious service; for the purpose of (providing) accessory assistance for the rites concerning *nījasūya* and the seven forms of the *sōma* sacrifice such as the *vājapēya*, *agnishōma*⁶ and so forth; for the purpose of (offering) garments, ornaments, entertainment, gifts, sacrificial fees, etc. to the various priests, such as *Maitrāvaruṇa*, *Adhvaryu*, *Hōtri*, *Brāhmaṇachchham̐sin*, *Grāvastut* and *Agnidh*;⁷ and for the purpose of (supplying) the requisite materials for preparing *sattrā*, *prapā*, *pratīśraya*, *vriśhōtsarga*, reservoirs, wells,⁸ tanks, orchards, temples, etc.”

(L. 58.) And the boundaries of this village (*are*), to the east the boundary of the holy place of *Kāvikā*, to the south the village named *Sāmagam*, to the west the village of *Sihuka*, and to the north the boundary of the land⁹ belonging to the same (holy) place named *Kāvikā*. No one should cause hindrance to *Nāgamārya* while cultivating this village called *Kēvañja*, thus defined by the four boundaries, or causing (*it*) to be cultivated, while enjoying (*it*) or allowing (*others*) to enjoy (*it*).

¹ So the word *karmānta* is explained in Monier Williams' *Sanskrit-English Dictionary*.

² *Gupta Inscr.* p. 97, note 6.

³ *Darśapūrṇamāsa* denotes “(the days of) new and full moon, ceremonies on these days (preceding all other ceremonies);” *aṣṭakā*, “the eighth day after full moon (especially that in the months *Hēmanā* and *Sisira*, on which the progenitors or manes are worshipped, . . . also a name of the worship itself or the oblations offered on those days);” and *āgrayaṇa*, when masculine, “the first *sōma* libation at the *agnishōma* sacrifice,” and when neuter, “oblation consisting of first-fruits at the end of the rainy season.”— Monier Williams' *Sanskrit-English Dictionary*.

⁴ *Charu* is “an oblation (of rice, barley and pulse) boiled with butter and milk for presentation to the gods or manes);” *purôḍāśa*, “a mass of ground rice rounded into a kind of cake (usually divided into pieces, placed on receptacles);” and *sthālpāka*, “a dish of barley or rice boiled in milk (used as an oblation).”— Monier Williams' *Sanskrit-English Dictionary*.

⁵ *Hōma* signifies “the act of making an oblation to the *Dēvas* or gods by casting clarified butter into the fire;” and *niyama*, “any act of voluntary penance or meritorious piety (esp. a lesser vow or minor observance dependent on external conditions, and not so obligatory as *yama*).”— Monier Williams' *Sanskrit-English Dictionary*. I take *svādhyāyādhyayana* to be one word, meaning “study of one's own Vēda;” compare *Āśvalāyana's Gṛihya-sūtra*, III. 3, 1.

⁶ *Rajasūya* is “a great sacrifice performed at the coronation of a king (by himself and his tributary princes . . .);” *vājapēya* is “the name of one of the seven forms of the *sōma* sacrifice (offered by kings or Brāhmins aspiring to the highest position, and preceding the *rajasūya* and the *Bṛihaspati-sava*);” *agnishōma* is “the name of a protracted ceremony or sacrifice (forming one of the chief modifications of the *jyōtiṣhōma* offered by one who is desirous of obtaining heaven . . .).”— Monier Williams' *Sanskrit-English Dictionary*.

⁷ *Maitrāvaruṇa*, otherwise called *Prasāstri*, is the first assistant of the *Hōtri*. The terms *Adhvaryu*, *Hōtri* and *Agnidh* are well known. *Brāhmaṇachchham̐sin* is “a priest who assists the Brahman or chief priest at a *sōma* sacrifice;” and *Grāvastut* is one of the sixteen priests (called after the hymn [R.V. X. 94, 1 ff.] addressed to the *sōma* stones).— Monier Williams' *Sanskrit-English Dictionary*.

⁸ The word *sattrā* signifies an alms-house and is frequently met with in the Gupta inscriptions (e.g. Nos. 7, 8, 9 and 10). *Prapā* denotes a place of distributing water gratis to travellers; *pratīśraya* is “a shelter-house for travellers” (*Ind. Ant.* Vol. XII. p. 142). Both these words occur in the celebrated inscription of Ushavadāta at *Nāik*, which records his series of benefactions. *Vriśhōtsarga*, according to the *Śabdakalpadrūma*, means “setting free a bull and four heifers on the occasion of a *śrāddha* or as a religious act generally.” As regards the details of this ceremony, see this lexicon, *sub voce*. According to Mahēśvara's commentary on the *Amarakōśa*, *kūpa* denotes an ordinary well, and *vāpi* means a well with a flight of stairs.

⁹ For *tala-sīmā* see above, Vol. IV. pp. 155 and 157.

[Vv. 32-36 contain the usual admonitions to future rulers.]

(V. 37.) This praiseworthy grant of the prosperous Gōvindarāja has been written by the learned Nāgavarman, son of Gaṅgādhara.

(L. 67.) Good luck (*and*) great prosperity.

No. 7.—THE INSCRIPTIONS IN THE CAVES AT KARLE.¹

By E. SENART; PARIS.

The Editor of the *Epigraphia Indica* has been good enough to make over to me two sets of inked estampages of the inscriptions at Kārle and at Nāsik, which he caused to be taken in the year 1899 by his Assistant, Mr. G. Venkoba Rao; and he has kindly requested me to contribute a brief commentary on the Plates of them which he intends to issue. All these records have been commented on before by such scholars as Bhandarkar, Bhagwanlal Indraji and Bühler. Still, I cannot resist the temptation of adding my modest gloss in the wake of their learned interpretations. Nobody will expect, however, that I shall arrive at startling new results.

The difficulties with which the explanation of these precious documents has to cope are on the whole due to two causes—(1) their imperfect state of preservation; and (2) the employment of a certain number of obscure terms or formulas. Since the comparatively recent date to which the preceding treatments of these inscriptions belong, few important new materials have come to light. On the other hand, as regards *fac-similes*, the Plates now issued may at first sight appear more imperfect than those which were published by the Archaeological Survey. But, having worked direct from the inked estampages, I can testify that the new Plates seem to have been executed with scrupulous care, and that the collotypes are purely mechanical reproductions of the estampages. Of course they do not show all the details of the originals,—because this is impossible,—but they have not been subjected to any touching up by hand. The estampages were made quite recently; and, in the course of several years which separate them from the earlier copies, the disintegration of the rocks which bear the inscriptions will have continued, and characters which existed before may have lost in clearness. Is this enough to account for the difference between the old and the new Plates? It seems to me that the former, or at least portions of them, were touched up by hand in details. These retouches, which were executed by competent readers who worked from the monuments, certainly have a value of their own. Nevertheless they imply certain minute alterations which are hardly compatible with the scrupulous care that is now considered indispensable in such matters. I am dwelling on this point only in order to vindicate myself for not appearing to be quite so well informed as my predecessors in the treatment of several passages, and besides, for admitting that certain apparent readings of the earlier *fac-similes* do not exclude *a priori* some slightly different hypotheses. I do not know if, in this field of enquiry and in the present state of our knowledge, it is not more dangerous to affirm too much than to be too cautious. It goes without saying that I have nowhere neglected the invaluable help which the earlier reproductions and transcriptions furnished; if reduced to my own resources, I would have had to leave more than one lacuna in the texts. Nevertheless the readings which I propose are such as I consider to be actually warranted by the context of the estampages which I have in my hands and which are represented by the new Plates. In several cases where, though believing in a certain transcription, I do not venture to affirm that it is perfectly sure, I enclose in square brackets the letters which to my mind are more or less doubtful. I confess that even this distinction has not been a very easy matter. One need only look at some of the Plates in order to understand that in many cases, if the reading hardly admits of any doubt, the reason is that it is corroborated either by the

¹ Translated from the French by the Editor.

authority of parallel passages or by the evidence of the context in which it occurs. Notably, in a vast number of instances it is perfectly impossible to decide whether we have to deal with intentional strokes or with accidental cracks of the stone. This observation refers to the vowel-signs, and especially to the *anusvāra*. The latter, we know, is frequently omitted; hence it is all the more uncertain in doubtful cases. Fortunately these are details of secondary importance, at least for the interpretation. Is there any need to add that I have scrupulously recorded all the various readings of former editors whenever they are of any interest, *i.e.* unless they are due to palpable mistakes or to misprints?

The chief value of these documents consists in their throwing light—though dimly—on a number of historic, palæographic and linguistic problems. But they are not the only documents of their kind, nor are such documents our only source of information. Though interesting, it is unwise to take up general questions in connection with a partial publication. This manner of proceeding is inevitable in the first period of researches and of discoveries, but later on it is apt to scatter the information inordinately and to hamper its discussion. It is at any rate natural to rescind the explanatory remarks and the historical conclusions. To my re-edition of the texts and to the explanations which it will suggest to me, I propose to add as a postscript the more comprehensive remarks which appear to be called for.

The really useful bibliography of the Kārlê inscriptions comprises only two works¹—(1) *Inscriptions from the Cave-temples of Western India*, 1881 (CTI.), and (2) *Reports of the Archaeological Survey of Western India*, Vol. IV., 1883 (AS.). In the first publication, Dr. Burgess has transcribed and translated the inscriptions in accordance with the readings and remarks furnished by Pandit Bhagwanlal Indrajī; and in the second the texts and explanations have been subjected to a fresh revision by Bühler. Though this edition is more recent and marks in the majority of cases a progress on the first, it has the drawback of assigning texts of the same locality to different chapters according to their official or private character. The new Plates follow Bhagwanlal's numbering. I have added in brackets the number given in AS.; "K." refers to the chapter entitled "Earliest Kārlê inscriptions" (p. 90 ff.) and "Ksh." to "Kshatrapa and Andhra inscriptions" (p. 98 ff.). The remarks regarding the position of each inscription are copied from the labels accompanying the estampages.

No. 1, Plate iii. (K. 1).

Chaitiya cave. Left end of the verandah.

TEXT.

Vejayamtito sethinā Bhutapālen[ā] (1) selaghara (2) parinīthapita[m] (3) Ja[m]bu-dīpamhi (4) ātama[m] (5).

REMARKS.

(1) CTI. *Bhūta*°. The mark of *ā* seems to exist clearly in *nā*; but it is rather short and, as there are traces of a crack on its right, it may be the result of the wearing of the stone.—(2) AS. and CTI. °*gharam*.—(3) Probably the *anusvāra* has disappeared in the crack; it cannot be said to exist with certainty.—(4) I feel inclined to explain the development of the central loop of *ja* by the presence of an *anusvāra*.—(5) AS. *utama*; CTI. *uttama*. The long *ā* appears to

¹ The partial attempts at interpretation of Bird (*Historical Researches on the Origin and Principles of the Buddha and Jaina Religion*, 1847) and Stephenson (*J. Bo. Br. R. As. Soc.* Vol. V. p. 152 ff. and p. 426 ff.) possess now only a historical interest. As regards the general description of the caves, the first exact reports are those of Fergusson (*J. R. As. Soc.* Vol. VIII. p. 80 ff.) and of Wilson (*J. Bo. Br. R. As. Soc.* Vol. III. p. 48 ff.). At present exact and methodical information may be found in the *Rock-cut Temples of India* of Fergusson and Burgess, and in the *Reports of the Archaeological Survey of Western India*, Vol. IV.

me certain; this is the only possible meaning of the double hook, contrasted with the ordinary form of *u*. It seems that at the end an *anusvāra* did exist, which got mixed up by the wearing of the stone with the upper hook of the last symbol, for which compare the beginning of No. 5.

TRANSLATION.

“(This) rock-mansion, the most excellent one in Jambudvīpa, has been completed by the *Seṭṭhi Bhūtapāla* from *Vaijayantī*.”

Vaijayantī seems to have been the ancient name of Banavāsi in the North Kanara district, Bombay.¹ In addition to the instances quoted by Dr. Burgess, where *Jayantī* seems to represent Banavāsi, one might perhaps ask if in the Banavāsi inscription² the letter which has been read *sa* or *saṃ* before *jayāntakasa* (l. 2) might not be a *va*, in which case the sculptor Damōraka would be designated as a native of *Vaijayantī*.—In spite of the general meaning of *selaghara*, it seems—if we compare the occurrence of *chaityagriha* at Kuṭā (CTI. Nos. 15 and 20), of *chetiyaghara* at Nāsik (Nos. 18 and 19), of *gharamukha* and *gharasa mugha* at Kārle (Nos. 4 and 6), and of *gharamukha* at Ajantā (CTI. No. 1)—that the expression *griha* or *ghara* was habitually restricted to the halls used for worship, those which are generally styled “*chaitya* caves.”—The expression *pariniṭhapita* implies the idea of completion, which must not be lost sight of. Even if one leaves out of consideration the open screen, the decoration of which may be secondary, several inscriptions describe certain pillars as particular gifts. Hence it may be assumed that the present record attributes to *Bhūtapāla* the honour of having completed the *chaitya* cave.

No. 2, Plate iv. (K. 2).

On the lion-pillar in front of the *chaitya* cave.

TEXT.

Mahārāṭhisa Gotiputrassa Agimitraṇakasa sihathabho dānaṃ.

REMARK.

Though there can be no doubt, I think, regarding any important detail of the text, the inscription is much worn, and the certainty of some points, e.g. the initial *a* of *Agimitraṇaka* and the *th* of *thabho*, is in some way only a moral certainty. I do not venture to affirm that there is no *anusvāra* on the right of *si*, but incline towards the negative.

TRANSLATION.

“(This) lion-pillar (*is*) the gift of the **Mahārāṭhi Agimitraṇaka, the son of Goti.**”

Mahārāṭhi is an obscure and difficult term. It would be essential to know first whether the actual orthography of the inscriptions is *ṛaṭhi* or *ṛaṭhi*. The *th* seems probable here, and it is certain in an inscription at Bēḍṣā (CTI. No. 2); though on the other hand the *th* is probable in No. 14 of the Kārle inscriptions and in Bhājā No. 2. The writing of *th* by error for *ṭh* being more probable than the reverse, the form *Mahārāṭhi* is the proper one to start from.³ If this is the case, the comparison with the epic epithet *Mahāratha* and with *bṛihadratha* must be discarded. CTI. (p. 24) declares that “*Mahārathi* is a Paurāṇic title of a great warrior; it is common in the families of Rājās.” I do not know on what this statement rests; if its first part

¹ Dr. Fleet's *Dyn. Kan. Distr.* p. 278, note 2.

² CTI. p. 100; compare *Ind. Ant.* Vol. XIV. p. 331.

³ Dr. Hultzsch reads *Mahārathi* also on the coins reproduced on Plate iii.

were correct, one would at least expect *Mahāratha* and not *Mahārathi*, which is not necessarily the same thing. At any rate *Mahārathi* is a title. This is also Bühler's view (AS. p. 107, note); but the special reason which he adduces in support of it is not at all decisive, *viz.* that in the Kārlē inscription No. 14 *Okhalakīyānam Mahārathi* should be translated by "the *Mahārathi* of the Okhalakīyas." Nothing proves that the genitive depends on *Mahārathi*. Several instances show us the proper name of a donor accompanied by the name of the tribe or the people to which he belongs in the genitive plural, *e.g.* Junnar Nos. 5 and 6 (CTI. and AS.). The fact that, in the other cases where we find the word again and in that same No. 14 in the very next line, *Mahārathi* does not govern a genitive, forces us to reject altogether the construction proposed by Bühler.¹ Hence this instance cannot furnish, as he thought, a positive argument against the interpretation previously proposed by Garrez,² who saw in it a kind of ethnical name equivalent to *Marāṭha*. Etymologically this explanation seems to me strongly supported by the *th*, which presupposes a Sanskrit form *Mahārāshṭrin*. But *Mahārāshṭrin* has not necessarily a geographical meaning, and it is difficult to separate the word from *Mahābhōja* and *Mahāsāmanta*, which are connected with it in our inscriptions. As *rāshṭra* often means a province, it is quite natural that *rāshṭrin* follows the same analogy as *bhōja* and *sāmanta*, so that, if *Mahābhōja* has become a title applied even to women, the same could very easily happen in the case of *Mahārāshṭrin* and *Mahārāshṭrīnī*, or *Mahārāṣṭhī* and *Mahārāṣṭhīnī*.³ This is possible, but not absolutely certain; it may as well have been that the name, starting from the geographical and ethnical meaning, became fixed as a title of honour in certain families, perhaps because of certain important relatives or of special circumstances.⁴ It may be noted that to our *Mahārathi* *Āgimitrapaka* corresponds a *Mahārathi* *Mitadeva* in No. 14; that this *Mitadeva* is a *Kausikīputra*, like *Vishṇudatta* at *Bhājā* (No. 2); and lastly that the *Mahārāṣṭhīnī* *Sāmadimikā* at *Bēḍṣā* (No. 2) was married to an *Āpadevanaka*. Do not these different names look as if they were connected with each other in such a way as to suggest the idea that they may have belonged to the same circle of families or relations? We find a *Sthavira* *Āgimitra*, *i.e.* *Āgnimitra*, at *Kuḍā* (CTI. No. 5). I believe that the names in *naka* in our inscriptions, as here and as *Nandanaka* at *Junnar* (CTI. No. 22), *etc.*, are not different names, but simply equivalents of *Āgnimitra*, *Nanda*, *etc.*—*Gotiputra*⁵ is the same as *Ganptiputra*, from *Gupta*.

Dr. Hultzsch contributes the following note on the three coins figured at the bottom of Plate iii., which are of interest in connection with the explanation of *Mahārathi*:—

"In the year 1888, Mr. A. Mervyn Smith, while prospecting for gold, found a number of lead coins on an ancient site near Chitaldroog in the Mysore State and distributed them to various coin-collectors. The smaller ones among these coins bore only Buddhist and other symbols, but a few larger ones had incomplete legends. On my specimen (Plate iii. B.) I found

¹ The occurrence of the feminine *Mahārāṣṭhīnī* in *Bēḍṣā* No. 2 also indicates rather that the term does not imply the actual office of governor of a district or province, but an honorific or nobiliary title.

² *Journ. Asiat.* Vith series, Vol. XX. p. 201 f.

³ I may here as well draw attention to the use of *raṭṭhika* in *Fāli* (*e.g.* *Jātaka*, II. 258, 12) as an equivalent of *grihapati* and *Vaṭṭiya*. Compare *Śatapatha-Brāhmaṇa*, XIII. 2, 9, 7, where the *Vīṣas* are brought in special connection with the *rāshṭrin*, the wielder of royal power.

⁴ We may compare the parallel use of the attributes *Sāḍage(ke)ra* and *Mandava* (*Māṇḍavya*); on the latter see Jacobi in *Ind. Ant.* Vol. VII. p. 254. The occurrence of *Māṇḍavānam* at *Kuḍā* (CTI. No. 14) leaves no doubt regarding the ethnical meaning of the word, though the use of the dental *d* renders the identification with the *Māṇḍavyas* of literature problematical. At *Bēḍṣā* (CTI. No. 2) *Mandava* is connected with *Mahārathi*; the reading *Māṇḍaviya* is quite clear in the *fac-simile* and excludes the useless and improbable conjecture *ma[ṇḍa]deviya*. It will be remarked that in this instance *Māṇḍavi* precedes *Mahārāṣṭhīnī*. Seeing that *Mahābhōja* always precedes either attribute when connected with it, this position does not seem to indicate that *Mahārathi* could imply a title of superior nobility, and consequently still less that it could designate a very high dignity.

⁵ [The same epithet occurs in the Śuṅga inscription of the Bharhut Stūpa; see *Ind. Ant.* Vol. XI V. p. 138 f. —E.H.]

the title *Mahārāṭhi*, which occurs in the cave-inscriptions (Kārlē) Nos. 2 and 14; A.S.W.I. Vol. IV. p. 83, No. 7 (Bhājā), and p. 90, No. 3 (Bēḍṣā). At my request Mr. R. Sewell kindly sent me for comparison the two lead coins (Plate iii. A. and C.) which he had received from Mr. Mervyn Smith in 1888. These supply the first word of the legend, *Sadākana* (see Plate iii. A.) and contain portions of the second word, *Kaḷalāya*, while the third word, *Mahārāṭhisa*, is preserved in B. and C. The three coins may be briefly described as follows:—

Plate iii. A. (Sewell).

Obverse.—A humped bull, standing towards the proper right. Round it, the words *Sadākana-Kaḷalā*

Reverse.—A *bōdhi*-tree between two symbols.

Plate iii. B. (Hultzsch).

Obverse.—Similar to A. There is a deep and distinct punch-mark below the bull. Round the latter, [*Sa*] . . . [*ka*]na-Kaḷalāya-Mahārāṭh[ī]sa.

Reverse.—A *bōdhi*-tree, a *chaitya*, and a symbol between them.

Plate iii. C. (Sewell).

Obverse.—Similar to A. Round the bull, *Sa* [*Kaḷa*]lāya-Mahārāṭhisa.

Reverse.—A *bōdhi*-tree and a *chaitya*.

“Taking the three coins together, it appears that the complete legend, of which each bears a portion, is *Sadākana-Kaḷalāya-Mahārāṭhisa*.

“The curious word *Kaḷalāya* reminds us of the equally peculiar Andhra name *Puḷumdyi*. *Sadākana* is the same as *Sātakaṇi* in the Andhra inscriptions. Perhaps *Kaḷalāya*, with the surname or family name *Sadākana* and the title *Mahārāṭhi*, held Chitaldroog as a vassal of the **Andhra** kings. From the emblems pictured on his coins we learn that he was a Buddhist, and that his crest was a bull.

“Since writing the above, I found that the Mysore Government Museum at Bangalore possesses two lead coins of the same type, presented by Mr. Mervyn Smith, who found them near Chitaldroog in 1888.”

No. 3, Plate ii. (K. 3).

Chaitya cave. Below the feet of the three elephants at the right end of the verandah.

TEXT.

Therānam bhāṇyanta-(1) I[m]dādevasa hathi cha puvādo hathinam cha uparimā hethimā cha veyikā dānam.

REMARK.

(1) A.S. and C.T.I. read *bhayaṇ*°. I do not feel inclined to believe that the *anusvāra* of *bhaṇ* is intentional; but it certainly seems to exist on the stone.

TRANSLATION.

“The elephants and, before the elephants, the rail-mouldings above and below (are) the gift of the *Sthavira*, the venerable *Indradēva*.”

In separating *do* and in considering it to represent the numeral *dvau*, previous editors have created difficulties which they found it hard to overcome. It is sufficient to look at a photograph to recognise that the elephants are actually separated from the spectator by the balustrade

which hides the bottom of their legs. The Prākṛit *pubbādo* = *pūrvataḥ* does not raise any difficulty. Bühler has well defined the meaning of *vedikā* by "bands or string-courses carved with the rail pattern." In No. 17 and elsewhere the term *veyikā* is applied to fragments of this kind.

No. 4, Plate i. (K. 4).

Chaitya cave. Over the right doorway.

TEXT.

Dhenukākataḥ (1) gaṇḍhikasa Si[m]hadatasa (2) dānam gharamugha.

REMARKS.

(1) The vowel-signs are not very pronounced; but the two *ā*-signs seem to be certain. After this word is a space filled with cracks, which would leave room for two characters; one might feel tempted to believe that originally the stone bore *Dhenukākataḥkasa* (compare No. 6). But I reject this conjecture because the *ā* of *śi* is very probable, and there are no traces of *ka* and *sa*, which ought to show among the cracks. Besides, the simple ablative is frequently used in the same sense elsewhere.—(2) Though neither AS. nor CTI. notices the *anuvāra* of *Siṃ*, it seems to me probable.

TRANSLATION.

"(This) door (is) the gift of Siṃhadata, a perfumer from Dhēnukākataḥ."

Dhēnukākataḥ is a name of frequent occurrence in the cave-inscriptions here and elsewhere in these parts. Several Yavanas profess to be natives of that place. Therefore it ought to be looked for in the north-west; but it has not yet been identified. Compare AS. p. 24.

No. 5, Plate iii. (K. 5).

Chaitya cave. On the pillar of the verandah in front of the central door, above the inscription No. 6.

TEXT.

- 1 Gaḥatasa Mahādeva-
- 2 ṇakasa mātu Bhāyilāyā (1) dānam.

REMARK.

(1) I cannot say that the *ā* of the last syllable appears to me certain.

TRANSLATION.

"The gift of Bhāyilā, the mother of the householder Mahādevaṇaka."

Regarding the name Mahādevaṇaka = Mahādēva, compare No. 2.—The name Bhāyilā has been explained by Bhrājilā. This transcription is not the only possible one, though it appears to me the most probable. But could not this be the transcription of a foreign name? It occurs again at Kuṇḍā (AS. No. 13), where a Brāhmaṇi Bhāyilā is stated to have been the wife of a certain Ayitlu who, though called a Brāhmaṇa, bears a name of very barbarous form, which reminds us curiously of Azilizes, etc. I do not pretend to affirm that our Bhāyilā is the same, though the writing of the two inscriptions appears to be quite contemporaneous and to be intimately related in certain details, e.g. the *yī*. I may add that the title of *grīhastha*,¹ applied to

¹ For the loss of the aspiration in *gaḥata* compare e.g. *stāna* in an inscription at Mathurā, *Ep. Ind.* Vol. I. p. 390, No. XVIII.

her son, seems to indicate a Brāhmapical origin. In the case of an ordinary householder of the Vaisya class we would doubtlessly have *gahapati* as elsewhere.

No. 6, Plate iv. (K. 6).

Chaitya cave. On the pillar of the verandah in front of the central door.

TEXT.

- | | | | | |
|---|-------------------|-----|--------------|----------------------|
| 1 | Dhenuk[ā]katakəṇa | (1) | vaḍhakinā | Sāmi- |
| 2 | ṇa | (2) | Vēṇuvāsa-put | . . ṇa (3) ghara[sa] |
| 3 | mugha | (4) | kata duren | . . dhu . . (5). |

REMARKS.

(1) AS. and CTI. read °*ṇukāka*°. The long *ā* seems very doubtful; the slanting stroke resembles a simple crack.—(2) After *Sāmi*, CTI. inserts *ka* and AS. *le*; but in the estampage there is no trace of a letter which might have disappeared. The *ṇa* is very probable, but the crack which crosses the top of the character does not absolutely exclude the reading *nā*.—(3) AS. and CTI. read *putəṇa*; but the *e* attached to the *t* is at least very indistinct. Besides, it appears from a comparison of the preceding line that there ought to have been an additional letter here. The existing traces would seem to point to the reading *putakəṇa*, though this diminutive is not very plausible.—(4) AS. and CTI. read *mughaṇ*. I cannot distinguish the *anuvāda*, but will not deny that it exists. The stone is so much defaced that no detail is quite certain here.—(5) The *ā* has a hook at the bottom which can easily be taken for *u*; but it must not be forgotten that here, as in other cases, this vowel is represented by a vertical line. The hook at the top is too slanting to be considered an *ā*. The *e* expressed by the stroke at the top of *r* seems less doubtful. As the whole lower right portion of the *m* is obliterated, the reading *mu* of AS. and CTI. is possible, but simply hypothetical. Between this character and the *dhu* the space makes it probable that one letter is lost. Certain traces suggest an *h*, perhaps *mahā*. The last letter, read as *ka* in AS. and CTI., is at least very doubtful. CTI. adds a final *sa* which, in my opinion, is inadmissible. The stone may have originally borne one or more additional letters. The sign of punctuation which AS. seems to discover, not without hesitation, is at any rate improbable.

TRANSLATION.

“By the carpenter *Sāmi*, son of *Vēṇuvāsa*, a native of *Dhēnukākata*, there was made the opening of the cave”

The mutilation of the text renders its explanation imperfect. What is sure, is, that we have here in some way the signature of a workman or artist. The separation of the usual compound *gharamukha* into *gharasa mukha* produces the impression that the inscription does not refer to the whole of the door, but to details connected with the opening. These may have been specified by the word or words which remain obscure at the end of the inscription. And as in fact the work of a carpenter is spoken of, we may have to think of some piece of carpentry or wood-decoration. The uncertainty of the reading leaves the name of this sculptor, Śyāmila, Svāmin, or otherwise, undetermined.

No. 7, Plate i. (K. 7).

Chaitya cave. On the top of the third pillar; left row.

TEXT.

- Dhenukakata* (1) *Yavanasa* *śihadhayāna* *tharabho* *dānam* (2)

REMARKS.

(1) The first *ā* of *kāṭā* in AS. is surely only a clerical mistake.—(2) The final *anusvāra* seems to me perfectly visible.

TRANSLATION.

"(This) pillar (is) the gift of the Yavana Sihadhaya from Dhēnukakāṭa."

For the combination of the singular *Yavanasa* with the plural *Sihadhayāna*[*m*] compare No. 3, where the plural *therānam* is followed by the singular *Indadevasa*.

No. 8, Plate iii. (K. 8).

Chaiṭya cave. On the fifth pillar; left row.

TEXT. (1)

1	Sopārakā	bhayatānam	Dhamutari-	(2)
2	yāna	sa . nathasa	(3)	therasa . (4)
3	bha . . sa	(5)	amtevasisa	bhāna-
4	kasa	Na . pat . sa	(6)	Sātimitasa
5	saha . . .	t[i]hi	(7)	[tha]bho dānamukha (8).

REMARKS.

(1) The inscription is much defaced, perhaps intentionally, as Bühler thinks, in order to be replaced by the following one (No. 9). Hence all statements referring to it will have to be made with special caution.—(2) AS. and CTI. read °*tāna* and °*tara*°. I consider the *anusvāra* and the *i* of *ti* comparatively certain.—(3) CTI. and, with hesitation, AS. read *samānatha*°. A single letter seems to be lost; but which? The *m* does not seem to me more probable than any other.—(4) CTI. reads *ma* and AS. *a* as the last letter which I am unable to make out.—(5) AS. and CTI. read °*tulasa*. The first letter appears to be certainly a *bh*; compare the *t* in *bhāna*. And I have no doubt that two letters have to be supplied between this letter and the final *sa*.—(6) AS. *Nadīpatisa*; CTI. *Nadāputisa*. *Dā* or *dī* are possible, but neither is certain. I do not discover any trace of an *u* below the *p*; but, after all, °*putasa* is *a priori* so probable that I can hardly doubt that this was the original reading of the stone.—(7) AS. . . . *tīya*; CTI. [*matapi*]*tīya*. The *i* above the *t* is more probable than the *u* below, and the reading *hi* is, though not at first sight, at least as admissible graphically as *ya*. This gives, with the possible restoration *matapi*, a completely satisfactory form. The reading *tīya*, admitting the restoration [. . . *dha*]*tīya*, would seem to be recommended by the expression *śāstrī* in the following inscription (No. 9), which seems to have been intended to replace the present one. But why this substitution? Was it only in order to avoid the mention of the master of Sātimita? Or perhaps for inserting the mention of the relics, which would have been passed over in silence in the first redaction and added ultimately by the donor?—(8) The *th* is quite indistinct, but nevertheless certain. The final letter, read *la* by CTI. and left undetermined by AS., must be *kh*, which gives us the excellent reading *dānamukha*[*m*]. The form of *kh* is not quite usual. But it seems to be so nearly allied to certain variants of the same letter as to make this interpretation probable, which also gives a good sense. To judge from the form of *kh* in No. 13, the shape of this letter seems to have been particularly changeable and undetermined.

TRANSLATION.

"(This) pillar (is) the gift of the preacher Sātimita, the son of Nanda (P) (and) the disciple of the Śāstrī of the venerable Dhammutariyas (Dhammottariyas), from Sopāraka, together with [his father and mother?]."

In explaining these lines one cannot separate them from the following inscription (No. 9) its abridged reproduction, the motive of which we cannot quite make out. This comparison proves that the connection with the sect of the Dharmottariyas applies in the mind of the author to Sâtimita himself. What is more doubtful, is, whether the first genitive following *sama[na]nātham* applies to him or to his master. I do not believe in Bühler's conjecture *sama[na]nātham* is too risky to restore a purely hypothetical title of hardly satisfactory meaning at the cost of the mistake attributed to the engraver, and I am unable to suggest a plausible restoration of my own. It seems to me very tempting to find here the proper name (e.g. *Sacanthasa* or *Satantasa*, i.e. 'of Śarvanātha' or 'of Śakranātha') of this master of our donor; but generally the *thera* precedes the proper name. Hence it is *a priori* more probable that the name is hidden in the letters following *therasa*, which cannot be restored with any certainty. I have said that the remaining traces would favour the reading **putasa* for the second part of the word which AS reads *Nadipatisa* and CTI. *Naddputisa*. If we read at the beginning *Na[ṣ]da*, or *Na[ṣ]da* or *Na[ṣ]da*, the reading **putasa* seems to me assured by the consideration that Sâtimita, being a preacher and belonging to the sect of the Dharmottariyas, ought to have been a monk and consequently unmarried.¹ As regards the use of *dānamukha* as an equivalent of *āyadharman*, it is well known in the Buddhist epigraphy of the North-West, and its occurrence in literature is sufficiently well established.

No. 9, Plate iii. (K. 9).

Chaitya cave. Immediately below the preceding inscription.

TEXT.

- 1 Sopārakā bhayantānam Dhamutariyanam (1) bhāpa-
- 2 kasa Sâtimitasa
- 3 sasariro thabo dānam.

REMARK.

(1) AS. and CTI. **yāna*; but this *anusvāra* appears to me as certain as the other.

TRANSLATION.

"(This) pillar containing relics (is) the gift of the preacher Sâtimita, (of the sect) of the venerable Dhammutariyas, from Sopāraka."

As I have stated in connection with the preceding inscription, I think that the *Dhamutariyanam* cannot depend, as Bühler thinks, on *bhānakasa*, but goes with S. Compare the genitives *Gatānam* and *Apaguriyanam* at Junnar (AS. Nos. 5 and 6).

No. 10, Plate i. (K. 10).

Chaitya cave. On the fourth pillar; left row.

TEXT.

- 1 Dhenukakaṭṭhā
- 2 Dhaṭṭama-Yavanasa.

¹ We find another Sâtimita at Kuṣā (AS. No. 5). But the type of the writing is there considerably later than that of our inscription and does not permit us to identify the two homonyms.

TRANSLATION.

"Of *Dhamma*, a *Yavana* from *Dhenukākata*."

This translation is that of my predecessors. I confess that the explanation of *Dhamma-Yavana* appears to me somewhat doubtful. At Nāsik (No. 18, l. 1) we find a *Yavana* who was the son of *Dharmadēva*. But the simple name of *Dhamma* applied to a Buddhist surprises me.¹ This combination of a proper name with a tribal name in a compound is unusual. In other cases (above, No. 7, and at Junnar, CTI. Nos. 5 and 8) the word *Yavana* precedes the proper name, and both have the termination of the genitive. On the other hand, an inscription at Junnar (CTI. No. 4) supplies a compound which resembles ours at first sight. This is the attribute *dhamma-nigama* applied to a certain *Vīrasēna*. It has been translated 'an upright merchant.' I doubt this translation for several reasons. First, it is hardly probable that the donor, a simple private person, should bestow such compliments on himself; what one would expect, is, not an encomium, but a positive statement like the title *grihapatipramukha*, which resembles *dhammanigama*. Further, *nigama* does not mean 'a merchant,' which would be *negama*. Of course the change of *e* into *i* is not impossible in Prākṛit, but it is *a priori* improbable in a case where the change would produce a confusion with the usual *nigama*, which means, among other things, 'a group of people' or 'a company of merchants.' It is still less credible, if one compares the two expressions, that *Dhamma-Yavana* could be used for 'an upright *Yavana*.' Hence I feel tempted to take *Dhamma* in both cases in a specifically Buddhist sense, and to understand by *dhammanigama* 'a member of the guild of Buddhist merchants;' compare *nigamasabhā* at Nāsik (No. 12, l. 4). On this analogy, *Dhamma-Yavana* would be 'the community of the Buddhist *Yavanas*,' or rather a Buddhist *Yavana* who has modestly omitted his personal name.

No. 11, Plate i. (K. 11).

Chaitya cave. On the seventh pillar; left row.

TEXT.

- 1 *Dhenukākata* *Usabhadata-putasa* *Mitade-*
- 2 *vaṇakasa* *thabho dānaṃ*.

TRANSLATION.

"(This) pillar (is) the gift of *Mitadevaṇaka*, son of *Usabhadata*, from *Dhenukākata*."

I feel inclined to believe that this *Mitradēva* is the son of that *Ṛṣabhādatta* who is mentioned in No. 13 and many other inscriptions as the son-in-law of *Nahapāna*. For this name is not very common, and I find another connecting link in the name of *Ṛṣabhādatta*'s wife *Dakhamitrā* (Nāsik No. 11). The silence kept regarding *Nahapāna* as well as the titles and donations of *Ṛṣabhādatta* would suggest that the inscription is later than the downfall of the *Khaharātas*; compare Nāsik No. 4. In the palaeographic forms I do not see sufficient reasons for denying that the present inscription could be slightly later than No. 13.

No. 12, Plate i. (K. 12).

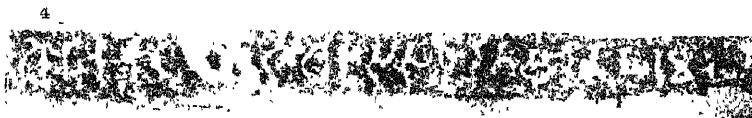
Chaitya cave. On the inside of the belt which forms the base of the great arch.

TEXT.

Asāḍhamitāye *bhikkhuni* . *dānaṃ* (1).

¹ It is evident that the intentional application of this name to a purely fictitious being as the *dēva* in the *Jhāṇa* No. 457 is a totally dissimilar case and cannot be quoted as a precedent.

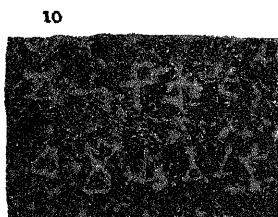
Karle Inscriptions. — Plate I.



SCALE · 125



SCALE · 125



SCALE · 125



SCALE · 125



SCALE · 06



SCALE · 125



SCALE · 125



SCALE · 17

REMARK.

(1) AS. and CTI. °*khuni*[*ye*] The letter *ye* seems to have disappeared in the crack, and I think I can see after it *d*[*d*]*nam*; the *nam*, especially, is comparatively clear.

TRANSLATION.

“The gift of the nun *Āsāḍhamitā*.”

At Kuḍā (CTI. No. 5) we find a nun named *Āsāḍhamitā*, the disciple of Padumibikkā. That inscription looks later than the present one. But it may be that the engravers of Kārlē had kept up a slightly more archaic tradition.

No. 13, Plate ii. (Ksh. 6).

Chaitya cave. On the upper frieze to the right of the central door.

The estampage does not throw much more light on the text than the Plate. From this it will be understood that this inscription in its actual state leaves very much room for the ingenuity of the reader, and that the earlier reproductions greatly exaggerate the actual certainty of several readings. To become convinced of this, one need only compare the differences between AS. and CTI. at the end of the 3rd line.

TEXT.

- 1 Sidham [||*] Raño Khaharātasa khatapasa Nahapānasa jā[ma]tarā (1) . n .
kapūtena (2) Usabhadātena ti-(3)
- 2 gosatasahasa[de]ṇa nadiyā (4) Baṇāsāyā (5) s[u]vapātathakarena (6) . . .
brahmapāna (7) cha soḷa[sa]gā-
- 3 ma[d]e . Pabhāse pūtatithe (8) brahmapāṇa aḥabbhāyāp[r]a . . [a]nuvāsam
pi tu (9) satasahasam bho-(10)
- 4 japayita Valūakesu lepavāsinaṁ (11) pavajitānaṁ . chātudisasa saghasa
- 5 yāpapatha gāmo [Ka]r[e]jiko (12) dato sa . na . . . vāsitanam (13).

REMARKS.

(1) CTI. °*mā*°. I cannot discover any trace of the *ā*.—(2) The reading *Dinika* is no doubt certain; but the *d* is quite indistinct on the estampages, and the *k* is much worn.—(3) I believe that there is nothing but *ti* at the end of this line. What has been taken for *pi* (AS.) would run into the bottom of *ti*. Besides, *tini* = *trini* would be a serious and unusual mistake.—(4) AS. *nadiyā*, which is inadmissible.—(5) CTI. reads °*ṇḍasayam*.—(6) I do not see any trace of the *u* below the *s*, though the reading *su* is certain. AS. and CTI. read °*ratha*°, though admitting that the word corresponds to *tīha* = *tirīha*. The still visible stroke would not be so straight if it were a *ra*. It is the remnant of a *t*, above which the *i* is lost.—(7) I do not see anything of *devāna*, though this word is warranted by the comparison with the Nāsik inscription No. 10. AS. and CTI. read *brahmapāna*[*h*] with a long *ā*, of which I do not discover any trace.—(8) AS. *puṇatithe*; but the *ta* is sure.—(9) The *p* has at the right bottom a perpendicular line which may express the *r*, as in *brāhmaṇa*. The restoration *dena* seems certain; but nothing remains of these letters. After this, CTI. reads *gāvasāpi trisa*°. The reading of AS., which resembles mine closely, appears to me almost certain, though the initial *s* is much spoiled.—(10) AS. °*tasāhasi*[*bho*]°. The final *bho* is quite clear. Though believing that I see °*sahasam* in the estampages, I do not venture to deny that the actual reading may be °*hasim*.—

(11) AS. and CIL. *vāsāna*.—(12) The first *k* is very indistinct, and the *r* would seem to have at the top the vowel-mark *ā* or *o*.—(13) I am quite willing to believe that the reading proposed by the first editors, *śavāna vāsavāsītamañ*, is well founded; but a portion of it has become quite invisible, and between *na* and *vā* there is certainly room for another letter. It is true that between *si* and *tā* there is also room for one more character, which is, however, quite improbable.

TRANSLATION.

"Success! By Usabhadāta, the son of Dinika (and) son-in-law of the king, the Khaharāta, the Kshatrapa Nahapāna,—who gave three-hundred-thousand cows, who made gifts of gold and a *tīrtha* on the river Banāsā, who gave to [the Dēvas] and the Brāhmanas sixteen villages, who at the pure *tīrtha* Pabhāsa gave eight wives to the Brāhmanas, and who also fed annually a hundred-thousand (Brāhmanas),—there has been given the village of Karajika for the support of the ascetics living in the caves at Valūraka without any distinction of sect or origin, for all who would keep the *varsha* (there)."

In explaining these lines, we have to compare closely Nos. 10 and 14 at Nāsik. A portion of the first, especially, which is better preserved, comes very near to our text. The river Banāsā (compare Nāsik No. 14, l. 10) or Bārnāsā (Nāsik No. 10, l. 1) is represented in Western India by two rivers named Banās, with which it has been successively identified. The first belongs to Northern Gujārāt, passes Pālampur, and falls into the Rap of Kachh (Burgess). The second flows through Eastern Rājputāna and joins the Chambal (Burgess, and Bhagwanlal Indraji, *Bombay Gazetteer*, Vol. XVI. p. 638). In Nāsik No. 10, l. 4, we shall see that, after a campaign in the south, Rishabhadatta returned to the sacred lake of Pushkar near Ajmere, bathed there, and made pious gifts. Hence it may be assumed that this country possessed a special importance for his family; and it is *a priori* natural to localise there other donations of his. Now it is precisely in those parts that the second river Banās flows, and until better information is obtained it seems to me more probable that this river is here alluded to; but the precise nature of the gifts alluded to is not easy to determine with certainty. The reading *śuvarṇatītha*^o is supported by the comparison with Nāsik No. 10, l. 1, where we find *śuvarṇadānatīrthakārēna*. Our text is an abridgment of this expression, on which it is based, just as *satasahasam* in l. 3 corresponds to *brāhmanasatasahasāri* at Nāsik. After having hesitated between the two translations 'the founder of a *tīrtha* and giver of a gift of gold' and 'the founder of a *tīrtha* by means of a gift of gold' (CIL. p. 33, note), Bühler seems to have decided in favour of the second (AS. p. 101). I decidedly prefer to adopt the first, like Bhagwanlal (*Bombay Gazetteer*, Vol. XVI. p. 571). If the second were true, *śuvarṇadāna* would represent nothing but a kind of tautology. It is evident that a *tīrtha* cannot be established without expending money. Besides, to take the first portion of the compound *śuvarṇadānatīrthakura* in the sense of the instrumental is not inadmissible, but rather far-fetched. Finally, I notice at least one case where the two different ideas are combined in the same way, but in terms which are not ambiguous. The Naḍupūru grant of Annavēma¹ says:—*Yēn-āgrahārā bahavō vitirṇā Hēmādri-dāndāni kṛtāni yēna ! tīrthēshu satirṇāni tatāni yēna*. Though this text is much more modern than that of Kārīlō, it has its value as witness of a tradition whose constancy we shall have occasion to verify in still other formulas. We would have certainly found some decisive argument in favour of the correct interpretation, whichever it may be, in the Nāsik inscription No. 14, l. 11, which follows a different redaction; but unfortunately its text is mutilated.

Nāsik No. 14 has *punyaṭīrthē*; *pūta* is a perfect equivalent of *punya*, and, besides the shape of the letter, the long *ā* attached to the *p* confirms this reading. Everybody agrees, I believe, in identifying this Pabhāsa with Prabhāsa or Sōmanāthapaṭṭana in Kāthiāwār, where

¹ Above, Vol. III. p. 288, verse 2.

the epic legend locates the death of Kṛishṇa. In connection with the 'gift of wives to Brāhmaṇas,' Bhagwanlal Indraji (*Bombay Gazetteer*, Vol. XVI. p. 571) aptly quotes a passage in the Aṃśad inscription of Ādityasēna.¹ If *kanyās* are there referred to, while here the donor speaks of *bhūdyās*, the position is in the main identical. Only, it is in the first case considered from the point of view of the Brāhmaṇas who were the fathers of the young women, and in the second case from that of the Brāhmaṇas who became their husbands. There is nothing in this variation to justify the unlikely interpretation which Bhagwanlal (from an argument which in my opinion could easily be turned against him) has tried to substitute for the true one, viz. that Rishabhādatta boasts of having given wives to eight Brāhmaṇas by exempting eight young women of the Brāhmaṇa caste from all the expenses which are involved by the costly ceremonial of Hindū marriages and the acquisition of the ornaments which in a certain way represent the dowry.²

Pi tu are two particles. Bühler's translation 'for the sake of his father' presupposes in the text *pitaram uddissa*. Besides, independently of the omission of the 'mother,' which would be surprising and contrary to custom, the mention would be curiously placed here in a brief recapitulation; it is certainly missing in the parallel passage in Nāsik No. 14.

Valūraka seems to designate Kārlē; compare the following inscriptions. The plural is used frequently in the case of village names. It remains to ascertain in what manner have to be construed all the genitives *lenavāsīnām parajitānām chātudāsā saṃgha*. We may compare several analogous formulas. In No. 19, l. 1 f. we find: *lepesu Vālurakesu rāthardna parajitāna bhikkhuna nikkāyasa Mahāsāṃghiyāna yāpanāya gāma* *dadāma*; in Nāsik No. 2, l. 10: *lena mahādevi dadāti nikkāyasa Bhaddhānīyānām bhikkhusaṃghasa*; in Nāsik No. 3, l. 12: *gāmo bhikkhuhi devīlenavāsehi nikkāyena Bhaddhānīyehi patiga[h]ya dato*; and *ibid.* l. 13: *gāma bhikkhuhi devīlena[vāsehi nikkā]yena Bhaddhānīyehi patigayha dato*. The passage in No. 19 was intentionally copied from the present inscription and has therefore no independent value. In both cases one might be tempted to separate the two genitives and to let the first depend on *dadāti*, the second on *yāpanāya* or *yāpanātha*. But the long distance from the verb would be little favourable to this hypothesis. And in Nāsik No. 2, where *yāpanāya* has no equivalent, it is quite excluded. Besides, in Nāsik No. 3, where a different case is used, both terms are, just as here, in the same case. Hence we must conclude that in all these instances the terms *bhikku* or *saṃgha*, *nikkāya*, and *Mahāsāṃghīya* or *Bhaddhānīya* are co-ordinate. Thus the donation is made here "for the support of the universal *Saṃgha* in the person of the monks residing in the caves at Valūraka;" in No. 19 "for the support of the brotherhood constituted by the Mahāsāṃghikas in the person of the monks (of this community) residing in the caves at Valūraka"; in Nāsik No. 2, "to the *Saṃgha* of the monks in the person of the brotherhood constituted by the Bhaddhānīyas;" and so on. We shall see in due time how the change of the case in Nāsik No. 3 is to be explained. Here I would only remark that in the two passages of that inscription we find both *nikkāya* and *Bhaddhānīya* in the instrumental case and are thus prohibited in No. 19 to construe, as would seem natural, *Mahāsāṃghīyāna* as dependent on *nikkāya*,—'the brotherhood of the Mahāsāṃghikas.'

This point being established, we shall have to fix more clearly than seems to have been tried hitherto the meaning which our inscriptions assign to the expression *chātudāsa saṃgha*. In my opinion *chātudāsa* is not a kind of *epitheton ornans*, a common-place formula. The expression has an intentional meaning; it signifies the clergy of every origin, i.e. the clergy in its universality

¹ Dr. Fleet's *Gupta Inscriptions*, p. 203, l. 9.

² Hēmadri in his *Chaturvargachintāmaṇi* (I. 9, p. 678) has collected a certain number of *kanyādānas* by which, according to the epic, certain kings conferred on Brāhmaṇas women over whom they had authority. But these are at least exceptional, if not absolutely fictitious cases, from which an analogy could not, I think, be invoked for explaining gifts of an ordinary kind, which were frequently repeated.

beyond all particular limitation; and this is why the donor adds *savāna vīsavāsītānaṃ*. In fact, it was for the retreat of the *varsha* that the monks of every other denomination or residence (*chātudīsa saṃgha*) could be brought to take up their abode in the caves of Valūraka along with their resident hosts. If the donor had meant only the monks living at Valūraka, he would have said simply *Valūraka-saṃgha*, as in the following inscription. In the same way a gift is made in Nāsik No. 15, l. 7, *Triraśmiparvatavihāravāstavyasya chāturdīsabhikṣhusaṃghasya gilānabhēsha-jārtham*, i.e. "to be applied for the medical treatment of the monks of every origin who shall reside in the *vihāras* of the Triraśmi hill." Monastic communities may be classified in two respects, *viz.* according to their residence and according to the sect to which they belong. This double restriction is excluded in principle by the mention of the *chātudīsa saṃgha*, though in some cases and according to the dispositions of the donor it may mean specially one or the other. Thus in Nāsik No. 10, l. 4 f. a donation is made as follows: *eto mama lepe vasatānaṃ chātudīsasa bhikṣhusaṃghasa mukhikāhāro bhavisati*. Here we have a restriction to a certain locality, while *chātudīsa* excludes only the restriction as to sect; and the donation is accordingly intended for the feeding of the monks who reside or shall reside in this cave, to whatever denomination they belong. The same is the case in Nāsik No. 12, l. 2, where a rent is allotted to the *chātudīsa saṃgha*, *y[a] imasmiṃ lepe vasatānaṃ bhavisati chivarika . . .*, i.e. "for furnishing clothes to the monks who shall reside in this cave without reserve or distinction as to sect." The same idea is expressed in the donation recorded in Nāsik No. 24, l. 3 f. On the other hand, in Kārlē No. 20, l. 3, "a hall of nine cells is given to the *saṃgha chātudīsa* as property of the Mahāsāṃghikas,"—*Mahāsaghiyānaṃ parigaho saghe chātudīse dīna*. We have to compare a passage in the inscription of Tōramāpa at Kura (*Ep. Ind.* Vol. I, p. 240). Bühler has justly remarked the antithesis existing between *chāturdīsa saṃgha* and *parigraha dchārya-Mahāsāsakaṇāṃ*. But I feel inclined to think that he has not solved it in a quite satisfactory manner. According to him "the meaning seems to be that all Buddhist monks shall participate in the use of the *vihāra*, but that it is specially made over to the Mahāsāsaka teachers." Does it not rather seem that, in allotting to the *chāturdīsa saṃgha* the gift which was at the same time made the property of the Mahāsāṃghikas or Mahāsāsakas, Tōramāpa in the Kura inscription and Rishabhadatta in the present case desired that their donation should benefit only the members of the sect which they wanted to favour, of whatever origin and usual residence? This conclusion seems to be strongly corroborated by the comparison of Kārlē No. 19, l. 1 f., where the village of Karajaka is given "for the support of the Mahāsāṃghika monks residing in the caves of Valūraka,"—*lepesu Vāūrakesu vāthavāna pavajitāna bhikṣhuna nikāyasa Mahāsaghiyāna yāpanāya*. Here the donation is expressly restricted to the Mahāsāṃghika monks residing at Valūraka. Shall we not conclude from this, that, in other cases where the *chāturdīsa saṃgha* is referred to, the gift is made to the Mahāsāṃghikas of whatever origin? While in the preceding examples the wording excluded all restriction as to sect, it excludes here all restriction founded on origin or residence. It is hardly necessary to add that, if used alone and without an explicit clause, the expression excludes both the first and second restrictions. No. 19 informs us that the village of Karajaka was given to the monks of Valūraka by Vāsīṭhīputa Puṣumāyi or Gotamīputa Sātākapi. This inscription is certainly later than the present one. Though it does not allude to a previous donation, and though the form *Karajika*, which we have here, differs slightly from *Karajaka*, the only form which occurs in No. 19, I think that Bühler is right in admitting (*AS.* p. 113; compare p. 24) that the two names refer to the same village. The renewal of the donation was brought about by the new state of affairs created by the victories of Gautamīputa Sātākapi and by the destruction, of which he boasts, of that dynasty of the Khaharātas with which our Rishabhadatta was directly connected by his father-in-law Nahapāna. What persuades

¹ This shade of meaning is expressed with particular precision by such a phrase as that which we find in the inscription of Chandragupta II. at Sāñchi, where a donation is made *Kākaṇḍabōṭāśatmahāvihārē . . . chāturdigabhyadātāya . . . āryasaṃghāya*; Dr. Fleet's *Gupta Inscriptions*, p. 31.

me of this, is the parallelism existing between the phraseology of our inscription and that of No. 19; thus—

No. 13.

*Valūrakesu leṇavāsinaṃ pavaḥitānaṃ
chātudīśasa saghasa yāpanatha
gāmo Karajiko dato.*

No. 19.

*Lenes[u] Vālurakes[u] vāthavāna pavaḥitāna
bhikkhuna nikāyasa Mahāsaghiyāna y[ā]pan[ā]ya
. gāma Karajaka dadama.*

The close similarity proves that this parallelism was intentional, and it is all the more significant that the second donor, who was probably filled with a particular sympathy for the Mahāsāṃghikas, restricts the benefit of the donation to the monks of this sect alone. If the identification is well founded, it localises the village in question in the Māwal subdivision, west-north-west of Poona.

No. 14, Plate ii. (Ksh. 17).

Chaitya cave. On the upper frieze to the left of the central door.

TEXT.

- 1 Raño Vāsīthiputasa (1) Sāmisirip . . . s . (2) savachhare satame 7
[g]imhapakhe pachame 5
2 [d]ivase pathame 1 etāya puvāya Okhaḥakīyāna Mahārathisa (3)
Kosikiputasa Mitadevasa putena
3 hārathinā Vāsīthiputena Somadevena gāmo dato Valuraka-saghasa (4)
Valuraka-lenāna (5) sakarukaro (6) sadeya-
4 meyo.

REMARKS.

(1) AS. *Vasī*°. The long *ā* is certain.—(2) From the traces, the restoration *Puḥumāyisa* can hardly be called conjectural.—(3) OTI. °*rathisa*; but the central dot of the *th* can still be recognised, and the certain reading °*rathi*° in the following line leaves no reasonable doubt regarding the transcription.—(4) AS. °*rakāsaṃghasa*.—(5) AS. *Valūrakalenana*. I do not share the opinion of Bühler who considered that the long *ā* is certain. In my opinion it would be less improbable in the preceding word, were it not that the condition of the stone deprives certain apparent but accidental strokes of any real significance.—(6) OTI. *sakarā[ra]karo[ra]*. The transcription of AS., which is ours, seems to me certain.

TRANSLATION.

"In the seventh—7th—year of the king lord Siri-Puḥumāyi, son of Vāsīthi, in the fifth—5th—fortnight of summer, on the first—1st—day, on the above, by the Mahārathī Sōmadēva son of Vāsīthi, the son of the Mahārathī Mitadeva son of Kosiki, of the Okhaḥakīyas, there was given to the community of Valūraka, of the Valūraka caves, a village with its taxes ordinary and extraordinary, with its income fixed or proportional."

I have stated on p. 50 why the genitive *Okhaḥakīyānaṃ* must be connected with *Somadevena* and cannot depend on *Mahārathisa*. It is the geographical name of a country, or rather of a tribe. Bühler (AS.) has pointed out the name of a district, Ukhaḍa, from which it may be derived. The end of the inscription presents a difficulty which has not yet been solved satisfactorily. Bhagwanlal read *sakarākarosa deyamayo*, which he transcribed in Sanskrit as *samskāraśāraṇāya dēya śhaḥ*. I can hardly believe that Bühler could have approved of such an explanation; but, though he read *sakaruka*°,—a reading which seems to be warranted by an examination of the back of the estampage,—he adopted the same translation as Bhagwanlal in OTI., viz. "this gift is in order to keep the Valūraka caves in repair." As in his transcription (AS.) he separates

^o*karosa deya*, I imagine that he admitted that the text was disfigured by several mistakes, and that he restored *samkarakarasa* = *samkhara*^o. But in this hypothesis the use of the genitive for the dative and the use of *kara* = *kāraṇa* would seem inadmissible. This preconceived notion has caused the end of the inscription after *Valūrakasamghasa* to be considered a separate sentence, *Valūrakalenāmaṃ* being necessary for completing the following word. I believe that, if one reads the text without prejudice and keeps in mind the customary wording of grants, one cannot fail to connect the words *sakarukaro sadeyameyo* with *grāmo dato*, and to take them for epithets resembling *sōdraṅga sōparikara*, etc., which occur in other grants in precisely the same place. Besides, by this construction we avoid having recourse to the expedient of corrections, which is always objectionable. The first result is to condemn the break of the sentence between *Valūrakasamghasa* and *Valūrakalenāmaṃ*. These two terms are closely connected. The gift is made to the *Valūraka-tenas*, i.e. as the preceding inscription expressed it in a slightly different way, "to the *Valūrakesu leṇavāsīs*," of the *Saṅgha* of *Valūraka*. *Valūraka* is the general designation of the village where the so-called Kārle caves are situated. Doubtless this locality contained still other monks besides those who had found an asylum on the slopes of the hill. To these last ones was confined the benefit of the royal donation.

There remain the terms *sakarukaro* and *sadeyameyo*. It is well known and will be noted again more than once how much uncertainty is felt in the explanation of technical terms repeated incessantly in grants of all ages, which define or describe the rights and advantages conferred on the donees. If this is the case even in quite a modern protocol, it is not surprising that we are embarrassed by more ancient formulas which have fallen more or less into disuse. But ours is not without analogies. *Kara* is so well known in the sense of 'dues payable to Government,' that I need not dwell on it.¹ The same is not the case with *utkara*; but *uparikara*, which is its exact equivalent, appears almost invariably at the head of the customary formulas which begin generally with *sōdraṅga*, *sōparikara*. The meaning of *udraṅga* is not yet established. I do not know if *kara* can strictly correspond to it. At any rate, there is no doubt that nothing but a kind of revenue is meant here, so that in a general way *sakarukaro* = *sakarōtkaraḥ* becomes the natural equivalent of *sōdraṅgaḥ sōparikaraḥ*. The meaning of *uparikara* is as little settled as that of *udraṅga*, and it will not be wondered at that I cannot be positive regarding the translation of our new term. The certain meaning of *kara*, combined with the modification which is implied by *ut* or *upari*, the first member of *utkara* or *uparikara*, seems to recommend as plausible the general sense which I have attributed to these two terms.

The adjective which follows has at least the advantage that it can be translated etymologically,—'together with what has to be given and what has to be measured.' This is vague, but not at all unintelligible. Here also, I think, the comparison of the more modern formulas can assist us. Several grants combine with the epithets *sōdraṅga* and *sōparikara* the expression *savātābhātadhānyahiraṇyādēya*.² More commonly it is resolved into *sabhātavātapratyāya* and *sadhānyahiraṇyādēya*,³ which prove that, contrary to the hesitating conjectures of Dr. Fleet (l.c. p. 170, note 9) and in conformity with Dr. Hultzsch's translation, *ādēya*, 'what is to be taken,' is nothing but an equivalent of *pratyāya*, 'revenue.' Hence *dhānyahiraṇyādēya* means 'the revenue both in grain and in specie.' The expression used in our inscription is not quite identical; for we have not *sādēya*, but *sadēya*. Nevertheless it seems to me very probable that it corresponds on the whole to the idea expressed by the Sanskrit formula and, like it, embraces 'what is given or paid directly,' i.e. the taxes in money, and 'what is measured,' i.e. the dues in kind which were levied on the products of the fields.

¹ Compare in the inscriptions of Jayanātha and Śarvanātha (Dr. Fleet's *Gupta Inscriptions*, p. 118, l. 9, and p. 127, l. 17): *asya (grāmasya) samuchitabhāgaḥ karapratyāyōpanayam karishyatha*.

² See e.g. the Māliya plates in Dr. Fleet's *Gupta Inscriptions*, p. 166, l. 26.

³ See e.g. the Alind plates, *ibid.* p. 179, l. 68, and the Lunsdāli plates, above, Vol. IV. p. 80.

No. 15, Plate I. (K. 13, 14).

Chaitya cave. Above a pair of figures at the right corner of the verandah.

TEXT.

Bhadasamasa bhikhusa deyadhama mithûna (1) ve (2).

REMARKS.

(1) Though the *fac-similes* in CTI. have only a trace of the long *û*, it seems to me very probable from the new estampages that the writer formed an *û*, as in the following inscription which to all appearances is written in the same hand. One might feel inclined to believe that the letter is only an exceptional form of the short *u*; but in No. 1 we have found clearly *ûtama* beside *Bhutapîla*. and in No. 13 there are several distinct instances of long *û*. We must therefore transcribe the sign by *û*, without forgetting—what is attested by many cases and notably by the numerous inscriptions which do not make any distinction between the long and the short vowel—how negligent our inscriptions are in marking vowels.—(2) Though this inscription is closely connected with the following one, I do not believe, after minute examination, that, as my predecessors thought, the two inscriptions are absolutely identical. In No. 16 the reading is free from doubt. The same is not the case here. The last letter, which has been read *n*, looks rather like *v* with the vowel *e*, and in the crack between *thû* and *ve* there is room for the final *n* of *mithûna*. It looks as if an *n* with *â* could be distinguished. One might even believe that one sees a distinct *nâ* subscribed to this damaged character, as if the letter above had been spoiled by some accident and subsequently restored below the line. At any rate it seems to me wrong to transcribe the last letter otherwise than by *ve*.

TRANSLATION.

“Two pairs, the pious gift of the *Bhikshu Bhadasama*.”

If my impression regarding the reading of this inscription is justified, the proposed translation would be certain. In the presence of the following inscription, it would have to be assumed that the donor originally had the intention to perpetuate his double gift by only a single mention, but that on second thoughts he added his name a second time on the other pillar. As regards the form *ve*, we find *be* = *dva* in Nâsik No. 4, l. 3, and No. 12, l. 3, and *do* in Nâsik No. 26, l. 3.

No. 16, Plate i. (K. 13, 14).

Chaitya cave. On the inner side of the right hand screen of the verandah; above a pair of figures.

TEXT.

Bhadasamasa bhikhusa deyadhamam (1) mithûnam (2).

REMARKS.

(1) AS. and CTI. °*dhamā*; but the *anusvāra* seems to me sufficiently clear.—(2) AS. and CTI. °*thûna*; compare the preceding inscription.

TRANSLATION.

“(This) pair (is) the pious gift of the *Bhikshu Bhadasama*.”

No. 17, Plate i. (K. 15).

Chaitya cave. On the wall to the right of the central door (close to the rail pattern).

TEXT.

. maṇayūtāya (1) dānaṁ veyikā.

REMARK.

(1) AS. and CTI. . . . [sa]maṇāya mātuṃ. No traces remain of the pretended *sa*, which appears entirely conjectural. The *n* is certainly not accompanied by an *ḍ*. To judge by their own plates, AS. and CTI. have inserted the *mā*, which is completely invisible and for which there is no room. The *y* which precedes bears a clear subscribed *ḍ* of the same shape as in the two preceding inscriptions. The following *t* has at the top the mark of *ḍ*, and the lower stroke, which has been taken for *u*, ought to have been attached to the right of *t* if it had this meaning.

TRANSLATION.

"(This) rail (is) the gift of"

I can make nothing of the existing remains of the proper name. We see only that the sculpture of this balustrade was the gift of a female.

No. 18, Plate iii. (K. 18).

Chaitya cave. On the wall to the left of the central door (close to the rail pattern).

TEXT.

Koṭiya (1) bhikhūpiya Ghuṇika-mātu (2) veyikā dānaṁ (3) [Naṁ]dikenā (4) kataṁ.

REMARKS.

(1) AS. and CTI. *Koṭiya*. The second letter seems to me rather a *ti*; but it is doubtful.—(2) AS. *māta*; the *u* is certain.—(3) AS. *ḍana*, CTI. *ḍāna*.—(4) The first letter is doubtful, the horizontal basis of the *n* being singularly slanting. But the final *ā* is sure.

TRANSLATION.

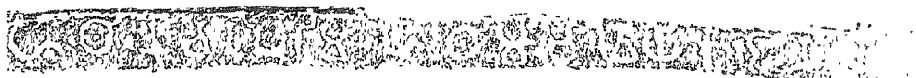
"(This) rail, the gift of the *Bhikhūpi* Koṭi, the mother of Ghuṇika, was made by Nandika."

No. 19, Plate II. (Ksh. 20).

Chaitya cave. On the 2nd and 3rd tiers of the frieze between the central and the right-hand doors.

TEXT.

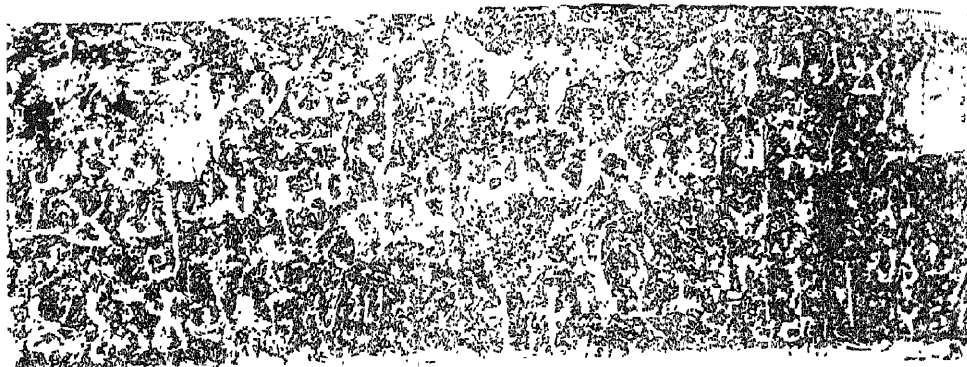
- 1 [ānapayati] Māmāḍe (1) amacha par . gata .
masu (2) etha lenesa Vālorakesa (3) vāthavāna (4)
- 2 pavajitāna bhikhūna nikāyasa Mahāsagha.yāna y' pan . ya etha Māmālāhāre
utare (5) mage g.m. Karajak . (6)
- 3 bhikhuhale[la] (7) dadama—etesa [tu] (8) —gāma (9) —Karajake (10) —
bhikhuhala—deya—pāpehi (11)—etasa—chasa
- 4 gāmāsa Karajakāna bhikhūhalaparihāra vitarāma apāvesa a (12)
. pariḥārika cha etehi na pariḥārehi pariḥarah . (13) et . chasa
gāma Karajake (14)
- 5 bhikhūhalapariḥāre cha etha nibadhāpehi (15) aviyeṇa ānata
. chhato vijayaṭhasatāre (16) dato the . . (17) [paṭikā]
sava 1[4] (18)
- 6 vā pa 4 diva 1 Sivakhadagutena kaṭā.



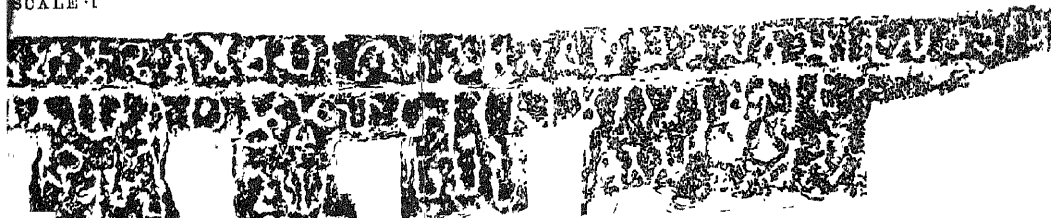
SCALE 125



SCALE 1



SCALE 1



SCALE 125



REMARKS.

(1) Of this inscription, CTI. gives only a *fac-simile* without transcript or commentary. Hence only AS. has to be considered here. AS. *Māmdā[le]*; the *de* is certain.—(2) AS. *pa . ga . . masu*. The *r* is certain, though I cannot say whether it was accompanied by an *ā* or an *i*. The last syllable looks like *sa*; but on the back the mark for *u*, which AS. gives, can be clearly distinguished.—(3) AS. *lenasa Valurakasa*. The letters *vā* and *ke* appear certain. I do not doubt that we have to read *su* in both cases, though the vowel-mark is not visible anymore; compare the preceding note. The locative is indeed what we would expect.—(4) AS. *vāthavāna*. The *th* is not doubtful.—(5) AS. *utaramag[e]*.—(6) AS. *gām[e] Karajake[su]*. . . . The final *e* of *g* [e] is just possible, as well as the *e* of *°jak[e]*. But I do not believe that the syllable *su* and any following syllables exist.—(7) AS. *bhikkhuhala*; but there is certainly a letter between *ha* and *la*, which seems to be *le*. Its bottom is not exactly in the same line with the neighbouring letters and the top runs into the crack. Could it have been repeated because it had come out badly the first time?—(8) AS. *etesa gā°*. The *sa* is certainly followed by a letter, which seems to be *tu*.—(9) AS. *gām[e]*. The *m* is clear and does not bear any vowel-mark.—(10) AS. *Karajake[su]*. The *ke* is probable, though the enlargement of the top of the *k* (compare the initial *k*) is frequent enough to leave room for doubt. The *su* may have dropped out. But in the rest of the line the projection of the tops of the beams does not seem to have caused any breaks in the inscription. Accordingly, the latter must have been engraved subsequently; or, if anterior, it must have been calculated in such a way as to leave space for those projections.—(11) AS. *papahi*. The *ā* and the *e* seem clear. Between *°tasa* and *chasa* there is room for two letters, but nothing seems to have been engraved there, unless the traces of the crack in the stone should mark the place of letters which might have been engraved by mistake and obliterated subsequently. It seems that the engraver had reserved the necessary space for the top of a beam analogous to the preceding ones, which was, however, not added.—(12) AS. *a[pa]vesa*. . . . —(13) AS. *parihariha*. I do not discover any trace of an *i* accompanying the *r*, and would rather read *°reh[i]*.—(14) AS. *ete chasa gām[e] Karajake[su]*. It seems to me impossible to say whether the stone bears *eta* or *ete*. I feel inclined to read *etan*. It is very improbable that the *m* of *gāma* bore the mark of *e*. As to the syllable *su*, neither the length of the following line nor the appearance of the free space after *ke* authorises us to assume its existence.—(15) AS. *eta nibadho[leha]*. The reading is uncertain. What I propose, *pe* for *le*, appears to me on the whole more plausible.—(16) AS. to *vijayathasātāre*. The *th* seems to be accompanied at the left top by a mark like *e*, which is however a little too slanting. The *r* of the last syllable might as well be read *kh*.—(17) AS. *the rañā*. This reading seems to me extremely problematical, especially in the case of the letters *ra* and *ñā*. The last syllable of *pañikā* would also remain doubtful if it were not supported by analogous cases.—(18) I follow Bühler in transcribing the second figure by '4': but he considered it very doubtful; and I see no particular reason for reading '4' rather than any other unit.

TRANSLATION.

"[King] commands the officer at **Māmāda**:—For the support of the sect of the **Mahāsāṃghikas**, of the mendicant friars dwelling here in (*these*) caves of **Valūraka**, all pervaded with religion (?), we give as monks' land the village **Karajaka** here in the **Māmāla** district on the northern road. To them I have secured the property of the village of **Karajaka** as monks' land, and to this village of **Karajaka** we grant the immunities belonging to monks' land, not to be entered (*by royal officers*) and to enjoy (*all kinds of*) immunity; with all these immunities I have invested it. And this village of **Karajaka** and the immunities enjoyed by monks' land I have had registered here. Ordered verbally, written given at the victorious camp (?). The deed was executed by

Sivakhadaguta (Śivaskandagupta) in the year 14, on the 1st day of the 4th fortnight of the rainy season."

There is no means of deciding whether this inscription emanates from Vāsishṭhīputra Talmāyī like Nāsik No. 3, or from Gautamīputra Sātakarpi like Kārṇē Nos. 4 and 5. I incline however towards the first hypothesis. The phraseology is quite identical in Nāsik No. 3 and in the present inscription, and the break which, to our regret, we find here, could be filled exactly by what precedes *ānapayuti* in Nāsik No. 3.—Māmāla or Mamāla has been identified (AS. p. 24) with the modern Māwal or Māul along the Ghauts. Regarding *āhāra*, compare Dr. Fleet's *Gupta Inscriptions*, p. 173, note. The final *u* of *par . gata . masu* and the *e* of *lonesa* and *Vāḷurakesu* seem to prove that we have to read in each case, the locative plural in *ēḥu*, and that the three words are connected, the first being only an epithet of the second. I propose to restore it as *parigatadhamsu*, which might be a proper epithet of these places, 'wholly devoted to religion.' It is quite clear on the other hand that the analogy of the parallel passages (Nāsik Nos. 3; 2; 4. 2) would make us expect in this place, the proper name of the officer. It is only out of despair, and especially under the influence of the final *su*, that I have recourse to this hypothesis. The phrase has to be explained by comparing Kārṇē No. 13, l. 4, from which an additional argument in favour of the reading *Vāḷurakesu* is derived, and Nāsik No. 3, l. 12 f: *bhikkhuhi nikāyena Bhaddāyāniyehi*. The 13th edict of Aśoka (Khālsi, l. 38) already employs *nikāya* in the particular meaning of 'religious corporation.' Though *pavajila* and *bhikkhu* are equivalent in meaning, we find the two words combined elsewhere, e.g. in Nāsik No. 5, l. 8. As regards the construction and the details of the translation, I refer to the remarks on Kārṇē No. 14, of which I have stated that our text intentionally imitates the wording. I will only add here that the construction of *Mahāsaghiyāna* as in apposition to *nikāyasa*, which is forced on us by the comparison of Nāsik No. 3, but which is a little puzzling to us, has at least one analogy, which the genitive *gūmasa Karajakāna* (l. 4) makes obvious, in the frequent construction of *grāma* with a proper noun, the occurrence of which in the plural seems to indicate that originally it designated less the locality than its inhabitants.

Bühler (p. 111) proposed to take *maga* (*mārga*) as the name of a territorial division, which is not found in other documents. He quoted the analogy of *pathaka* which occurs elsewhere in a similar sense. We have to wait for fresh facts to confirm this conjecture; but even in its current meaning *uttara mārga*, 'the northern road,' 'the northern direction,' gives a sufficiently good sense.

Whatever may be the cause of the erroneous form *bhikkhuhalela*, it can only be meant for *bhikkhuhalaṃ*. Unfortunately the meaning of this expression, which occurs not only here, but also in Nāsik No. 3, is far from distinct. *Hala* designates in certain cases a measure of land (*Ep. Ind.* Vol. I. p. 8, note), the extent of which varies according to the word which precedes and determines *hala*; see *dharmahala*, *Hārītasamṛiti* quoted by Kullūka on Manu, VII. 119; *vrīhaddhala*, inscription of Harsha (*Ep. Ind.* Vol. II. p. 125), etc. But *hala* has also the meaning of 'cultivated field,' as in *dēvabhōgahala*;¹ compare *brāhmaṇānām halakshētra* in the Uruvupalli plates (*Ind. Ant.* Vol. V. p. 52, text line 23), etc. With these expressions we may certainly compare that of our text. In the Buddhist language, *bhikkhuhala* is the equivalent of those religious donations which in the Brāhmaṇical phraseology are termed *dēvabhōgahala*, *dēvadāya* (above, Vol. III. p. 274, l. 60) and *brahmadāya*, and convey, like the *bhikkhuhala* (here and Nāsik No. 3, etc.), certain privileges,—*parihāra*,² which the Māliyā copper-plates (Dr. Fleet's *Gupta Inscriptions*, p. 167) sum up by the formula *uchitā brahmadāyasthitiḥ*. There, as here, the king grants not only a certain portion of land, but the village itself is given away by him as *bhikkhuhala* and participates in its entirety of the immunities implied by this

¹ Above, Vol. III. p. 146, l. 13 f. Admitting that the authenticity of this donation is doubtful, it would be nevertheless certain that it borrows its phraseology from genuine documents.

Above, Vol. III. p. 146: *sarvaparihārōpētādēvabhōgahala*°.

term. I have no doubt that, at the end of l. 2 as well as in ll. 3 and 4, the text has *gāma[m] Karajuk[e]*, in which *Karajake* is the accusative plural. If the text had the locative *gāme*, we would also have *Karajakesu*, which I have stated to be impossible. This is the reading which I find with certainty in the continuation of the line as in *bhikkhuhala[m]*. But even if we had the locative, we should arrive by a roundabout way to the same meaning: "the *bhikkhuhala* in the village of Karajaka." It is because the village embraces the whole village, that no limit is stipulated and that the whole village is included in the immunities promised, while the contrary holds good in Nāsik Nos. 4 and 5.

After *etesa[m]* I read *tu*. Perhaps *cha* has to be read; but this does not matter. In any case we have two co-ordinate sentences. I do not understand how Bühler analysed the first sentence, which he read *papahi* and which I read without hesitation *pāpāyāmi*. This is the first singular aorist of the causative *prāpāyāmi*, and for which we shall find in the sequel the distinct parallels *pariharehi[m]*, and *nibha[m]dhāpetehi[m]*. *Dāya* means 'to cause to obtain, to confer, a gift.' I believe that *bhikkhuhala* is not compound, as Bühler says, but must be understood as in apposition to *gāma[m] Karajuk[e]*. I conclude this from a passage in Nāsik No. 3, where we shall find the same expression without *bhikkhuhala*. The meaning of both constructions would, however, be exactly the same. Without pretending to trace with certainty the reasons why the first singular and the first plural were both employed in the same phrase, I should like to suggest that the singular may have been used here in order to give a personal and deliberate turn to the affirmation or order. In the same way, the use of accentuating the idea more strongly has caused the employment of the causative *pāpāyāmi* after the simple *dadāma*. The king is not content to give; he wants to state that he has issued the necessary orders for realising his intention. I may quote here the expression used by Vijayabuddhavarman, to which I shall return presently: *saraparihāraṇi parihāraṇi parihāraṇi petiḥa* (this is the actual reading; ¹ *Ind. Ant.* Vol. IX. p. 101, l. 10). Compare also the phrase of Śivaskandavarman, l. 36: *parihāritavaṃ parihāpetarva cha*, etc. The subsequent passages are clear; and one can see now why the donor uses the two symmetrical propositions. It is clear that he has assigned the village to the monks, that he grants to it the immunities of church-land. *Parihāra* has, I think, been well explained by Professor Leumann (*Ep. Ind.* Vol. II. p. 184). The original meaning, — 'exception, immunity,' quite naturally leads to the more general one — 'privilege, privileged position.'

The cognate inscriptions leave no doubt as to the privileges which were expressly mentioned here; we have to restore: *a[nomasam alopakhādakam vāṭhasamevinayikam savajita parihāraṇi]*. The translation is less certain than the reading. Regarding *apūcesā*, in Sanskrit *apūṭṭhāgāra*, it is sufficient to refer to Dr. Fleet's *Gupta Inscriptions*, p. 98, note. *Anomasa* represents *anuvamrīṣyam*; its certain equivalent in the later terminology, namely *samastarājakūṭa* or *ahastaparakṣhapanīyam*, etc. (*ibid.* p. 171, note), seems to imply that the royal officers were prohibited from taking possession of anything belonging to the village. For *alopakhādaka* the later inscriptions offer several equivalents, — *alavanakrēṇikhanaka*, which Bühler (p. 104) has already quoted (Dr. Fleet's No. 55, l. 28, and No. 56); *alopagulanachchobha* in l. 32 of the plates of Śivaskandavarman (*Ep. Ind.* Vol. I. p. 6); and *salāhalavanāṅkara* in l. 17 of the plates of Gōvindhachandra (above, Vol. IV. p. 101). These words are far from clear; but if we remember the fact that the production of salt is a royal monopoly (Bühler in *Ep. Ind.* Vol. I. p. 9, note), and the details quoted by Bhagwanlal (*Bombay Gasetteer*, Vol. XVI. p. 556 and p. 179) regarding the manner of digging the soil for salt which prevails in the very region of our inscriptions, it seems to me that the explanation proposed by Bhagwanlal, viz. *alavanukhātaka* with the Prakrit softening of *t* into *d*, is quite satisfactory. The object of this immunity would thus be to deny to the representatives of the king the right of digging pits for extracting salt.

¹ [Compare above, Vol. VI. p. 88, note 10.—E. H.]

The next term seems to be written in our inscriptions *arathasavinayika* or **savinavika*; but l. 32 of the grant of Śivaskandavarman (*Ep. Ind.* Vol. I. p. 6) distinctly reads *aratthasavinayikam*. In stating that this spelling excluded his earlier explanation, Bühler did not suggest another instead of it. I do not know any parallel expression which clears up this one finally. The word seems to represent *arāṣṭrasaṁvinayika*; but etymology alone is an unsafe guide in the interpretation of technical terms. *Vineti* is only used in a moral sense. Could we think of translating: "exempted from the police, the magistrate of the district (*rāṣṭra*; compare Dr. Fleet's *Gupta Inscriptions*, p. 32, note), or of the *rāṣṭrin*?" This would remind us of those grants in which, on the other hand, it is stated that the right of punishing thefts and offences is reserved to the king, or of those in which the right to punish the 'ten offences' ¹ is transferred to the donee. At least I have nothing more plausible to suggest. It is well known that the different formulas of immunities were variable and always incomplete. And it is not to be wondered at that they should be summed up in a comprehensive and general expression like *sarvajātapārihārika*. Elsewhere, the texts are more precise in stating that there are eighteen kinds of immunities. It will be enough to quote the inscriptions of the Pallavas, and notably that of Śivaskandavarman, which reads *aṭṭhārasajātiparihāra* (*Ep. Ind.* Vol. I. p. 6).

More clearly still than our estampage, those of Nāsik Nos. 3 and 4 appear to exclude the reading *pariharimha* and to recommend the first singular *pariharehiṁ*. We thus obtain an exact counterpart of the expression employed for the grant of the village. The king begins by announcing his intention of granting: *dadāma* and *vitārāma* in the first plural. Then he sums up the donation in the first singular: *pāpehiṁ*, *pariharehiṁ*.

The reading *nibadhāpekhi[m]* seems to be established incontestably by the comparison of *nibadhāpekha* in Nāsik No. 5. The approximate meaning of this word is not doubtful. *Nibandha* is a technical term meaning 'endowment'; see Yājñavalkya, I. 317: *dattvā bhūmim nibandhan* *ni kṛtvā lēkhyam tu kārayēt*. Hence the corresponding use of the verb *nibadhi*. In Nāsik No. 5, we shall actually find *nibaddhō nibandhaḥ*; this sentence is accompanied by a separate date which is several months prior to the date of the grant. Hence *nibandha* refers to a distinct official formality which precedes the completion of the grant. I do not know in what it exactly consisted; perhaps it was a kind of registration of the royal decision in the archives of the State. The four corresponding passages of this portion here and in Nāsik Nos. 3, 4 and 5 seem to read,—

Kārlē No. 19: *eta[m] chasa gāma Karajake bhikkuhalaparihāre cha.*

Nāsik „ 3: *eta[m] cha gāma Samalipada[m] parihāre cha.*

„ „ 4: *et[e] chasa khetaparihāre cha.*

„ „ 5: *eta[m] chasa khetaparihāre cha.*

In spite of the comparative uncertainty as to details, which the condition of the stone almost always entails, it follows from a comparison of these quotations that the correct reading is *etaṁ*, not *ete*. This is supported also by the accusatives *gāma Karajake* and *gāma Samalipadaṁ* to which the pronoun refers, and by the following two cases where *etaṁ* is connected with *khetaparihāre* by the double *cha* and hence can be nothing but an accusative, with which either *khetam* is to be supplied or which sums up the principal object of the grant in a general fashion. As regards the wording of the phrase, the point in which the four versions differ most obviously is the absence of the syllable *sa* after the first *cha* in Nāsik No. 3. At first thought we might feel inclined to resolve everywhere *chasa* into *cha asya*, as it has to be done for instance in Nāsik No. 6, ll. 2 and 3 (compare Kārlē No. 20, l. 4). The same is just possible in l. 3 of our inscription (*etasa chasa gāmasa*) and in l. 3 of Nāsik No. 4 (*etasa chasa khetasa*), where the tautology *ētasya asya* is admissible. But this analysis is not possible either here or in Nāsik No. 4, l. 5,² and

¹ *Sadaśāpārdāha*; see e.g. the Alīnā plates, l. 67, in Dr. Fleet's *Gupta Inscriptions*, p. 179, and the Deō-Bara-nārk inscription, l. 17, *ibid.* p. 217.

No. 5. Though the syllable *sa* is wanting in Nāsik No. 3,—which seems to imply that its addition is at least redundant,—we cannot well consider such a frequent repetition as a material error. Bühler also was surprised at this expression in Nāsik No. 5 (p. 104, note) and supposed that “the *sa* is purely pleonastic, just as in Pāli *sacho*, ‘if,’ and similar words.” He thought evidently of *sayadi* and *sayyathā* of the Buddhist Sanskrit and of Pāli. I cannot see what “pleonastic” means here; perhaps he wanted to say ‘expletive.’ But it seems to me different to assimilate, without positive proof, a prothetical particle to an enclitical one, which we are obliged to admit here. I can discover only a single expedient, viz. to take *sa* = *aya* = *avid*, as in the language of the *Mahāvastu*; see my edition, Vol. I. p. 412. In the expression *trayāṣṭya* which I have quoted, as well as in the Pāli *tayassu*, the particle seems to imply a shade of doubt which would be inadmissible here; but I do not know any other example of its use after *cha*.

Bühler happily explained *aviyena* by a reference to Hēmachandra, who gives *aviyā* as a synonym of *ukta*. This is the equivalent of the formula *svamukhijñā*, etc., of later inscriptions; see Dr. Fleet's *Gupta Inscriptions*, p. 100, note. I do not believe that Bühler was equally successful with regard to *chhata*. His interpretation rested on the supposed parallelism of *chhata* in Nāsik No. 5; but as this inscription actually reads *chhata*, his argument loses its support. Besides, I cannot persuade myself that the king required the ‘permission’ of a subordinate officer (*amacha*) for making his grants valid, and even that *kshānta* could really be used in this way. As regards the guess of Bhagwanlal, according to whom *chhata* stands probably for the Sanskrit *chhupta*, meaning ‘touched,’ neither is it admissible phonetically nor is it corroborated by the analogies which he invoked (*Bombay Gazetteer*, Vol. XVI. p. 558, note). The operations in the formalities connected with royal grants which our inscriptions record (Kārlē No. 19, and Nāsik Nos. 3, 4 and 5) are characterised by the terms *āpata* and *chhata* (in all four), *dātā paṭikā* (in three of them, but not in Nāsik No. 5), *kaṭa* (here and in Nāsik No. 5) and *uparakhita* (Nāsik No. 4), the equivalent of which I believe to find in Nāsik No. 3. The later inscriptions offer us a large quantity of probable or at least possible equivalents. I need not dwell on *āpata*, the meaning of which is clear; it refers to the announcement of the royal order either by the sovereign himself, or by his representative who is generally delegated to this duty by the title of *dātaka*; see Dr. Fleet's *Gupta Inscriptions*, Index, s. v. Besides, frequent mention is made of the manual drafting of the document (*likhita*) and of its transcription on copper or on stone, expressed by *utkirṇa*; see Dr. Fleet's *Gupta Inscriptions*, p. 99, note. In the grant of Śivaskandavarman (*Ep. Ind.* Vol. I. p. 7, text line 50) we read *Bhaṭṭiṣanmasa sahatthalikhitaṇa paṭṭikā kada=tti*. The participle *khita* refers here to the drafting, as the writing is expressed by *paṭṭikā kada=tti*. The participle *khita* refers here to the drafting, as the writing is expressed by *likhita*, while in our inscriptions *kaṭā*, which ends the text and whose agent, being always named without any title, is evidently a subordinate officer, clearly corresponds to *utkirṇa*; compare the end of No. 35 of Dr. Fleet's *Gupta Inscriptions*. Besides, I believe that in our documents this ‘engraving’ does not mean the preparation of the stone, but that of the copper-plates which served as title-deeds to the donees, and of which our epigraphs only state the delivery. Several documents mention a keeper of records (*ākṣhapāṭalika* or *ākṣhaśālīka*), who consequently must have been in charge of the documents. I believe that such an officer was Rohaṇi—for, Rohaṇi-guttā=ti must be read—who is mentioned at the end of the grant of Vijayabuddhavarman (*Ind. Ant.* Vol. IX. p. 102).¹ In this connection we have to understand the word *uparakhita* in Nāsik Nos. 3 and 4. If it is not admitted that our *chhata* corresponds to the *likhita* of the traditional formulas, it would lead us to the paradoxical conclusion that the operation which is nowhere wanting in the known protocol is the only one of which there is no trace in our own inscription, and on the other hand that the only operation which is common to our four documents is just the only one unknown to the later redactions. What would be a conjecture, though very probable to

¹ [Monsieur Senart's improved reading is no doubt correct; but I would prefer to translate:—“The *dāyapāṭi* (or *dātaka*) was Rohaṇigupta.”—E. H.]

my mind, is raised to a certainty by Nāsik No. 5, where we read *chhato lekho*. *Chhata* would thus correspond to *kshata* from the root *kshan*. It is quite true that *kshan* ordinarily means only 'to hurt,' but this meaning rests on the primary signification 'to hollow out,' which is also attested for the form *khan* and is altogether quite analogous to the primary and essential meaning of *likh*. Why is the word *likh*, consecrated as it is by old custom, replaced in our texts by this equivalent? I have no means to explain this; but the fact cannot be denied, I think. I can at least quote cases where *khanati* is employed as an equivalent of *likhati* with reference to the engraving of a *tāmrapaṭṭa*; see the inscription of Madanapāla in the *J. As. Soc. Beng.* 1900, p. 73. I do not venture to assert that our *chhata* is only a graphical variant of *khata* = *khanita*. At any rate, the close relation which exists between the two roots *khan* and *kshan* renders this explanation possible.

The characters which follow *chhato*, namely *vijayaṭhasatāre*, are perfectly certain, except that the *ṭh* may be accompanied by an *e*, and except the last letter, which I would decidedly read *kh* because of the curve at the bottom, if the hook at the top were a little more rounded. As it is, the reading *khe* seems to me just as possible as the reading *re*. Is it at all probable that, as Bühler thought (p. 112, note, and compare p. 105, note), we have here a triple error of the scribe for *vijayakha[n]dhādvāre*? This designation of the residence of a king is indeed well-known; but, putting aside the fact that such a conjecture is a little violent, one would wonder that such a camp is here, contrary to usage and to what we find in Nāsik No. 4, not determined by any topographical name. Should we look for such a name in the very indistinct characters following *dato*? As may be seen, they are far too doubtful to guide us by themselves; but *a priori* the interpolation of *dato* between *vijayakhamdhādvāre* and the name of the locality, whatever it could be, renders that hypothesis very suspicious.

If we stick to the apparent reading *vijayaṭhe satākhe* (or *re*), we are again obliged to embark on an ocean of conjectures fertile in shipwrecks. Here two comparisons suggest themselves, which are curious, but at the same time perhaps not very safe. *Satāre* (or perhaps *sātāre*) reminds of the well-known town and district of Sātārā on the south of Kārlē. It is true that the name Sātārā has not yet been discovered in any document of ancient date (*Bombay Gazetteer*, Vol. XIX. p. 224); but this may be simply accidental. Besides, it is not very probable—whatever the original form of the name may be—that it should have already assumed the form Sātārā in the time to which our inscriptions carry us back. At least it ought to have begun with *Sāta*, whatever this means, and *Sātākhyā* as the designation of 'a town whose name commences with *Sāta*' would not be without analogies. On the other hand *vijayaṭhe*, i.e., without doubt, *vijayantī*, 'situated in my territory' or 'in the province called Vijaya,' reminds of the name of *Vaijyanṭi*, which we have already found applied to the town that has since received the name *Banavāsi*, and which occurs again in Nāsik No. 4. The very peculiar manner in which this inscription introduces the word *senāye* suggests that we might have here a name given by virtue of a recent conquest to these southern territories, where the district of Sātārā occupies an intermediate position between Kārlē and Banavāsi. If this conjecture had any foundation, we should feel inclined to attribute this grant not to Vāsishṭhiputra Puṣumāyi, but to Gautamīputra Sātakarpi, to whose reign Nāsik No. 4 belongs. Of course I am aware of the fragility of this assumption. As for the characters following *dato*, the reading *ṭheraṇā* is, with reference to the two last letters, as improbable as the evidently desperate analysis of the word, which Bühler suggested. The first letter might be *ṭhe*, but could also be *re*. The comparison of Nāsik No. 4 suggests *Bend-kafā* or *Bendkafakā*; but the place which *dato* occupies does not lead us to expect a topographical name, and I may add that the remaining traces would be little favourable to this restoration.

The figure '4' of the number '14' is hardly possible; I would rather think of a '5.' But in fact the only point which is beyond doubt, is, that the year must fall between '11' and '19.'

One cannot help remarking the similarity of the names of several officers who are employed here and at Nāsik by Vāsishṭhiputra Puṣumāyi and Gautamīputra Sātakarpi. In Nāsik No. 3

Śivaskanda is the governor of the district; in Nāsik No. 4 the *amātya* Śivagupta writes the grant; and here Śivaskandagupta engraves the document on copper. The simultaneous occurrence of names into the composition of which Viṣṇu enters prevents us from drawing from this fact hasty conclusions regarding the state of the sects in this region. Could these resemblances be the result of relationship?

I must not fail to recall the link which seems to connect this inscription with No. 13, to the commentary of which the reader is referred. I will only add that, renewed by a royal personage, the grant of the village of Karājaka was necessarily accompanied by fiscal and administrative privileges which, in spite of his high connections, Rishabhādatta had been doubtlessly unable to confer.¹

No. 20, Plate iii. (Ksh. 21).

North of the *chaitya* cave. On the wall of the second cell (from the south) of a *vihāra*, right of entrance, top.

TEXT.

- 1 Sidha (1) rañḥo (2) Vāsiṭhiputasa Sīri-Puḷumāvisa savachhare chatuvisē 24
hemamānāna pakhe (3) tatiye 3 divase bi-
- 2 tiye 2 upāsakasa Harapharaṇasa Setapharaṇa-puttasya So[va]sakasya Abulāmāya
vathavasya ima deya dhama maḍapo (4)
- 3 navagabha (5) Māhāsaghiyānaṁ (6) parigaho (7) saghe chātudise dina . (8)
mātāpitunāṁ puḍā (9) savasatānaṁ hitasughasatthāye (10) ekavise (11) sa-
- 4 vachhare nithito saheta (12) cha me puna Budharakhitena mātara chasya (13)
upāsikāya (14) Budharakhitasa māt[u deya]dhamma (15) [pāṭho] a[no] (16).

REMARKS.

(1) CTI. *sidhaṁ*.—(2) AS. *raṇo*.—(3) CTI. and AS. *hematu*^o.—(4) AS. and CTI. *maḍapo*. The *ḍa* is not absolutely perfect, but at least probable, which cannot be said of the *ṭa*.—(5) The *bh* has a vertical stroke at the top, which is so pronounced that I am doubtful if we ought not to read ^o*garbha*, with which the Sanskritisms ^o*puttasya* and *Savasakasya* would have to be compared.—(6) AS. ^o*ghiyāna*.—(7) AS. and CTI. *parigahe*; the *ho* seems to me certain.—(8) CTI. *chatudise dinam mā*^o. After *na* there is certainly room for a character, but no positive trace of it which would show that it did really exist.—(9) AS. and CTI. ^o*pituna pūḍā*. The tail of the subscribed *u* of *pu* seems to be a little more pronounced here than in the rest of the inscription. But our engraver was so fond of this flourish that, in the absence of any additional trace on the right, we are not authorised to attribute a special phonetical value to such an imperceptible differentiation.—(10) CTI. ^o*sṭhataya*, AS. ^o*sṭhataya*. The *th* and the final *e* are much more distinct in the estampage than they appear in the Plate.—(11) CTI. *ekavisa*;

¹ Together with the proofs of this article, I received from Dr. Hultzsich a proof of his paper on the newly discovered Koṇḍamudi plates (above, Vol. VI. No. 31), which throw fresh light on some doubtful points in Kārle No. 19. In pointing out several of these corrections, Dr. Hultzsich has quoted my present article. It is consequently too late to modify my remarks, and it will be enough at present to draw attention to the principal corrections which the new plates suggest.—(1) The reading *oḡapāpehi*, instead of *deya pāpehi*; (2) the explanation of this verb, as well as of *pariharahi* and *nibaddāpehi*, not as 1st singular aorist (with alteration of final ^o*hi* into ^o*hih*), but as 2nd singular imperative. (3) The proposed interpretation of *vijayaṭhasatākkhe* ought surely to be given up; but I do not consider the general meaning attributed to the phrase by Dr. Hultzsich as altogether satisfactory. (4) Nor do I consider his translation of *chhata* by 'signed' beyond every doubt, although the word is here accompanied by *guyāṁ*. (5) The reading *etaṁsi tam* in l. 25 of the Koṇḍamudi plates suggests a similar correction for *etesa*[*h*] *tu* in l. 3 of Kārle No. 19. But such a correction, at least so far as the second syllable is concerned, would be opposed to the apparent testimony of the estampage. Anyhow, my forthcoming article on the Nāsik inscriptions will give me an opportunity for returning to several of these difficult points.

AS. *ekatisē*. The *v* is not doubtful; the *t* and the *v* differ in the alphabet of this inscription in a quite distinct manner.—(12) CTI. *sahata*. I cannot vouch for the *e*; the third letter is not a very clear *t*, but can hardly be interpreted differently.—(13) The reading proposed by AS., *Mātarakhhiā*, cannot be upheld; but after the group *syā* there is room for two characters, the first of which seems to have left remnants that might be interpreted easily as *d*.—(14) The *kā* is very indistinct.—(15) CTI. and AS. °*dhama*.—(16) The character read *tho* remains doubtful; if, as it would appear, the next following letter is really an initial *a*, there is hardly room for *th* between this *a* and the preceding *p*, and we are obliged to suppose its being reduced to minute proportions. As to the letter *n*, I can say that it is visible in the estampage, especially on the back of it, though not in the Plate.

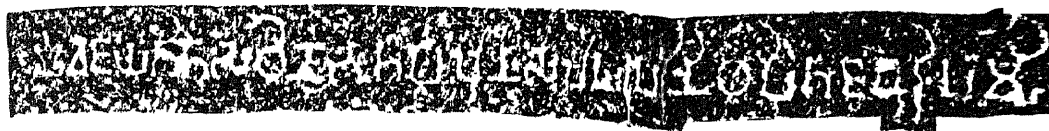
TRANSLATION.

"Success! On the second—2nd—day of the third—3rd—fortnight of winter in the twenty-fourth—24th—year of king Siri-Puṣumāvi, son of Vāsithi, this pious gift of the lay-worshipper Harapharāṇa, son of Setapharāṇa, a Sovasaka, living in Abulāmā, (*viz.*) a nine-celled hall, has been given to the universal *Saṅgha*, as special property of the Mahāsāṅghikas, in honour of his parents and for securing the welfare and happiness of all beings. In the twenty-first year it had been completed and to me by Budharakhita and his mother, a lay-worshipper. The a pious gift of Budharakhita's mother."

As regards the proper names, I have nothing to add to Bühler's commentary. One can see from Fergusson and Burgess's *Rock-cut Temples*, p. 241, that the excavation where this inscription was found is really a hall flanked by nine cells. I have said that I would rather read *parigraho* than *pariguhe*. I am aware that an exactly similar passage which has to be compared with ours, in l. 12 of the inscription of Tōramāṇa at Kura (*Ep. Ind.* Vol. I. p. 240), to which I have alluded before (No. 13), seems to read certainly: *ayaṁ puna viharasyōpakarāṇa chāturdīśē bhikṣu-saṅghē parigrahē dōhāryamahāśāśakānām*. Whatever the true reading may be, only one interpretation of the general sense is to my opinion possible. That of Bühler is not acceptable. He took *parigraha* to mean 'circle, group,' and took the adherents of the school of the Mahāsāṅghikas to be opposed to the *chāturdīśa bhikṣusaṅgha*, though in his commentary on the Kura inscription he recognised that *parigraha* can only mean 'possession, property,' and that the 'universal *Saṅgha*' can only be understood in antithesis to the special sect of the Mahāsāṅghikas. We have already seen that certain grants seem to stipulate that gifts attributed to particular sects should be meant for monks of every origin and of every denomination without distinction; compare No. 13, l. 4. Whether we take, as basis, the nominative in translating "has been given as property of the Mahāsāṅghikas," or the locative in rendering "has been given into the possession of the Mahāsāṅghikas," both versions come to the same. We shall find a very similar sentence repeated twice in Nāsik No. 3. I shall there return to this subject, because the two groups of passages seem to explain each other.

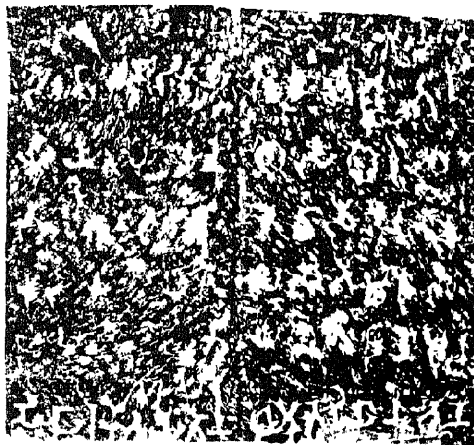
With *ekavise* the obscurities begin. Bühler has clearly 'thrown the haft after the blade;' still it is easier to condemn his evidently provisional attempt at interpretation than to replace it by a more probable one. I do not pretend to solve the difficulty, but would submit some observations with the desire that they may be of service to some more fortunate interpreter. The difficulty consists chiefly in two points: the word which I transcribe *saheta*, and the four last characters which are read *pātho ano*. As regards *saha*—(the *e*, as I have said, is not sure),—one feels tempted (considering that many other inscriptions at the end of a grant introduce the dependents of the chief donor as having joined him in the donation) to expect an enumeration of relatives taking part in the pious work of Harapharāṇa. But the characters which separate *ha* from *Budharakhitena* do not furnish the epithet of relationship which that hypothesis would require, and with the exception of the vowels the reading, especially of the three last letters, seems quite

1



SCALE .06

8



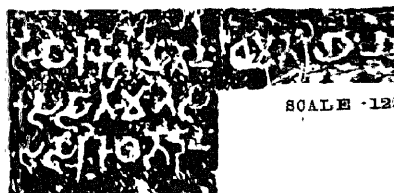
SCALE 125

5



SCALE .1

9



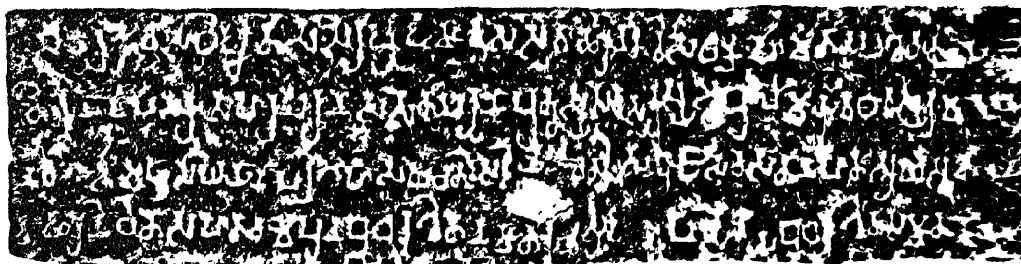
SCALE .125

18



SCALE .17

20



SCALE .125



A



B



FULL-SIZE

clear. That of the two first, *tacha*, is at least very probable. The *cha*, then, invites us almost irresistibly to join *sahata* and to find in it some participle co-ordinate with *nīṭhito*. Unfortunately, none of the restorations which suggest themselves,—*sahito*, *samhito* and *samhīto*,—furnish us a decisive meaning, or a construction with which the following word *me* could be easily connected. Further, to which substantive do *nīṭhito* and the other hypothetical participle refer? Apparently to the *maṇḍapa* whose donation is mentioned before. With *Budharakhīṭasa* a new sentence must begin; it would be contrary to all the habits of the style of these epigraphs that the object of the donation, before being mentioned, should be enveloped in such long circumlocution. Perhaps we should see clearer if this object were well defined, which unfortunately it is not. I have noted it elsewhere only in a single case at Kuṭā (No. 31 of CTI. and No. 28 of AS.), where we seem to read *pāṭho deyo*. If any point is certain, it is that there as well as here the dental *th* is excluded. This circumstance alone would suffice to condemn the translation 'passage,' proposed by Bhagwanlal and adopted, without conviction, by Bühler. I have no more probable conjecture to substitute for it. Whatever the meaning is, we seem to be confronted by the same term at Kuṭā and here. Now, at Kuṭā the part of the sentence in question begins with the characters *saha*, which seem to be followed immediately by the characters *tasa* at the beginning of the next line. Neither the testimony of the editors nor the *fac-similes* enable us to decide whether the break between the second *sa* and the initial *pā* of *pāṭho* is real or only apparent. In any case, one cannot help comparing this instance with our *sahata* or *saheta*, and consequently asking whether here also this word opens the sentence of which *pāṭho* is the subject, while *karīm-samvachhare nīṭhito* would refer only to *maṇḍapo*. I have stated why *a priori* a full stop seems to be indicated before *Budharakhīṭasa*; without being absolute, this objection seems to me much stronger than the coincidence which I have just quoted against it, and which is extremely vague and perhaps altogether illusory. Another doubtful point has to be referred to. Between the letter which Bühler transcribes *d*, while I read *syā* in accordance with Bhagwanlal, and the *pā* of *pāṭhīkāya*, there is room for three characters; but the previous editors read simply *u* without admitting a break. They seem to interpret thus the character which follows the group *syā*. Hence they must have assumed that the distinct traces immediately before *pā* are not the remains of a letter, probably of an *u*, but accidental flaws in the stone. An inspection of the original could alone decide if another character has disappeared. The distance between the letters certainly suggests this, and it is *a priori* probable that the title *upāsikā*, attributed to Budharakhīṭa's mother, should be accompanied by her name as in other cases. Thus I incline towards believing that the letter which comes after *syā*, and which may be *d* or *u*, formed the first syllable of this name, the second syllable of which is lost in the break, and that the traces which follow represent the initial *v* of *upāsikā*.

No. 21, Plate iv. (K. 18).

North of the *chaitya* cave. On two sides of a semicircular cistern in a *vihāra*.

TEXT.

1	. . . . .	(1) 5 hematāṇaṃ pa . e (2)	. . . . .	ya puvāya bhayāna (3)
2	. . . . .	hiṇa atevāsiniṇa leṇaṃ (4) bhagi	. . . . .	kāna (5)
	sadigā			
3	. . . . .	kale (6) pavaṭṭāna saṃghāya bu	. . . . .	dhama (7) poḍhi
4	. . . . .	. . . . . (8)		
5	. . . . .	atevāsinihi (9)	. . . . .

REMARKS.

(1) CTI. and AS. supply *savachhare*, which is not doubtful, but of which only the last character has left any traces.—(2) CTI. and AS. *hematāṇa pakkhe*. The *kh* is not doubtful, but

cannot say that I discover any remains of it.—(3) CTI. and AS. *dha[bha]yata*. I recognise the outline of a *bh* rather than of a *dh*, and everybody agrees that *bha* is the necessary reading.—(4) CTI. and AS. *leṇa*.—(5) CTI. and AS. *bhagine* *sāvikaṇa*.—(6) CTI. and AS. *ghasu kile*.—(7) CTI. and AS. *cha deyaḍhana*.—(8) CTI. and AS. *parivdr.ṇa upaya* —(9) CTI. and AS. *mhi Usabhā*

It will be seen that the new *fac-simile*, far from completing the fragmentary text of this epigraph, only shows the more advanced deterioration of the stone. Consequently, still less than my predecessors am I able to offer even an approximate translation. It is clear that the inscription commemorated the donation of a cistern, made, it seems, by nuns, and that the date referred to the winter of the 5th year of some sovereign. But it is not at all certain whether the term *sāvika* is applied to the female donor or to one of the nuns, and still less whether it has the meaning 'lay-worshipper,' as in the terminology of the Jains.

No. 22, Plate iv. (K. 17).

One furlong south of the *chaitya* cave. On the front wall of a *vihāra*, left of entrance, top.

TEXT.

Sidhāt (1) pavaṭṭasa (2) Budharakhitasa deyaḍham (3)

REMARKS.

(1) CTI. and AS. *sidha*.—(2) CTI. and AS. *pavaṭṭasa*.—(3) CTI. *deyaḍhana*; AS. *deyaḍhaman*. The truth is that the end of the line is indistinct, with the exception of the upper portion of the *m*.

TRANSLATION.

"Success! The pious gift of the ascetic Budharakhita."

I cannot explain the transcription *pavaṭṭasa* otherwise than as a mistake. This Budharakhita is probably the same as the person mentioned in No. 20.

No. 8.—DEVULAPALLI PLATES OF IMMADI-NRISIMĪHA;

SAKĀ-SAMVAT 1427.

By J. RAMAYYA B.A., B.L.

As noticed in Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 134, these plates are preserved at Devulapalli in the Vāyalpāḍu tāluka of the Cuddapah district. At my request Mr. A. Krishna-svami Nayudu, B.A., Acting Tahsildar of Vāyalpāḍu, obtained a loan of the original plates and forwarded them to Dr. Hultzsch, who has kindly furnished me with a set of ink-impressions, from which I edit the inscription.

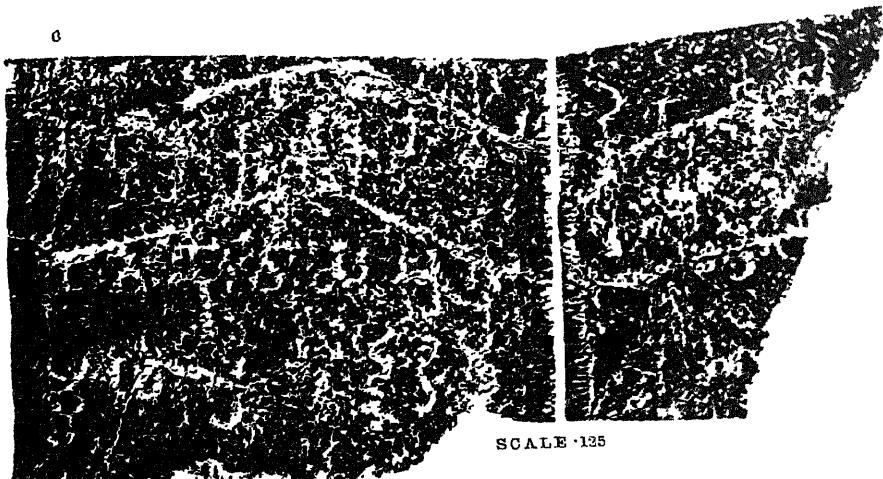
Dr. Hultzsch has supplied the following information regarding the original plates:—"Three copper-plates with rounded tops; 11" in height and about 6½" in breadth; strung on a ring which is not soldered and which measures 4" in diameter and ½" in thickness. On the ring is soldered a rectangular seal which measures 1½" by 1" and bears, in relief on a countersunk surface, a standing boar which faces the proper left. In front of the boar is a dagger, and above the boar the sun and a crescent."

2



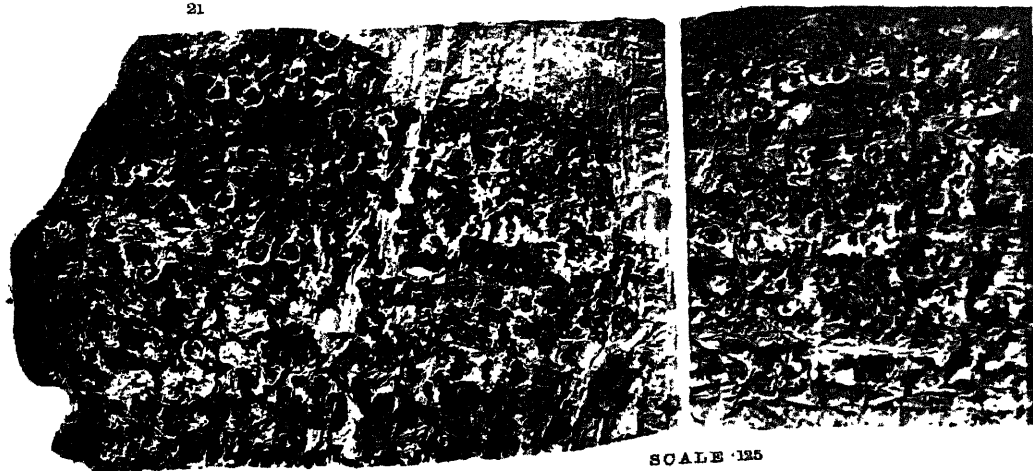
SCALE .06

6



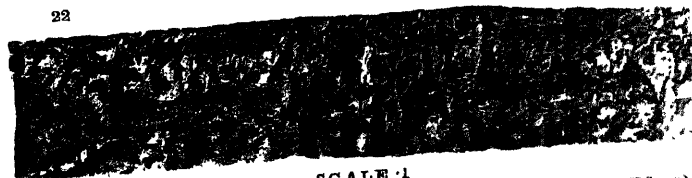
SCALE .125

21



SCALE .125

22



SCALE .1

Collotype by Röttger & Jonas, Dresden.

The language of the inscription is Sanskrit poetry, with the exception of a few words in Sanskrit prose in lines 1 and 77f., and the alphabet is Nāgarī of the Vijayanagara type.¹ The very last word, *śrī-Rāmachandra* (l. 78), which stands for the signature, is in Telugu characters.

The inscription records that Immaḍi-Nṛisimha (ll. 39 and 46 f.), son of Nṛisimharāya (ll. 22 f. and 46), granted to a Brāhmaṇa the village of Dēvulapalli (l. 67 f.) in the Mārjavāḍa-siman² (l. 65) of the Penugonḍa-mahārājya³ (l. 64). Dēvulapalli, which is identical with the modern village of that name in the Vāyalpāḍu tāluka of the Cuddapah district, is said, in the inscription, to have been situated within the limits of the village of Guṇḍūru⁴ (l. 65), south-east of Sūrināyani-Muṣṭūru (l. 66), and north of Aḍavi-Muṣṭūru (l. 67). Mr. Krishnasvami Nayudu informs me that Sūrināyani-Muṣṭūru is now called Errakōṭapalli in the public accounts, while popularly it is known as Muṣṭūru without any prefix, and that Aḍavi-Muṣṭūru is now known as Kōṇa, though it is sometimes called also Kōṇa-Muṣṭūru. He also tells me that Dēvulapalli is no longer an *agrahāra*.

The plates have been borrowed from Dēvulapalli Veṅkaṭaramaṇappa, who is said to be a lineal descendant of the donee. It is said that the original name of the family was Vālapāṭi,⁵ that it was given up in favour of Bollapini, which, in course of time, became corrupted into Gollapini, and that finally the family adopted the name of Dēvulapalli, which is the name of the village where it is living to this day.

The occasion for the grant was a lunar eclipse which occurred on Sunday, the full-moon *tithi* of Bhādrapada in the cyclic year Raktākṣhin and Śaka-Saṁvat 1427 (in numerical words) (v. 32 f.). This date corresponds to Sunday, the 25th August A.D. 1504, on which day there was a lunar eclipse.⁶

Historically the inscription is of great value, as it relates to a line of chiefs who exercised considerable authority on the east coast of Southern India in the 15th century of the Christian era, and one of whom, the donor's father Nṛisimharāya, was the principal actor in the drama which involved the overthrow of the first dynasty of the Kārṇāṭa or Vijayanagara empire. Little or nothing has been hitherto published concerning these chiefs, whom I would call *Sāluva*⁷ chiefs. I have compiled the following genealogy from the information furnished by this inscription and by the Telugu poems *Jaimini-Bhāratam* and *Varāhapurāṇam*. The former book was dedicated to Immaḍi-Nṛisimha's father Nṛisimharāya, also called Narasiṅgarāya,⁸ and the latter to Nṛisimharāya's general Narasimha of the Tuḷu family, who afterwards became the founder of one of the dynasties of the Vijayanagara empire. The *Jaimini-Bhāratam* has been printed, and my references are to the Madras edition of 1893. The *Varāhapurāṇam* has not been printed, but manuscript copies of it are extant. I quote from a copy made for me from the manuscript available in

¹ [It deserves to be noted that the rare letter *jha* occurs in l. 50; that the aspiration of *pha* is expressed by a hook at the top of the line (ll. 4, 5 and 75); and that the *virāma* after *t* (ll. 17, 25, 30, 34, 38 and 75) and *n* (ll. 26, 29, 31, 44 and 70) is added to the right of the letter.—E. H.]

² [Regarding this district, the head-quarters of which was Vallūru near Cuddapah, see *South-Ind. Inscr.* Vol. III. p. 106, and above, Vol. V. p. 206.—E. H.]

³ [The province (*rājya*) of Penugonḍa or Penugonḍe is mentioned above, Vol. III. No. 34 (vv. 19 and 32), and Vol. VI. p. 327 and note 2.—E. H.]

⁴ According to Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 134, this is a village 13 miles north-north-east of Vāyalpāḍu.

⁵ [This is evidently the same as Vēlapāṭipura (the modern Vāyalpāḍu), which was the residence of the donee's great-great-grandfather according to l. 49 of these plates.—E. H.]

⁶ According to Prof. Kielhorn it was "a total eclipse of the moon, visible in India, from 13 h. 43 m. to 17 h. 13 m. after mean sunrise."

⁷ The title *Sāluva* occurs in ll. 14, 15, 24 and 26 of these plates.

⁸ He is styled *Narasīṅga* or *Narasimha* indiscriminately, but I prefer to call him Nṛisimharāya as in the inscription, in order to distinguish him easily from his general *Narasimha*.

the Government Library of Oriental Manuscripts, Madras.¹ The *Varāhapurāṇam* gives the names of only those persons who are in the direct line of descent, and the names of the collaterals are taken from the *Jaimini-Bhārata*m and the inscription. The Sāluva family traces its descent from Yadu and is hence called *Yādava-vamśa*. The earliest historical person mentioned is *Vaṅkidēva*, who is referred to in the *Varāhapurāṇam* only. *Vaṅki*'s son was *Guṇḍa*.² *Guṇḍa* had six sons,³ of whom *Maṅgu* or *Sāluva-Maṅgu*⁴ was the greatest. The *Jaimini-Bhārata*m is very eloquent in its praises of this person and says that, among other things, he gained success for *Sāmparāya* in his battles with the "Sultān of the South" and thereby earned the title of "the establisher of *Sāmparāya*," that he founded (the temple of) the god *Śrīraṅga* and gave sixty thousand *māḍas* (half-pagodas) for the expenses of the temple, and that he killed (in battle) the "Sultān of Madhurā."⁵

In the temple at *Simhāchalam* in the *Vizagapatam* district there is an inscription dated in the Śaka year 1350. It records that *Teluṅgurāya*, son of *Samburāya* of *Kannaḍa-dēśa*, delivered into the possession of two shepherds one hundred cows for the maintenance of two perpetual lights (*akhaṇḍa-dīpa*) in the temple, and that he gave the shepherds a putti of land in the village *Vaḍḍadi* in lieu of wages. There is another inscription of *Teluṅgurāya*, also dated in the Śaka year 1350, at *Santarāvūru* in the *Bāpaṭla tāluka* of the *Kistna* district, in which the king is described as the "*Mahāmaṇḍalēśvara* *Misara-gaṇḍa* *Kaṭhāri* *Sāluva* *Teluṅgurāya*."⁶ *Rao Bahadur K. Viresalingam Pantulugaru* quotes a verse of the poet *Śrīnātha* (who lived about this time), in which the poet laments the death of several of his patrons including *Teluṅgurāya*,⁷ and there is another verse which is attributed to the same poet and which ends in the words *Sāmparāyaṇi* *Teluṅḡ nīku* *dirgh-āyuv-ann*: "O *Teluṅga*, (son) of *Sāmparāya*! May you be blessed with long life!" There seems no doubt that the king or prince *Teluṅgu* mentioned in the above-quoted inscriptions was one and the same, and if his father *Sāmparāya* *alias* *Samburāya* is identical with the *Sāmparāya* of the *Jaimini-Bhārata*m, he would appear to have belonged to the same Sāluva family as *Maṅgu*—apparently to a senior branch of it. It would appear also that the sovereignty, which was originally in the senior branch of the family, subsequently passed on to the junior branch to which *Maṅgu* belonged, though we do not know at present how and when this change took place. The "Sultān of the South" who was at war with *Sāmparāya* was, no doubt, the *Bahmani* king, and by the "Sultān of Madhurā" we should, I think, understand the *Pāṇḍya* king,⁸ the temple of *Śrīraṅga*m which *Maṅgu* built is evidently the celebrated temple in *Śrīraṅga-paṭṭana* in the *Mysore* country.

Maṅgu had six sons, of whom one was *Gauta*,⁹ who had four sons: *Guṇḍa*,¹⁰ *Sāluva*, *Boppa* and *Tippa*. The *Jaimini-Bhārata*m devotes a couple of verses to the eulogy of *Tippa*,¹¹ who appears to have been a great warrior, and to whom are applied the birudas of *Misara-gaṇḍa*, *Kaṭhāri*, *Sāluva* and *Pañchaghantāninaśa*—titles which are ascribed to *Nṛsiṃharāya* in the subjoined inscription (vv. 13 and 16). An inscription at *Tēkal* in the *Mysore* territory makes mention of a certain *Gōparāja*, son of *Sāluva-Tipparāja-Oḍeyar*, to whom the village of

¹ The author of the *Varāhapurāṇam* gives the genealogy of his patr:n *Narasimha*, which tallies with the published genealogy of that family, and he also gives the genealogy of *Narasimha*'s master *Sāluva-Nṛsiṃharāya*.

² See v. 6 of the *Dēvulapalli* plates.

³ See v. 7 f. of the same plates.

⁴ He is called *Sāluva-Maṅgi* in vv. 8 and 9 of the same plates.

⁵ *Jaimini-Bhārata*m, p. 4.

⁶ Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 84.

⁷ *Lives of Telugu Poets* (edition of 1895), Part I. p. 114.

⁸ [This reference may as well be to one of the *Musalmān* rulers of *Madhurā*, on whom see above, Vol. VI. p. 334 and note C.—E. H.]

⁹ See v. 10 of the *Dēvulapalli* plates.

¹⁰ See v. 11 of the same plates.

¹¹ [A certain *Gōpa-Tippa-upati* is mentioned in an undated *Grantha* inscription at *Sendalai* (No. 56 of 1897), and an inscription of *Gōpa-Tippa-unahipati* at *Rāmēśvaram* appears to be dated in *Saka-Saṃvat* 1300.

Burgess and Natesa Sastri's Tamil and Sanskrit Inscriptions, p. 59, No. 11, where I would correct नरसिंहाय्य (which the translator calls "very bad Sanskrit" because he does not understand it) into नरसिंहाय्य, i.e. 1300).—E. H.]

Tēkal was given under the orders of Dēvarāya-mahārāya of Vijayanagara. Goparāja is called a *Mahāmaṇḍalēśvara* and the "setter-up of Ganga Hale Sambā Rāya."¹ The copy of the inscription from which the translation was made appears to have been so imperfect that no safe conclusions can be drawn from it. But a thorough examination of this inscription seems likely to throw some light on the history of the Śāluva chiefs. Tippa's eldest brother Guṇḍa had, by his wife Mallāmbā, two sons : Timma² and Nṛisimharāya,³ and Nṛisimharāya had, by his wife Śrīraṅgamāmbā,⁴ a son named Immaḍi-Nṛisimha or Nṛisimha II.

From all accounts Nṛisimharāya appears to have been a very powerful prince. Both according to Ferishta and the author of the *Burhān-i Ma'āsir* he was the most powerful prince in all Kārṇāṭa and Teliṅgāna and owned extensive territories on the east coast right up to Masulipatam. According to the latter authority Nṛisimharāya was constantly at war with the Bahmani king Muḥammad II. They met first at Rājamahēndri, "on the further side of which the infidel Narasimharāya with 700,000 cursed infantry and 500 elephants like mountains of iron had taken his stand."⁵ No battle took place, however, as Nṛisimharāya is said to have taken to flight on the arrival of the Sultān's army. This was probably in the year 1479 A.D. Next year they seem to have met again at Koṇḍaviḍu, the people of which, "throwing themselves on the protection of Narasimharāya, had altogether withdrawn from their allegiance to the rule of Islām." After quelling this rebellion, the Sultān marched against the kingdom of Nṛisimharāya, because "the destruction of the infidels was an object much to be desired : and as the infidel Narasimha who, owing to his numerous army and the extent of his dominions, was the greatest and most powerful of all the rulers of Teliṅgāna and Vijayanagar, had latterly shown delay and remissness in proving his sincerity towards the royal court by sending presents and *nul-luḥi* (money given to foreign troops to abstain from plunder and devastation)."⁶ The Sultān laid siege to the fort of Mālūr (in the Mysore territory), "the greatest of the forts of that country," and was ultimately bought off with valuable presents of jewellery and other valuables, elephants and horses, and with a confession by Nṛisimharāya of his weakness and a promise of obedience and submission. This did not, however, prevent the Sultān from straightway marching against Kāñchi, "situated in the centre of the dominions of that malignant one" (Nṛisimharāya), and sacking the town and temples "which were the wonder of the age."

We shall now turn to the Hindū accounts of the same period. The *Jaimini-Bhāratam* gives Nṛisimharāya credit for having vanquished the kings of the Tigulā⁷ (or Tamiḷ) and Oḍḍi (or Orissa) countries and for having conquered the forts of Kapāladurga, Penugonḍa,⁸ Bonagiri, Cheñji, and Kommadhārāpura.⁹ In another part of the *Jaimini-Bhāratam* we are told that Nṛisimharāya "decorated the golden palaces (temples?) of Kāñchi, Veṅkaṭa (Tirupati) and Kālahasti with the precious stones annually given as tribute by the kings of Pāñchāla, Draviḍa, Aṅga, Mālava, Śaka and Prāgyjyōtisha."¹⁰ This is, of course, hyperbolic, but shows that the three important places of pilgrimage referred to were in the dominions of Nṛisimharāya.

¹ Mr. Rice's *Mysore Inscriptions*, p. 208.

² [The Rāṅganātha temple at Śrīraṅga contains a Sanskrit and Tamiḷ inscription (No. 59 of 1892), dated in Śaka-Samvat 1885, Subhānu, of Śāluva-Gōpa-Timma-nripati, who is also called the *Mahāmaṇḍalēśvara* Mēdini-misaraṅgaṇḍa Kattāri Śāluva Dharaṇivarāha. . . . Śāluvasāluva Tirumalaidēva-mahārāja. Another inscription of the same king at Tanjore, dated in Śaka-Samvat 1377, Yuvan, has been published in *South-Ind. Inscrip.* Vol. II. No. 23 ; and a third one at Tirukkārtuppalli (No. 55 of 1897) is dated in the Vikrama year (i.e. Śaka-Samvat 1382).—E. II.]

³ See v. 12 of the Devulapalli plates.

⁴ *Ind. Ant.* Vol. XXVIII. p. 283.

⁵ Tigulā is a Kanarese name for Tamiḷ ; see Dr. Kittel's *Kannada-English Dictionary*, s.v.

⁶ *Jaimini-Bhāratam*, p. 5.

⁷ *Jaimini-Bhāratam*, p. 95. Bonagiri is apparently the well-known town of that name in the Hyderabad territory. Cheñji is Gingee in the South Arcot district. I am unable to identify Kommadhārāpura.

Jaimini-Bhāratam, p. 115.

⁸ See v. 21 of the same plates.

⁹ *Loc. cit.* p. 289.

According to the *Varāhapurāṇam* Nṛsiṃharāya's first general Īśvara of the (Tulu family conquered the forts of (1) Udayādri, (2) Huttari, (3) Gaṇḍikōṭa, (4) Penugonḍa, (5) Beggulūru, (6) Kōvela-Nellūru, (7) Kundāni, (8) Goḍuguchinta, (9) Bâgūru, (10) Naragonḍa, (11) Āmūru and (12) Śrīraṅgapattāṇam, and "destroyed the cavalry of the Yavanas of Beḍandakōṭa at Gaṇḍikōṭa."¹ The Yavanas referred to here are the Bahmanī kings, who transferred their capital from Kulbarga to Bidar in June 1423 A.D., during the reign of Aḥmad Shâh.² Referring to the same event, the author of the Telugu poem *Pārijātōpaḥaranam* says that Īśvara "gave rise to thousands of rivers of blood by killing the horses of the Yavanas of Beḍandakōṭa,"³ but he transfers the scene to Kandukūru.⁴ The Muḥammadan historians do not, of course, refer to this event.

Nṛsiṃharāya's dominions were extensive, and they probably comprised the whole of the modern districts of North Arcot, Chingleput and Nellore, and portions at least of South Arcot, Cuddapah, Kistna and Mysore. The *Varāhapurāṇam* calls Nṛsiṃharāya "the possessor of arms which are capable of protecting the kingdom of Kārṇāṭa,"⁵ which shows his connection with that kingdom. According to the same work he was one of the *Sāmantas* or tributary princes of the Kārṇāṭa empire, and both Īśvara and his son Narasiṃha were his generals one after the other. It would appear also that Nṛsiṃharāya was probably related to the kings of the first dynasty of the Kārṇāṭa empire, since both claimed to belong to the Yādava line of the lunar race of Kshatriyas. This description closely tallies with that given by the Portuguese chronicler Fernão Nuniz of "Narsyngua" who overthrew the first dynasty of the empire. In fact according to Nuniz there was a double usurpation of the Vijayanagara throne about this time, the first usurpation being by "Narsyngua," whom I identify with Śaḷuva Nṛsiṃharāya, father of Immaḍi-Nṛsiṃha, the donor of the present grant, and the second by Nṛsiṃharāya's general "Narsenaque" or Narasiṃha, the founder of the Tuluva dynasty.

According to Nuniz, the following are briefly the circumstances that led to the downfall of the first and the accession of the second dynasty. The last great king of the first dynasty was Dēvarāya II., who ruled till about the year A.D. 1449. The next forty or fifty years saw no less than five sovereigns, all of them weak and imbecile. The last of them, whom Nuniz calls "Padea Rao," seems to have been the worst of the lot, and in his time the empire declined even more than in the time of his four immediate predecessors. It occurred to Nṛsiṃharāya, who was the principal minister and general of the state, that a change of sovereign was necessary to prevent the kingdom from falling an easy prey to its hereditary enemy, the Bahmanī king, and, with the consent and support of the other generals and ministers, he seized the throne and kingdom, allowing the king to make his escape. Nṛsiṃharāya died, leaving two infant sons and a general named "Narsenaque" or Narasa-Nāyaka, in whom he had much confidence and whom he therefore appointed regent during the minority of his sons. In a short time Nṛsiṃharāya's eldest son was murdered by one of Narasa-Nāyaka's enemies, who wanted it to be believed that Narasa-Nāyaka murdered the boy for the sake of his crown. Subsequently the second prince was murdered at the instance of Narasa-Nāyaka himself, who thereupon

¹ Verses 42 and 43 of the first *dīvāsa*. I am not able to identify Nos. 6, 7, 8 and 9. Huttari (2) is probably Puttūr in the Kārvēṭinagar Estate, and Beggulūru (5) is perhaps Bangalore. No. 10 may be Naragallu (*tallu* means 'a rock' and *koṇḍa* a 'hill') in the Chittūr tāluka, where there is an old fort (see the *North Arcot District Manual*, new edition, Vol. II. p. 349), and Āmūru (11) is evidently Gid-Āmūru or Ambūrudurga in the Guḍiyātam tāluka. The other places are well-known.

² *Ind. Ant.* Vol. XXVIII, p. 210. Beḍandakōṭa or Beḍadakōṭa is 'the fort of Beḍada,' which is a corruption of Bidar.

³ Vaijayanti Press edition of 1895, p. 10.

⁴ The words Kandukūru and Gaṇḍikōṭa suit the metre equally well, and one of the readings is necessarily incorrect.

⁵ Verse 30 of the first *dīvāsa*.

proclaimed himself king. Narasa-Nāyaka was succeeded by his son "Busbal Rao," who died after a reign of six years and was succeeded by his younger brother Krishnadevarāya.¹

Nuniz expressly states that Narasa-Nāyaka was the father of Krishnadevarāya and that "Busbal Rao" was his eldest son and successor. Narasa-Nāyaka must therefore be identified with Narasimha, the founder of the second dynasty, and "Busbal Rao" with his eldest son Vira-Narasimha.² Mr. Sewell finds this account confusing and conflicting with known facts. This is because he identifies "Narsymgua," the first usurper, with Narasimha, the founder of the Tuluva dynasty, which leads him to the conclusions that his successor Narasa-Nāyaka, whom he identifies with Vira-Narasimha, was not his son, and that between Vira-Narasimha and Krishnadevarāya there was an intermediate king—conclusions which are certainly opposed to express statements contained in several inscriptions and books.

These difficulties would vanish entirely if we admit the theory of double usurpation and identify Narasa-Nāyaka with the founder of the Tuluva dynasty. The theory of double usurpation is not only not inconsistent with known facts, but is highly probable, since but for the first usurpation Narasimha would have had no *locus standi* in the affairs of the empire and certainly no opportunities or excuse for usurping the throne. The statement in the inscription that Nrisimharāya with the aid of his sword defeated all and became a *Sūrvabhauma* or emperor (v. 13) seems to me to point unmistakably to his usurpation of the Karpāta throne.

The account of Nuniz as to the nature of the relationship which existed between Sāluva-Nrisimharāya and Narasimha is directly and fully corroborated by the *Varāhapurāṇam*.³ The first chapter (*āśvāsa*) of the book gives the genealogy of both these persons and says that Narasimha's father Īśvara, who is also called Īśvara-Nāyaka, was Nrisimharāya's general, and that he was succeeded by his son in that office. In another place Narasimha is said to have been honoured by Nrisimharāya and appointed commander of his forces,⁴ and in a third place he is described as the "supporter of the kingdom of Nrisimharāya."⁵ In the penultimate verse of the sixth *āśvāsa* he is addressed as *Sāluva-Narasīṅga-dharādharma-daṇḍanātha*, i.e. 'commander of the forces of king Sāluva-Nrisimharāya.'

There are at present no means of fixing the exact year in which Nrisimharāya usurped the Vijayanagara throne; but this event must be placed between the Śaka year 1408 (= A.D. 1486-87), which is the latest known date of the first dynasty,⁶ and the Śaka year 1418, Rākshasa (= A.D. 1495-96), which is the earliest known reliable date of Immadi-Nrisimharāya.⁷ That the latter was recognised as king of Vijayanagara, at least in name, is expressly stated by Nuniz, and Dr. Hultzsch informs me that an inscription at Bārūkūr (No. 166 of 1901) of Śaka-Samvat 1421, Siddhārthin (= A.D. 1499-1500), states that in this year the *Mahāmanḍalēśvara* Mēdinimīśaraṅga Kāṭhāri Sāluva Immadi-Narasimharāya-mahārāya was ruling at

¹ *A Forgotten Empire*, pp. 305-315.

² I confess I cannot derive "Busbal Rao" from Vira-Narasimha, but there is no doubt about the identity of the persons.—[Perhaps the name is connected with *Blujabala*, a surname of the Hoysalas.—E.H.]

³ *A Forgotten Empire*, p. 308, note 2.

⁴ Verse 35 of the first *āśvāsa*.

⁵ The penultimate verse of the second *āśvāsa*.

⁶ *A Forgotten Empire*, pp. 96 and 404.

⁷ *South-Ind. Inscr.* Vol. I. p. 131, No. 115. Inscriptions Nos. 116 and 119 of the same volume appertain to the reign of Immadi-Nrisimha's father Nrisimharāya. Dr. Hultzsch's suggestion that these two donors were kings of Vijayanagara is clearly untenable. The donors style themselves *Mahāmanḍalēśvara*, and their family name Sāluva is also given. There was no Narasimha on the throne of Vijayanagara in Śaka 1395 and 1404, which are the dates of the inscriptions Nos. 116 and 119.—[An inscription at Vallam near Wandiwash (No. 75 of 1900), dated in Śaka-Samvat 1391, Virōdhin, belongs to the time of the *Mahāmanḍalēśvara* Mēdinimīśaraṅga Kāṭhāri Sāluvasāluva Narasīṅgaiyadēva, and the same chief is mentioned in an Āmbūr inscription of the Vijayanagara king Rājāsēkhara, son of Mallikārjuna, dated in Śaka-Samvat 1390, Sarvadharin (No. 4 of 1896). Bukka, an ancestor of the third Vijayanagara dynasty, is said to have "firmly established even the kingdom of Sāluva-Nrisimha" (above, Vol. III. p. 238), whence it may be concluded that he was the minister of Nrisimharāya. Krishnarāya had a minister named Sāluva-Timma; see above, Vol. VI. pp. 109 and 231.—E.H.]

Vijayanagara,¹ and that his chief minister was Narasa[n]na-Nāyaka.² This Narasanna-Nāyaka may be identical with the founder of the Tuluva dynasty and the "Narsanaque" of Nuniz. If this identification is correct, Narasimha's usurpation of the throne of Nṛsiṃharāya, or rather of his son and successor Immaḍi-Nṛsiṃharāya, cannot have taken place earlier than A.D. 1499-1500.³

Mr. Sewell quotes five inscriptions of "Narasimharāya of Vijayanagara" appertaining to years prior to A.D. 1500.⁴ One of these inscriptions was dated in 1451, one in 1469, and one in 1471. It is clear that these three inscriptions cannot be referred to the founder of the Tuluva dynasty, as they came into existence long before he could have become king of Vijayanagara according to any account. The last of the five inscriptions belongs to Sāluva Immaḍi-Nṛsiṃha,⁵ son of Nṛsiṃharāya. The remaining inscription is to be found at Conjeevaram, and it is possible that, when examined, it will be found to belong to the time of Sāluva-Nṛsiṃharāya.

As Dr. Hultzsch informs me, a Bārukūr inscription (No. 152 of 1901) of the *Mahārājā-Śrīrāja Rājaparamēśvara Virapratāpa Vira-Narasimharāya* of Vijayanagara is dated in Śaka-Saṃvat 1424, Durmati (= A.D. 1501-02). This date suggests that Immaḍi-Nṛsiṃharāya was ousted by Narasimha (or by his son Vira-Narasimha ?) between A.D. 1499 and 1502. In accordance with this fact the subjoined copper-plate inscription of A.D. 1504 does not represent him any more as a king of Vijayanagara, but as the ruler of the province of Penugonda.

TEXT.⁶

First Plate.

- 1 शुभमस्तु । वंदेहं देवदेवं तं तुदिलं [प्र]दिलंपट ।
- 2 कारणं जगतां विघ्नवारणं वारणं⁷ मुखे । [१*] पायाइ[:*] स
- 3 महाक्रोडः कीडतंबुधिपल्लवे⁸ । ⁹यद्[द्वा]दंडम[र]लंब्य¹⁰
- 4 मग्ना भूः पुनरुत्थिता¹¹ । [२*] या रत्नाकरमेखल[र]विवर्द्धितशफा-¹²
- 5 रोजम[न्म]ध्यमा क्षामत्यीनपयोधरोरुपुलिनस्फूर्जन्नि-
- 6 तंबस्थली । गाढं गूढपदीयिता¹³ कथमपि श्यामा नृदेकार्थि-
- 7 नो सातत्येन समयरत्नजननी सा रत्नगर्भास्तु वः । [३*] अस्ति शो-
- 8 मदपां पुष्पसामोदितदिगंतरं । यन्नित्यं मूर्ध्नि संधत्ते यत्ने-
- 9 न महता शिवः । [४*] ¹⁴तस्मादभूदुधस्तस्मात्पुनर्कीर्तिः पुनरुवा[:]
- 10 । सन्नाजः समजायंत ¹⁵क्रमशोनेकशस्ततः । [५*] तद[न्व]यप[र्यो]-

¹ In v. 22 of the present inscription this city is alluded to by the statement that Immaḍi-Nṛsiṃha "ascended the throne existing on Hēmakūṭa." This is the local and traditional name of the hill which adjoins the temple of Virūpākhaśvāmin, the principal deity in the city of Vijayanagara and the patron god of the kings of that empire.

² The same two persons are mentioned in an inscription of Śaka-Saṃvat 1418, Nala (= A.D. 1496-97), at Hāñche in the Mysore tāluks (Ep. Carn. Vol. III, My. 38), where however Immaḍi-Narasimharāya is called simply Narasimharāya.

³ Mr. Sewell places it between A.D. 1487 and 1490 (*A Forgotten Empire*, p. 98) and elsewhere in A.D. 1498 (*ibid.* p. 110).

⁴ *Lists of Antiquities*, Vol. II. pp. 62-64.

⁵ Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 116.

⁶ The transcript has been prepared by Dr. Hultzsch from ink-impressions.

⁷ Read वारणं.

⁸ Read कीडतंबुधिपल्लवे.

⁹ Read यद्[द्वा].

¹⁰ Read लंब्य.

¹¹ Read रुत्थिता.

¹² Read स्फूर्जन्नि.

¹³ Read दीयिता.

¹⁴ Read भूदुध.

¹⁵ Read क्रमशो.

- 11 भोघौ ¹गुंडदेवो गुणोत्तरः । ²अपारिजात्तेषुदभूत्पारिजात
 12 इवापरः । [६*] गुडबोमो³ गुणाब्जः श्रीमादिराजो महायशोः⁴
 13 गीतयो⁵ गीतसत्कीर्तिर्वीरश्रीवीरहोबलः । [७*] सावित्रिमंगिभू-
 14 पश्च तथा ⁶सालुवमंगिरा[ट् ।*] तस्मादुदभवन्नन्ये षडते⁷ चक्र-
 15 वर्तिनः । [८*] तेषामभूत्साकुव[मंगि]देवो महीमहेंदो⁸ महनीयकी-
 16 तिः । विजित्य वीरं रणधुर्यमेकं कठारिकां योम्य कराद-
 17 गृह्णात् । [९*] ⁹तस्मान्मोनोरथ इवाधिकभागधेयाद्भौतक्षमापति-
 18 रजायत भव्यकीर्तिः । यद्दानवारिनववारिधिजातकी-
 19 र्तिचंद्रः सदा धवळयत्यमलस्त्रिलोकीं । [१०*] गुंडक्षितीशो
 20 गुणवांस्ततोभून्नव्यप्रसूनादिव भव्यगंधः । ¹⁰दिषद्दला[ब्धिं]
 21 भुजमंदरेण विमथ्य वीरश्रियमग्रहीयः । [११*] गुणांबुधे-
 22 गुंडविभीस्ततोभून्नल्लांविक्कायां¹¹ महनीयकीर्तिः । नृसि-¹²
 23 ह्वरायोममहोवळ्छोनृसिह्रदेवस्य¹³ वरप्रसादा[त्] । [१२*] मो-
 24 सरगंडकठारीसाकुवधरणीवराहबिरुदांकः । यः ख-
 25 ¹⁴ङ्गकसहायः सर्वांन्निर्जित्य सार्वभौमोभूत् । [१३*] ¹⁵आसीध्वराय-
 26 राहो यः खलाब्धेरुध्वरन्¹⁶ धरां । साकुवः शत्रुसंघातं प-
 27 क्षिघातं निहत्य च । [१४*] किणीकृतमहाबाहोरत्विप्रत्यर्घिदा-

Second Plate; First Side.

- 28 नतः । यस्य बर्वरवाहत्वं¹⁸ यथार्थमभवत्परं । [१५*] यः पं-
 29 ¹⁹चसाखशाखाभिर्जित्वा पंचामरद्रुमान् । पंचघंटा-
 30 निनादोभूत्पंचघटानिनादनात्²⁰ । [१६*] सत्यसत्त्वेषुसंध[र]-²¹
 31 नरूपलावण्यधीगुणैः [।*] जित्वा यः पांडवान् पंच
 32 प्रापदैवरगंडतां । [१७*] यस्त्रीनस्त्री चारचौरपांड्यराया-
 33 न्नाजिरे । मूरुयायरगंडोभूद्भीरुकृत्य स्वपौरुष[र]-
 34 त् । [१८*] ²²प्ररापेनाकवडैरितमस्तीमं निरस्य यः । प्र-
 35 काशयन्निमामुवीमुर्वरादित्यतां²³ गतः । [१९*] चौहत्त[म]-
 36 ह्ना²⁴ धरणीवराहश्चाकुव्यनारायण इत्यमीभिः । सु-

¹ Read गुंड°.

⁴ Read °यशाः.

⁷ Read षडते.

¹⁰ Read द्विष°.

¹³ Read °हीमंलवीनृसिंह°.

¹⁶ Read °रुध्वरन्.

¹⁹ Read °शाख°.

²³ Read प्ररापेनाकर्णवडैरि°.

² Read °जासीयु°.

⁶ Read गीतयो.

⁸ Read °महेंदो.

¹¹ Read °विक्कायां.

¹⁴ Read खड्गैक°.

¹⁷ Read °प्रत्यर्घि°.

²⁰ Read °घंटा°.

²³ Read °मुर्वीमु°.

³ Read गुंडबोमी.

⁶ Read साकुव°.

⁹ Read तस्मान्मोनी°.

¹² Read नृसिंह°.

¹⁵ Read आसीध्वरा°.

¹⁸ Read °वाहत्वं.

²¹ Read °सर्वेषु°.

²⁴ Read °हो.

- 37 रारिरित्यप्यथ मोहनादिः खनामभिर्यो हरिर[र्य]-
 38 तोभूत् । [२०*] ¹तथासीन्महिषी हरेरिव रम[र]* श्रीरंगमां-
 39 बा सती तस्यां तेन कुमार इमडिनसिद्धेद्रः² समुत्प[र]-
 40 दितः । य[र]स्तादृङ्महिमानमात्मगुरुमप्यौदार्यशौच्य[र]-
 41 दिभिः संख्यामत्तरिभिर्गुणैरतिपतन्नन्वर्थनामा-
 42 यते । [२१*] सुमेरुं सुरशासीव³ सुमनःसुरभीकृतः । हे-
 43 मकूटप्रभूतं ⁴तस्मिन्हासनमुपैति यः । [२२*] समग्रहारा-
 44 न् ददतोग्रहारदानं कियद्यस्य वदान्यमौळेः । किं वा
 45 बह्वत्तयाखिलविश्वचक्रब्रह्म[र]* उदातुः किमदेयमस्ति
 46 । [२३*] सोयं ⁵नृसहस्रायस्य तनयो विनयोज्वलः⁶ । इमडि-
 47 श्रीनृसिद्धेद्रः⁷ स्वस्तिमानस्ति भूतले ॥ [२४*] — ॥ श्रीमाने-
 48 ष महारायः सीमा भूदानशीलिनां । श्रीवत्सान्व-
 49 यरत्नस्य ⁸य[जु]वेदिशिखामणेः ॥ [२५*] वेलपा[टि]पु-
 50 राधीशसूरायोक्तसुधीमणेः । सूनीः श्रीपिनया-

Second Plate ; Second Side.

- 51 र्यस्य तनयस्य तपोनिधेः [१*] ⁹नरसिंहबुधेद्रस्य
 52 पौत्राय सुगुणांबुधेः । [२६*] पदवाक्यप्रमाणजप्रथ-¹⁰
 53 मोदाहृतात्मनः । महनीयचरित्रस्य महामहि-
 54 मशालिनः । [२७*] ¹¹सर्वविद्यातपोराशिः सर्वज्ञैकशि-
 55 खामणेः । राजरत्नशिरोरत्नरंजितांप्रसरोरु-
 56 हः । [२८*] संपनिधेरनंदातभट्टस्य प्रियसूनवे [१*] स-
 57 न्नुणैकनिधानाय सदाचारविचारिणे । [२९*] पदक्र-
 58 मजटावर्णक्रमविक्रमशालिने । सर्वशास्त्रर-
 59 हस्यैकवेदिने ¹²बुद्धवेदिने । [३०*] विद्याविवेकविनया-
 60 दिगुणौघधाम्ने हृद्यानवद्यसुपवित्रचरित्रसीम्न¹³
 61 । सौभाग्यभाग्यनिधिमाचनभट्टनाम्ने विद्वत्कुलैकति-
 62 लकाय महामहिम्ने । [३१*] शाकेन्द्रे परिसंख्याति गिरिनिच-
 63 युगेदुभिः । रक्ताध्याये भाद्रपदपौर्णमास्यां रवेदिने । [३२*] चन्दो-

¹ Read तस्या°.

⁴ Read तस्मिन्हा°.

⁷ Read °नृसिद्धेद्रः.

¹⁰ Read °नृसिद्धेद्रः.

¹¹ Read °सीम्ने.

² Read °नृसिद्धेद्रः.

⁵ Read नृसिद्धे°.

⁸ Read यजुवेदि°.

¹¹ Read सर्व°.

¹³ Read चन्द्री°.

³ Read °शाखीव.

⁶ Read °योज्वलः.

⁹ Read °सिद्धे°.

¹² Read ब्रह्म°.

2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26

...
...
...
...
...
...
...
...
...
...
...
...
...
...
...
...
...
...
...
...
...
...
...
...
...

E. HULTZSCH.

SCALE 1/50

28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50

...
...
...
...
...
...
...
...
...
...
...
...
...
...
...
...
...
...
...
...
...
...
...
...
...

W. GRIGGS, PHOTO-LITH.

52
54
56
58
60
62
64
66
68
70

ॐ नमो भगवते वासुदेवाय ॥ ३ ॥

72 74 76 78

- 64 परागसमये महापुष्पफलप्रदे । पेनुगोडमहाराज्ये
 65 मार्जवाडस्य सीमनि । [३३*] गुडलूरुनामग्रामस्य स्थिति विख्या-
 66 तनामकं । सरिनायनिमुष्टूरुग्रामस्याग्नेयभागतः । [३४*]
 67 तथैवाडविमुष्टूरुग्रामस्योत्तरभागतः । ग्रामं देवुलप-
 68 त्याख्यं^१ सर्वमान्यतया स्थितं । [३५*] एकभोगं चाष्टभोगतेजः[*] स्वा-
 69 म्यसमन्वितं । आचन्द्रार्कं पुत्रपौत्रपारंपर्येण भुक्तये । [३६*] स-
 70 हिरण्यपयोधारापूर्वकं दत्तवान् ध्रुवं ॥ [३७*]

Third Plate.

- 71 ^२ दामपालनयोर्मध्ये ^३ दानाच्छेयोनुपालनं । दानात्स्वर्नमवा-^४
 72 प्रीति पालनादच्युतं पदं । [३८*] एकैव भगि[नी] लोके सर्वधामे-
 73 व भूभुजा । न भोग्या न करग्राह्या विप्रदत्ता वसुंधरा । [३९*]
 स्वद-
 74 त्ता[द*] द्विगुतं^५ पुण्यं परदत्तानुपालनं । परदत्तापहारेण
 75 स्व[द]त्ता^६ निष्फलं भवत्^७ । [४०*] स्वदत्तां परदत्तां वा यो
 हरेत वसुं-
 76 धरां । ^८ षष्टिर्वर्षसहस्राणि विष्टायां जायते किमिः^९ ॥ [४१*] — ॥
 77 मंगळमहाश्रीश्री ॥
 78 श्रीरामचंद्र^{१०} [॥*]

ABRIDGED TRANSLATION.

The first three verses are in praise of Vighnêśvara, the boar-incarnation of Vishṇu, and the Goddess of the Earth.

(Verse 4 f.) From that glorious flower of the waters (the Moon), which perfumes (*illuminates*) the whole space, (*and*) which Śiva always wears on (*his*) head with great solicitude, was produced Budha, (*and*) from him the renowned Purūravas. Several kings were afterwards born (*in that family*) in course of time.

(V. 6.) In the milk-ocean of this family was born the virtuous king Guṇḍa (I.), like a second *Pārijāta* (tree), though (*he became*) an *Apārijāta*¹¹ (by conquering his enemies).

(V. 7 f.) To him were born the virtuous Guṇḍa (II.)-Bomma, the glorious Mādirāja of great fame, Gautaya (I.) whose high fame was sung (*by all*), the heroic and glorious Virahō-bala, prince Sāvītri-Maṅgi, and king Śāṭuva-Maṅgi—(*like*) a second set of six emperors.

(V. 9.) Most famous of these was king Śāṭuva-Maṅgi, a Mahēndra on earth, who vanquished a hero foremost in battle and seized the dagger (*kaṭhārikā*) from his hand.¹²

¹ Read °ज्ञाख्यं.

⁴ Read °स्वर्गम°.

⁷ Read भवेत्.

¹⁰ In large Telugu characters.

² Read दान°.

³ Read °गुणं.

⁸ Read षष्टिं वर्ष°.

¹¹ This compound has to be dissolved into *apa + ari + jḍa*.

¹² This incident probably accounts for the title *Kaṭhārikā* assumed by Maṅgi and his descendants.

(V. 10.) To him was born the renowned king **Gauta (II.)**, the unblemished moon of whose fame, born in the fresh ocean (*created by*) the waters (*poured out on the occasion of his* gifts, always whitened the three worlds.

(V. 11.) To him was born, even as delicious fragrance out of a fresh blossom, the virtuous king **Guṇḍa (III.)**, who won the goddess of victory by churning the ocean of (*his*) enemies' force with the **Mandara** (*mountain*) of (*his*) arm.

(Vv. 12-20.) By the grace of the god **Nṛsiṃha** of **Ahōbala**,¹ this lord **Guṇḍa (III.)**, the ocean of good qualities, begot on (*his wife*) **Mallāmbikā Nṛsiṃharāya** of great fame, who possessed the titles of **Misaragaṇḍa**, **Kathāri**, **Sāluva** (*i.e.* 'the hawk') and **Dharaṇivarāha** who, aided only by (*his*) sword, defeated all (*his enemies*) and became an emperor (*Sārvabhauma*); who became **Dharaṇavarāha** (*i.e.* 'the boar of the earth') by saving (*uplifting*) the earth from the ocean of wicked (*kings*), and **Sāluva** by smiting the crowd of (*his*) enemies like (*a flight of* birds);² whose title **Barbarabāha** became full of meaning, because his powerful arm (*hand*) had become rough through the killing of enemies and the making of gifts to the needy;³ who by conquering (*excelling in making gifts*) the five divine trees with the fingers of (*his*) hand (*and* ringing the bell five times (*in celebration of the five-fold victory*)) became **Pañchaghaṇṭānināda**; who obtained the title of **Aivaragaṇḍa** by conquering (*excelling*) the five Pāṇḍavas in truthfulness, strength, archery, personal beauty and intelligence (*respectively*);⁴ who, wielding the weapon became **Mūruṇāyaraṇḍa**⁵ by making through his valour the three kings of **Chāra**, **Chōra**⁶ and **Pāṇḍya** afraid on the battle-field; who obtained the title **Urvarāditya** by dispelling the thick darkness—(*his*) enemies by the sunshine of (*his*) valour (*and thereby*) illuminating this earth (*and*) who was **Hari** (*Vishṇu*) in reality by virtue of his titles **Chauhattamalla**,⁷ **Dharaṇivarāha**, **Chālukya-Nārāyaṇa**⁸ and **Mōhana-Murāri**.

(V. 21f.) His queen was the virtuous **Śriraṅgamāmbā**, even as **Ramā** of **Hari**. By her was born to him prince **Immaḍi-Nṛsiṃhēndra**, who, by excelling even his father, who was so noble, in generosity, valour and other innumerable good qualities, made his name literally true,¹¹ (*and*) who, praised by learned men, ascended his (*viz.* his father's) throne, which rose on the **Hēmakūṭa** (*mountain*), even as the divine tree, perfumed with flowers, (*adorns*) Mount **Mēru**, which abounds in golden peaks (*hēma-kūṭa*).

(V. 23.) What are gifts of *agrahāras* to this chief of benefactors, who gave complete necklaces (*sumagra-hāra*)? What is the use of many words? What is there that could not be made a gift of by the donor of a full *viśvachakra* and *brahmāṇḍa*?¹²

(V. 24.) This well-bred, glorious **Immaḍi-Nṛsiṃhēndra**, son of **Nṛsiṃharāya**, is prosperous on earth.

¹ This is the celebrated place of pilgrimage in the Kurnool district.

² This is an evident reference to Nṛsiṃharāya's usurpation of Vijayanagara.

³ The tradition is that the title was due to the fact of Nṛsiṃharāya's ancestors having acted as fowlers to the kings of Kārnāṭa.

⁴ There is a pun in the original on the word *ddna*, which means 'cutting' and also 'a gift.'

⁵ This etymology is fanciful. *Pañchaghaṇṭānināda* is apparently the same as *Pañchamahādāda*.

⁶ Another graceful etymology. The meaning of *Aivaragaṇḍa* is 'the lord of five (chiefs),' a title which Nṛsiṃharāya seems to have borrowed from the Vijayanagara kings.

⁷ This title also was borrowed from the Vijayanagara kings.

⁸ *Chāra* stands for *Chēra*, and *Chōra* for *Chōḷa*.

⁹ In this sense the word is a corruption of *chatur-hasta-malla*. Another derivation is from *chatur-hasti-malla*, which means 'a hero having the strength of four elephants.'

¹⁰ This is an anachronism.

¹¹ Here is a play on the word *immaḍi*, which means 'the second' as well as 'double.'

¹² [These are the names of two of the sixteen great gifts (*mahāddana*); see *Ep. Ind.* Vol. I. p. 368 and note 58. — E. H.]

(Vv. 25-37.) This glorious *Mahārāja*, who is the type of habitual givers of land, on the auspicious occasion of an eclipse of the moon, on Sunday, the full-moon *tithi* of *Bhādrapada* in (the year) called *Raktākshin* (corresponding to) the *Śāka* year reckoned by the mountains (7) the eyes (2), the *Yugas* (4), and the moon (1),— (i.e. 1427)— granted with libations of water, a *sarvamánya* and *śkabhōga*, with the eight rights of ownership, the village of *Dēvulapalli*, south-east of the village *Sūrināyani-Mushtūru* and north of the village *Adavi-Mushtūru*, within the limits of the village of *Gundlūru* in the *śīman* of *Mārjavāḍa* in the *mahārājya* of *Penugonḍa*, to *Māchanabhaṭṭa*, who was the son of *Annadātabhaṭṭa*, grandson of *Narasimha*, great-grandson of *Pinnayārya*, and great-great-grandson of *Sūrāyōjha* of *Vēlapātipura*,¹ a *Yajurvedin* of the *Śrīvatsa gōtra*.

Vv. 38-41 are imprecatory verses.

NO. 9.—KAHLA PLATE OF THE KALACHURI SODHADEVA;

[VIKRAMA.]SAMVAT 1134.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

This plate was found on the 15th August 1889 by the cultivator Shiusewak Rai in his field at *Kahla*, a village in the tappa *Athaisi* of the pargana *Dhuriāpār* of the *Gōrākhpur* district in the United Provinces, and presented by Dr. W. Hoey to the Provincial Museum of Lucknow in January 1895. I edit the inscription which it contains from impressions, kindly furnished to Dr. Hultzsch by the late Mr. E. W. Smith.²

This is a single copper-plate which, to judge from the impressions, is about 1' 5¼" broad by 1' ¾" high, and is inscribed on both sides. In the middle of the lower part of it there is a ring-hole, ¼" in diameter, and together with the impressions of the plate I have received impressions of a circular seal, about 3" in diameter, which contains in high relief the figure of a bull, lying down and facing to the proper right; below it, the legend *śrīmat-Sōḍhadēvasya*, in *Nāgarī* letters about ¾" high; and below this again, an arrow pointing to the proper right. An arrow is engraved also on the second side of the plate, in line 59, before the words *sva-hastōyam*. In general, both the writer and the engraver have done their work carefully. The writing on the second side of the plate is well preserved, but that on the first side has suffered from corrosion so that in several places, which will be pointed out in the notes, the reading of the text is doubtful. Fortunately, with a single exception in line 28, the names and dates may be given with absolute certainty. The size of the letters is about ¼". The characters are those of the *Nāgarī* alphabet of the time and locality to which the inscription belongs; they resemble those of the copper-plates of *Gōvindachandra* and *Jayachchandra* of *Kanauj*. In lines 48-50 they furnish signs for the fractions ½ and ¾, which I have not met with in other northern inscriptions: 1½ is denoted by the figure for 1 with two vertical lines after it, and the fraction ¾ by the circle for nought followed by three vertical lines. The sign of *avagraha* occurs once, in *sampradatti samābhīḥ*, l. 47. The language is Sanskrit, but the names of some of the *Brāhmanas* mentioned in lines 40-50 are given in their vernacular forms or in forms based on them. Lines 1-32 contain

¹ This is evidently the modern village of *Vāyalpādu*.

² After the lamented death of Mr. E. W. Smith—he died on the 21st November 1901 in the *Bahrach* district of *Oudh*—I was informed by Mr. *Gholam Rasool Beg*, Head Draftsman of the *Archæological Survey*, United Provinces, that the village *Kahla* is on the *Gōrākhpur* to *Azamgarh* metalled road, about 28 miles from the former town; but I have not found the name in the *Indian Atlas*, sheet No. 102, which gives '*Dhooreapar*' in long. 83° 18', lat. 26° 25'.—Mr. *Gholam Rasool Beg* has kindly furnished me with two very good additional impressions of the *Kahla* plate.

thirty verses with genealogical matter, and lines 51-57 ten benedictive and imprecatory verses (*dharmaslokaś*, l. 51); the latter are all numbered with numeral figures (from 1 to 10), but of the former only the last verse has the number 30 placed after it. The rest of the text is in prose. Unusual terms which occur in the latter will be drawn attention to below. As regards orthography, the sign for *v* throughout serves for both *v* and *ṣ*; the dental sibilant is frequently employed for the palatal; the palatal for the dental in *śīṭ*, ll. 3, 5, 7 and 22, *ajātram*, l. 16, *śāsana* (for *śāsana*), l. 22, and *śaśra*, l. 53; for the palatal sibilant preceded by *anusvāra* we have *ns* in *vansa*, ll. 6 and 50, *vansya*, l. 3, *vinsati*, l. 37, and *trinsat*, l. 39; *j* is used instead of *y* in *Kṛitavirjja*, l. 3, *Kārttavirjjo*, l. 4, and *jātō*, l. 23; *gh* instead of *h* in *Naghushaḥ*, l. 2, and *siṅghāsana*, l. 13; and *āmra* and *tāmra* are spelt *āmra* and *tāmra*, ll. 38 and 57.

The inscription belongs to a hitherto unknown branch of the Kalachuri family. It records a grant of land by the *Paramabhaṭṭāraka Mahārājādhipati Paramēśvara*, the devout worshipper of Mahēśvara (Śiva), the glorious Sōḍhadēva, who meditated on the feet of the *P. M. P.*, the glorious *Maryādāsāgaradēva* (l. 33). The introductory verses give an account of Sōḍhadēva's ancestors.

After the words *ōm svasti*, verses 1-4 enlogize the following mythical and legendary beings:—the Moon who was Atri's son, Budha, Purūras, Nahusha, Haihaya, Kṛitavīrya, and Kārtavīrya Arjuna.¹ In the family descended from the last there was a personage who by conquering Ayōmukha² and subduing the Krathas possessed himself of Kālāñjara (v. 5). This ornament of the Kalachuris, after having conquered his enemies, gave the kingdom to his younger brother, and the latter, Lakshmanarāja, in turn conquered Śvētapada³ (v. 6). In Lakshmanarāja's family there was the king Rājaputra, who captured the lord of horses Vāhali (or Bāhali), defeated the kings of the east, and lowered the fame of Kirtin and other princes (v. 7). From him sprang Śivarāja [I.], and his son was Śaṃkaragaṇa [I.] (v. 8). His son again was Guṇāmbhōdhidēva (Guṇasāgara [I.]), who had some dealings with a Bhōjadēva⁴ and by a warlike expedition took away the fortune of the Gauḍa (v. 9). From his first wife Kāñchanadēvi this king had a son named Ullabha who, after reigning himself, placed on the throne his brother Bhāmānadēva (a son of Guṇasāgara from another wife named Madanādēvi), who had distinguished himself in a war with a king of Dhārā (vv. 10-15). Bhāmāna's son from Dēhaṭṭadēvi was Śaṃkaragaṇa [II.] Mugdhatuṅga (vv. 16 and 17); his son from the queen Vidyā was Guṇasāgara [II.] (vv. 18 and 19); his son from Rājavā was Śivarāja [II.] Bhāmāna (vv. 20-22); his son from Sūgalladēvi was Śaṃkaragaṇa [III.] (v. 23); and his son from Yaśōlēkhyādēvi was Bhīma (v. 24). The inscription then, after stating that Bhīma by the decree of fate lost his kingdom (or was dethroned), records that the king Guṇasāgara [II.] had by Lāṇyavati a son named Vyāsa and that this Vyāsa⁵—if I understand the text rightly—was raised to the throne, when the (royal) camp was at Gōkulaghhaṭṭa, on Monday, the day of the eighth *tīthi* in the bright half of the second Jyāishṭha of the year 1027 (given in words, v. 27). Vyāsa's son was the king Sōḍhadēva, who (in v. 30) is described as the life of Sarayūpāra (or 'the bank of the Sarayū'), and who is the donor of this grant. Since, as has been already stated, Sōḍhadēva is represented as meditating on the feet of

¹ Compare *Ep. Ind.* Vol. II. p. 5, and other inscriptions of the Kalachuris of Chēdi (or Pāhāla).

² I do not know the legend here referred to. *Ayōmukha* is the name of a demon and of a mountain, *Kratha* the name of a race or people. The well-known mountain or fort of Kālāñjara was taken from the (Kalachuri) kings of Chēdi by the Chandēllas, who from it took the title *Kālāñjarādhipati*; but the Kalachurys of the South, at any rate, kept the hereditary title of 'lords of Kālāñjara, the best of towns.'

³ This must be the name of a country, but the name has not yet been found elsewhere.

⁴ The compound of which this name forms part is somewhat ambiguous. The Bhōjadēva referred to may be Bhōjadēva of Kanauj (see my *List of North. Ins.* No. 14).

In line 23 of the text there seem to be references to a person named Sasva(?), but the text is damaged in that line, and the sense is not clear to me.

Maryādāsāgaradēva, Maryādāsāgara must be another name of his father and predecessor Vyāsa (the son of Guṇasāgara II.).

In the prose part of the inscription Sôḍhadēva from his residence at Dhulīāghatta (l. 32) informs the *Mahārājñī* (or *Mahārājñis*), *Mahārājaputras*, *Mahāsāndhikirajās* and other officials and the inhabitants concerned that, after bathing in the great river Gandakī on the occasion of the Uttarāyana-saṁkrānti on Sunday, the seventh *tithi* of the bright half of Pausa in the year 1134 (given in words, l. 39), he granted twenty *nālukas* of land in the field of certain villages or hamlets to fourteen Brāhmanas whose names, *gōtras*, etc., and exact shares in the land are given in lines 40-50. Among the titles of officials enumerated here, and in the description of the several classes of inhabitants mentioned, there are some terms which I have not met before or about the proper reading of which I am doubtful: they are the terms *mahāśāntaka*, *mahādānika*, *mahāpāndhākulika* (or *mahāpāndha* and *kulika*?) in line 34, and *riṣayaddika*, *khaṇḍavāla*,¹ *valādāhira* (or *balādāhira*) and *bhaṭṭāmākutika* (or *bhaṭṭa* and *mākutika*?) in line 35. The term *nāluka* (or, abbreviated, *nālu*), which also occurs in a plate of Govindachandra of Kanauj (above, Vol. V. p. 114, l. 19), apparently is derived from, and equivalent to, the Sanskrit *nalva*, a measure of distance equal to 400 (or, according to others, 100, or 120) *hastas*; what I do not understand in the present inscription is, that 'the land measuring twenty *nālukas*' in line 37 is further qualified by the expression *dēvakūṭīkāśīṭha-parimita*. Nor am I able to give the meaning of the word *pāṭikā* in the expression *pāṭikayā vibhajya* which occurs in line 47.

The land granted by the king was in (the district of) *Ṭikarikā* that belonged to the *Guṇakala-vishaya* (l. 36). It formed part of the fields of *Mahīari-pāṭaka*, *Asathi-pāṭaka*, *Thiula-pāṭaka*, *Vaṇiā-pāṭaka*, *Duāri-pāṭaka* and *Chhīḍādātēmbhā*, a group of villages bounded on the east by *Annāḍha*, on the north by *Ṭikari*, on the south by *Avadachana*, and on the west by *Chanduliā*. The terms in which the land was given are well known from the grants of Govindachandra and other kings of Kanauj.

Each of the fourteen donees is described by a term indicating his place of residence or origin, and in each case the text gives the father's name, the *gōtra*, the number of *pravaras* (three or five), and the Vēdic *sākhā*. The *gōtras* so mentioned are those of Kātyāyana, Kāśyapa, Kuśika, Kṛishṇātra (for Kṛishṇātrēya?), Kauṇḍinya, Dharmira, Pārāsara (or Parāsara), Bhāradvāja, Rāhula, Sāvarna and śrī-Śaṇḍilya; the *sākhās* the *Bahvṛicha-ś*, *Chhandōga-ś*, *Vājasaneyya-ś*, *Mādhyandina-ś* and *Yajuh-ś*. The donees and their fathers mostly have one of the titles *paṇḍita*, *dīkshita*, *agnihōtrin*, *divēdin*, *bhaṭṭa*, or simply *brāhmaṇa*. Among their proper names occur² *Gōvindāyichcha*, *Chhāñchhi* (gen. °*ikasya*), *Jākhū*, *Jālū* (gen. °*akasya*), *Tihuyana*, *siha*, *Dāndū* (gen. °*akasya*), *Nimbō*, *Bhōgū*, *Māḍha*, *Mālḥē* (gen. °*ikasya*), *Vāhmaṭa*, and *Sīdhū* (gen. °*akasya*). The adjectives derived from the names of the places of residence or origin of the donees are *Kaṭaughanagrāmiya* (from *Kaṭaughanagrāma*), *Kahalliya* (from *Kahallī*), *Kulāndhiya* (from *Kulāndhī*), *Ṭikarikiya* (from *Ṭikari*), *Tālikiya* (from *Tālī*), *Nāgara* (from *Nagara*), *Nikhatigrāmiya* (from *Nikhatigrāma*), *Mahuālikiya* (from *Mahuāli*), *Māthura* (from *Mathurā*), *Sāṅkasasthāniya* (from *Sāṅkasasthāna*), and *Hastigrāmiya* (from *Hastigrāma*).—In the passage which records the exact partition among the donees of the land granted it is stated (in line 50) that one of the donees together with his 3 *nālus* of land received a dwelling-place.

After the ten benedictive and imprecatory verses already mentioned it is stated (in line 57) that this *tāmra-paṭṭa* was written by the *Ādāta-nāṭbandhika* or 'recorder of orders' Janaka on Sunday, the sixth *tithi* of the dark half of Chaitra of the year 1135 (given in figures only):

¹ This would remind one of *khaṇḍarakṣha* which is common enough.
² Compare the list of names given above, Vol. IV. p. 171 ff.

and the inscription ends with the words: 'this is the own hand of the *Mahārājādhirāja*, the glorious *Sōḍhadēva*.'

I regret to say that I have not been able to identify with confidence any of the numerous localities mentioned in this inscription. The river *Gaṇḍakī* in which the king had bathed when making his donation must be the Gandak or Little Gandak of the United Provinces; but I have not found on their banks any name like *Dhuliāghaṭṭa*. The *Sarayū* after which *Sōḍhadēva*'s territory appears to have been called *Sarayūpāra*¹ most probably is the river Gogra, which in Oudh is known 'by the names Deoha, Surjoo or Sarayu, as well as Ghogra.'² The rivers would indicate in a general way where the *Guṇakala-vishaya* and (the district of) *Tikarikā*, in which the villages containing the land granted were situated, should be looked for.

Of the three dates which the inscription contains, the date on which the grant was made regularly corresponds, for *Vikrama-Saṃvat* 1134 expired, to **Sunday, the 24th December A.D. 1077**, when the 7th *tithi* of the bright half of *Pausha* ended 17 h. 21 m., and the *Uttarāyana-saṃkrānti* took place 5 h. 35 m., after mean sunrise. And the date on which the grant was written regularly corresponds, for the *Kārttikādi* *Vikrama* year 1135 expired and the *pūrṇimānta* *Chaitra*, to **Sunday, the 24th February A.D. 1079**, when the 6th *tithi* of the dark half of the *pūrṇimānta* *Chaitra* ended 21 h. 42 m. after mean sunrise. From this it may be seen that the grant was written as much as fourteen months after the making of the donation. The date given in lines 28 and 29 for the accession of *Sōḍhadēva*'s father *Vyāsa* must fall in the *Kārttikādi* *Vikrama* year 1087 expired, because of the three years which might be denoted by the number 1087 that year alone contained an intercalary *Jyāishṭha*; and for the *Kārttikādi* *Vikrama* year 1087 expired the date corresponds to **Monday, the 31st May A.D. 1031**, when the 8th *tithi* of the bright half of the second *Jyāishṭha* commenced 9 h. 47 m. after mean sunrise. It may seem somewhat remarkable that the week-day should have been connected here with a *tithi* which commenced so late in the day, but this is no reason for suspecting the authenticity of the date; the accession of *Vyāsa* may have taken place late in the afternoon.

This last date, of A.D. 1031, is earlier than any date known to us from the inscriptions of the *Kalachuris* of *Chēdi*.³ In my opinion, it shews that the founder of this new branch of the *Kalachuri* family, *Rājaputra*, cannot be placed later than the beginning of the 9th century A.D.

TEXT.⁴

First Side.

- 1 Om⁵ svasti [||*] ⁶Abhūt=Sōmah saumya-dyutir=amṛita-sūr=Atri-tanayaḥ sphurach=chūdā-ratnam Smara-vijayinaḥ saṃhṛita-tamāḥ | Vu(bu)ddhas-tasmāj=jātaḥ kumuda-vi[śa]da-jnā(jñā)na-sadanam grahagrāma-slā(ślā)gh-ā vadhira=dhika-saubhāgya-vasatiḥ || [1*] ⁷Tasmāj=jaga-
- 2 t-patir=apatyam=abhūt=prabhūta-bhūpāla-manli-chaṃvi(mbi)ta-pādapadmah | sadma trishām vinaya-vēśma(śma) Purūravāḥ sa yasy=Ōrvvasī(śī) priyatamā puratō va(ba)bhūva || [2*] ⁸Taj-janmā Naghu(hu)shah kṛitī nijapada-bhramsa(śa)-bhramākūta-bhṛid=yēn=⁹ōttapta-

¹ Compare in the 'Sirkār Gorakhpūr' names of parganas like *Bamhnīpāra*, *Bhāwāpāra*, *Chilūpāra*, *Dhūrīpāra*, etc., in Sir H. M. Elliot's *Races of the N. W. Provinces of India*, Vol. II, p. 119.

² See E. Thornton's *Gazetteer* (1857), p. 333. 'Deoha' clearly is the *D[ā]vāḥ*, which we have in *D[ā]vāḥ-pāra* in a plate of *Jayachandra* of *Kanauj*, *Ind. Ant.* Vol. XVIII, p. 138.

³ Their earliest certain date corresponds to the 18th January A.D. 1042; compare my *List of North. Inscr.* No. 407. The *Śaṅkaragana* who was a contemporary of *Kōkkalla I.* may have been the *Śaṅkaragana I.* of the present inscription.

⁴ From impressions supplied by the Curator of the Lucknow Museum.

⁵ Denoted by a symbol. ⁶ Metre: *Sikharigī*.

⁷ Metre of verses 3 and 4: *Śārdūlavikrīgita*.

⁸ Metre: *Vasantatilakā*.

⁹ Originally =yin= was engraved.

- 3 *tapaśchayēna* *bhagavān*=*Indrō*=*py*=*animdraḥ* *kṛitah* | *tasy*=*āśi*(*śi*)=*j*=*ita*-*saptasāgaradharā*-*dhuryah* *kulē Haihayas*=*tad*-*vansyah*¹ *Kṛitavirjja*(*ryya*)-*bhūbhṛid*-*abhavat*=*trātā* *trayī*-*vartmanah* || [3*] *Tasmād*=*bharttur*=*abhūn*=*nirantaranamat* *kṣmāpāla*-*chūḍāma*-
- 4 *pi-chohḥāyā*-*saṁmvalit*-²*ānghripaṅkaja*-*rajāḥ* *śrī-Kārttavirjō*(*ryyō*)=*rjjunah* | *yēn* *ānanyasamāḥ* *kramān*=*nṛipatatayah* *kimchit*=*kalōllālayā*³ *dōrddanḍa*-[*jvar*]*i*[*na*]*h*⁴ *parēna* [*va*(*ba*)] *li*[*nām*=*ā*]*vā*(*bā*)*lyam*=*ullaṅghitāḥ* || [4*] *Tatah*⁵ *prabhrū*-*saṁtatē*
- 5 *prapata-rāja*-*rājī*-*śi*[*rā*]*ś*-*charach*-*charaṇapamkajadvitaya*-*rēpur*=*āśi*(*śi*)=*t*=*kulē* [1*] *Ay*-*mukha*-*jaya*-*Krath*-*ākramaṇa*-*siddha*-*Kālam*-*jarah* *sphurat*-*paravarūthini*-*jaradarajya* *dāvānalah* || [5*] ⁶*Kalachuri*-*tilakah* *sa*(*śa*)*trūn*(*ṇi*)=*jivā*
- 6 *rājyam* *dadau* *laghu*-*bhrātuh* | *sa* *śrī-Lakshmanarājah* *Svē*(*śvē*)*tapadam* *yab* *punar*=*jjitavān* [(11)] [6*] ⁷*Tad*-*vansē* *visva*(*śva*)-*bharttā* *turaga*-*ḥpatim*-*athō* *va*(*ba*)*ddhāvān*=*Vāhalim* *yō* *yaś*=*cha* *prā*[*chī*]-*kṣhitindr*-*ānavasara*-*karana*-*khyāta*-*dōrddanḍa*-*darppah* | *rājā* *śrī*-
- 7 *Bājaputrāḥ* *sa* *bhāyabhṛid*-*abhaya*-*vyaktir*=*avyakta*-*garvvaḥ* *kharvvikurvan* *Kiriti*-*prabhṛiti*-*nṛipa* *yaśō*-*rāsi*(*śi*)=*m*=*āśi*(*śi*)=*n*=*manishī* || [7*] *Tatah*⁸ *prithvinātha* *dvitaya*-*varanīyah* *prabhur*=*abhūt*=*pramāthī* *sa*(*śa*)*trūṇām* *saṁiti* *Śivarājah*
- 8 *Śivi*(*bi*)=*r*=*iva* | *sutas*=*tasmāj*=*jātaḥ* *sa* *rapakarunā*-*vpittir*=*asakṛit*=*kṣmā*⁹ | *nāthaḥ* *kshēmi* *prakṛiti*-*saralah* *Sam*(*śam*)*karaganah* || [8*] ¹¹*Tat*-*sūnur*-*ddhāma* *dhāmnām* *nidhir*=*adhika*-*dhiyam* *Bhōjadēv*-*āpta*-*bhūmiḥ* *pratyāvṛitya* *prakārah*¹² *prathī*-
- 9 *ta*-*prithu*-*yaśā*(*śā*)*ḥ* *śrī-Guṇāmbhōdhidēvaḥ* | *yēn*=*ōddām*-*aikadarppa*-*dvipa*-*ghatita*-*ghat*-*āghāta*-*saṁsa*-*kṛta*-*muktā*-*sōpān*-*ōddantur*-*āsi*-*prakāta*-*prithu*-*pathēn*=*āhrītā* *Gauḍa*-*lakshmiḥ* || [9*] *Tasya*¹³ *cha* *jyāyasī* *jāyā* *mūrttyā*
- 10 *kirtir*=*iv*=*āparā* | *nāmnā* *śrī-Kānchanadēvi* *Lakshmiḥ*=*iva* *Mura*-*dviśah* || [10*] ¹⁴*Tasmād*=*asyām*=*anindyadyuti*-*racchita*-*phanī*(*nā*)*chakra*[*bhrī*]*d*-*vakraśalyah* *śrīmān*-*dēvaḥ* *sitārchechih*-*sita*-*vitatayaśā*(*śā*)*ḥ* *krānta*-*bhūr*=*Ullabh*-*ākhyah* [1*]
- 11 *drishtē* *yasminn*=*akasma*(*smā*)*t*=*tarala*-*mṛigadrīśām* [*m*]*ēkhalāgramthi*-[*d*]*antah*¹⁵ | *trāsād*=*astram* *cha* *sa*(*śa*)*trōḥ* *skhalati* *kara*-*talād*=*arthinām*=*artha*-*trishṇā* || [11*] *Yad*-*bhūmyā* *vra*(*bra*)*hmalōkāyitam*=*udadhim*=*iva* *prāpya* *yam* *cha* *trasantah* *paksha*-*chohḥēttur*=*mma*-
- 12 *bēndrād*=*dravad*=*ava*-*mibhṛitō*=*py*=*āsatē* *kshēma*-*bhājah* | *yō*=*sau* *sāmanta*-*sēvām*-*jali*-*valaya*-*valat*-*pādapadm*-*āsrita*-*śrīḥ* *sāmyāt*=*simdūra*-*mudrā*-*prabhṛitibhir*=*udayakṣmā*-*bhṛitō* *datta*-*vārttah* || [12*] *Bhrātri*-*snēhāch*=*cha* *yē*-
- 13 *na* *prasara*-*uru*-*kari*-*śrēṇi*-*saṁgha*[*tṭa*]-*chaṇḍa*-*prājy*-*āji*-*khyāta*-*saṅga*-*prabhata*-*ripu*-*si*(*śi*)*rah*-*pūjita*-*kṣhmātalēna* [1*] *kli*[*pta*]*ḥ*¹⁶ *si*[*m*]*ghā*(*hā*)*sanasthō* *nija*-*vijayi*-*pa*[*d*-*ō*]*ddhāra*-*Dhārśvanīśa*-[*hrishya*]*t*-¹⁷*sōnā*-*jayaśrī*-*haṭhaha*-

¹ Read *-vaṁśyah*.² Read *-saṁvalit*.³ Apparently altered to =*kalōllālayā*; read =*kalēr*=*llālayā*.⁴ The *akṣaras* in brackets are doubtful, here and in the following words of this verse.⁵ Metre: *Prithvi*.⁶ Metre: *Āryā*. Every *akṣhara* of this verse is quite clear.⁷ Metre: *Sragdharā*.—Read *Tad*-*vaṁśē*.⁸ The *ga* of *turaga* was originally omitted and is engraved below the line.⁹ Metre: *Śikharinī*.¹⁰ Read =*kṣmā*.¹¹ Metre: *Sragdharā*.¹² Read *prakāra*-*prathī*-(*?*); this alteration seems to have been made in the original.¹³ Metre: *Ślōka* (*Anuṣṭubh*).¹⁴ Metre of verses 11-13: *Sragdharā*.¹⁵ Read *-dantas*. I take *danta* to be used in the sense of 'a pin.'¹⁶ Originally *kṛipitah* was engraved, but the sign of the vowel *i* has been undoubtedly struck out, and *pat* may have been altered to *pta*.¹⁷ I am doubtful about the correctness of the two *akṣaras* in brackets. Only the letters *h* and *y* are certain.

- 14 *raṇa-kalā-dhāma Bhāmānadēvaḥ* || [13*] *Putraḥ¹ śrī-Guṇasāgarasya*
Madanādēvyā [m] *satām=agraṇir=nnēmīr=nuṣāya-pathasya vēsma(śma) yasa(śa)sām*
dharm-āmbhasām=arṇavaḥ | śrīmān=śśrīta-vatsalāḥ Kali-kalā-vai-
- 15 *mukhya-mukhya-sthitiḥ sthēmaḥ sthānam=a[na]lpatā pariṇatēr=²bhartā*
kshitēr=ddhira-dhīḥ || (||) [14*] *Yas=chintāmanir=arthinām prañayinām pratyagra-*
kalpakalpadrumaḥ³ sū(sū)rah sūrisarōruḥ-⁴āritarunivaktrāvji(bji)nī-
- 16 *chandramāḥ | yasmin=Vāsukisaṅgi-Māṅga(da)ra-guru-grāh-āhrit-ārisriyah saṅgāt*
sērsham=aśaśra(sra)m=aśru-salilām Vidyādharī-chakshushām || [15] Ētasmāt=*
tanayāḥ kṛitī nijaguna-vyāpt-ākḥilakḥmātala-
- 17 [*bhāsvatsubhra*].⁵ *yasa(śa)s-tiraskṛita-śāsichchāyāḥ prabhur=bhūdharaḥ | kāntyā*
[śu]ddha-chitir=gupaiḥ sumanasām=apy=āspadam vismayē sa śrī-Sam(śam)kara-
pūrvva ēsha gaṇavān Dēhātṭadi(dē)vy-ātmaḥ || [16] ⁶Śrī-Bhāmānād=*
dīpād=a-
- 18 *pari kṛitākṛita iv=āparō dīpaḥ | nijakṛita-maṇḍala-vēsma(śma)ni sa śrī-*
Sam(śam)karagaṇō dēvaḥ || [17] ⁷Jyōtsn=ēv=ōdgata-pūrnṇa-sāgara-vidhōr=*
Llakshmir=ivā Śrī-patēḥ saubhāgyē Girij=ēva Manmatha-ripōḥ sā(śā)-
- 19 *kh=ēva kalpāmghripē | saubhāgyōdgama-bhūtibhāra-vai(vi)saratkand-ōllasatkandalī*
tasya śrīyuta-Mugdhatunga-nṛipatēḥ⁸ dēvi tu Vidy-ābhīdhā || [18] Dāridra-*
[dru]ma-duḥkhasamtilatātān chchēttum⁹ kuṭhār-ōpamō garjja-
- 20 *tkumjarasaṅgha-tūla-lutabhu[g=bhū]pāla-chūḍāmaṇiḥ || (||) mādyat-prānta-samasta-*
bhūpati-gatā-sphōṭē Kṛitānt-ōpamō dēvaḥ śrī-Guṇasāgarō giri-samaḥ¹⁰ tasyāḥ
pra[sū]tō nṛipaḥ || [19] Sau(sau)rēḥ Śrīr=iva Rōhin=iva Hi-*
- 21 *magōr=Ggaur=iva Gaṅgābhṛitāḥ Paulōm=iva Sa(śa)takratōḥ samabha[va*]t=tasya*
priyā Rājāvā | sā lēbhē Śivarājam=ātmajam=Aja-prakhyam kshitan
visru(śru)taṁ sau(sau)ry-audārya-guṇ-ālayam lalitayā pūtam girā satyayā || (||)
[20]*
- 22 *sa śrīmān=nṛipa-śāśa(sa)nān=nṛipa-padam samprāpya sarvv-arthinām=āśī(sī)t=*
kalpamahātarnr=nnijakul-āmbhōjākarē bhāskaraḥ || (||) kimcha sph(sphā)ratar-
pratāpadahana-jvālāvalī-tāpitā nirvvaṇam katham=apy=ayur=naa
- 23 *jaladhīm tīrttv=āpi yasya dvishāḥ || [21*] Mukhyām¹¹ vṛttīm kila Kṛita-yugē*
yāḥ Prithāv=ēva jā(yā)tō yas=Trētāyām=avasita-ripau Rāmabhadre prasiddhāḥ |
jyēshtham Pāṇḍōḥ sutam=abhaja[ta] Dvāparē yāḥ Kalan sa śrī-Bhā-*
- 24 *mānē vinihita-padō¹² rājatē rāja-śavda(bda)ḥ || [22*] ¹³Tasmāt=sūnur=asūn=iva*
kshiti-talē yāḥ pālayan¹⁴ prāṇināḥ puṇyāchāraviśēsha-tōshita-gurugrāmō guṇa-
grāhīṇām¹⁵ || (||) jātaḥ Sam(śam)kara ēsha Sam(śam)karaga-
- 25 *nō dēvaḥ sadarppa-dvishām vidhvamsa¹⁶prasabō=rthi-kalpavitāpī*
Sūgalladēvyām tataḥ || [23] Tatō¹⁷ Bhīmō=bhīshṭō naya-vinaya-sampatti-*
nilayō Yaśōlēkhyādēvyās=tanaya iva Kuntiyā[h] pitri-padō | [ha]san
- 26 [*sa*]lōkānām pramadabharajanm-āśrusalilaiḥ su(śu)bhāi[h*] kumbhām[bhō*]bhīḥ
snāpita-varamūrttir=vvilasati || [24] Asmin¹⁸ rājya-parichyūtē vidhi-vasā(śā)=*
Lāvanya[va]jyām=abhūd=dēvyām śrī-Guṇasāgarān=narapatēr=utpa-

¹ Metre of verses 14-16: Śārdūlavikṛīṭa.² Read *-kalpadrumaḥ*.³ The *akḥaras* in brackets are doubtful; read *bhāsvachchhūbhra*.⁴ Metre: Āryā.⁵ Read *-nṛipatēr*.⁶ Read *-rama-*.⁷ Read *-padō*. Originally *edjito* was engraved, but it has been altered to *rājatē*.⁸ Metre: Śārdūlavikṛīṭa.⁹ Originally *gupīrddhīḥ* was engraved.¹⁰ Metre: Śikharīṭa.¹¹ Originally *piri* was engraved.¹² Originally *śarōrūhōrī* was engraved.¹³ Metre of verses 18-21: Śārdūlavikṛīṭa.¹⁴ Read *chēttum*.¹⁵ Metre: Mandākrāntā.¹⁶ Originally *pāliyan* was engraved.¹⁷ Originally *vidhvamsa* was engraved.¹⁸ Metre: Śārdūlavikṛīṭa.

- 27 nna-janmā tataḥ || (1) śrī-Vyāsaḥ sa Parāsa(śa)rād=iva munēr=Vyāsaḥ si(śi)su(śu)tvē=pi na prāptāḥ¹ tyāga-day-ādibhir-ggūṇa-gaṇaiḥ² yasy=āparē tulyatām || [25*]
³Kim=vā Va(ba)liḥ kim=ayam=Ushṇamarām(rī)chi-sūnuḥ kim Rāghavaḥ kim=u
- 28 Nṛigaḥ kim=ayam Yayātiḥ | évam janaiḥ prati-dinam paritarkkayadbhir=yah stūyatē jagati Sasva-pa[d]é⁴ p[r]ati[śhṭha]ḥ || [26*] Śrīman⁵ Sasva-pit[ub] pa[dé] gatavati Jyēshṭhē dvitīyē kramād=vārē Sitaruchēḥ sudhā-
- 29 sudhavalē pakshē=shṭami-vāsarē | saptāsi(śi)ti-samanvitē dasa(śa)-guṇē samvatsarāṇām⁶ śatē bhūpō Gōkulaghaṭṭa-bhāji kaṭakē bhāty=ēsha lavdhō(bdhō)dayaḥ || [27*] Tat-putraḥ sukṛitair=jjanasya nripatām=āsāditaḥ [svai]-
- 30 r=guṇaiḥ⁷ rājā nirjjita-Kārttavīryacharitaḥ śrī-⁸Sōḍhadēvō=dhunā | satya-tyāga-vivēka-vikrama-naya-vyāpāra-visphārīta-Prālēyāchalachūlanirmala-yaśō-dhauta-trilō-
- 31 kītalāḥ || [28*] ⁹Praudhapratāpa-paritāpa[chay-āri]bhūpa-kīrttēḥ sṛitā jalaṇidhīn=api sapta tū[rṇam] | Laksh[mī]ḥ punar=jjaladhi-madhya-nivāsa-sai(śai)tyāt¹⁰ śrī-Sōḍhadēva-charaṇam śara-

Second Side.

- 32 ṇam prayātā || [29*] [Sa*]¹¹ śrīmat-Sōḍhadēvō-yam Sarayūpāra-jīvitam | viduśhām=agraṇi[h*] sū(śū)rō dharmma-rāsi(śi)ḥ prajēsva(śva)raḥ || 30 [||*] Svasti | Dhulīśghaṭṭa-samāvāsāt |¹² paramabhaṭṭāraka-mahārājā-
- 33 dhīrāja-paramēśva(śva)ra-śrī-Maryādāsagaradēva-pādānudhyāta-para m a b h a ṭ ṭ ā r a k a -mahārājādhirāja-paramēśva(śva)ra-paramamāhēśva(śva)ra-śrīmat-Sōḍha d ē v a - p ā d ā ḥ kalyāṇināḥ¹³ | mahārājñi- |
- 34 mahārājaputra- | mahāsāndhivigraḥika- | mahāmahamṭaka- | mahāpratihāra- | mahāsēnāpati- | ¹⁴mahāakshapaṭalika- | mahāsāghanika- | mahāsrēshṭhi- | mahādānika- | mahāpāndhākulika-¹⁵ | sau(śau)lkika- | gaulki(lmi)ka- |
- 35 ghaṭṭapati- |¹⁶ tarapati-vishayadānika- | duśṭasādhaka- | khaṇḍavāla- | valādhīra-¹⁷ prabhṛitīn samasta-rājapurushān | bhāṭṭamākutika-¹⁸ | mahattama-pramukhān(ñ=) janapad-ādīmś-¹⁹cha mānayanti | vō(bō)dhayanti | samājñāpaya-
- 36 nti cha | yathā | Viditam=astu bhavatām | ²⁰Guṇakala-vishaya-pratīva(ba)ddha-Ṭikarikāyām pūrvvē Annāḍha | uttarē Ṭikari | dakṣiṇē Avāḍachana | paśchimē Chandulī | atra chatur-āghāt-ābhyantarē Mahīāri-pāṭaka- | Asathī-pāṭa-

¹ Read *prāptā* = .

² Read *-gaṇaiḥ* = .

³ Metre: Vasantatilakā.— Read *Kim vā*.

⁴ The letters in brackets in this line are doubtful. *Sasva* seems to be certain both here and in the next verse.

⁵ Metre of verses 27 and 28: Śārdūlavikṛīṭa.

⁶ Read *samvā*°.

⁷ Read *-guṇaiḥ*.

⁸ Originally *śrīsa* seems to have been engraved.

⁹ Metre: Vasantatilakā.—The first Pāda of this verse is very indistinct in the impressions.

¹⁰ Read *-śaityāch-*.

¹¹ Metre: Ślōka (Anuṣṭubh).

¹² All the signs of punctuation from here to the word *yathā* in line 36 are superfluous.

¹³ Here and in other places below the rules of *sandhi* have not been observed.

¹⁴ Read *mahāksa*°.

¹⁵ This word is quite clear in the impressions; I am unable to explain it.

¹⁶ This sign of punctuation seems to have been struck out.

¹⁷ Read, perhaps, *balādhīra-*; but the term is unknown to me.

¹⁸ Read, perhaps, *bhaṭṭa-* | *mākutika-*; but the latter term is unknown to me.

¹⁹ Originally *janapadā* | *dānī* was engraved.

²⁰ From here to *'sadbāhi* in line 47 the text forms one sentence, and the signs of punctuation in this part are really superfluous.

- 37 ka- | Thiula-pātaka- | Vanīā-pātaka- | Duāri-pātaka- | Chehhidāḍāṭēm bhā-
kshetrēshu dēvakutīkākshtha-parimita-vinsati-¹ nāluka-parimāṇa bhūmih || aḥkēn=āpi
bhūmi-nālū 20 bhūmir-iyā[m] sa-jalasihālā | s-ā-
38 [mra(mra)]madhūkā² si-vanavātikā | sa-garttōsharā | sa-lōhalavanākarā | ^{sa-}
gōprachhara-trina-pūrita-chatuḥśimā-paryantā | samasta-bhāgabhogakara-rājapratyāḍāya-
samētā | aśiñchidgrāhyā | aśtātabhaṭapravēśā(śā)
39 pariḥṛita-sarvapaḍā | ā-chaṇḍārkkakshityudadhi-samakīlām ^{chaturtrinsat-}
samvatsar-³ādhik-aikādasa(śa)-sa(śa)ta-samvatsarē⁴ Pausha-māsi su(śu)kla-
saptamyām Ravi-dinē | ady-ōttarāyana-samkrāntau mahānadi-Gaṇḍakyām vi-
40 dhival snātva āchamya ishṭadēvatāpūjā-samanantarām sadarbha-ti[10]daka-pāṇinā
mātāpitūr-ātmanāś-cha puṇyayāsō(śō)-bhivriddhayē paralōka-srēyōrtham cha |
Mahālikīya-paṇḍitaNimvō(mbō)putra-Kā-
41 sya(sya)pagōtra-tripravara-Vājasanēyāsā(śā)khi-paṇḍita-Chchhāmchchhi- |⁵ ^{Māthura-}
dikshitaRāmaputra-Dhaumragōtra-tripravara-Va(ba)hvrichasā(śā)khi-dikshita-Gautama- |
Hastigrāmiya-dikshitaŚrīdhara-putra-⁶Pārāsa(śa)ragōtra-tripravara-Mā-
42 dhyamādināsā(śā)khi-agnihōtri-Bhāskara- | Nikhatigrāmiya-dikshitaDēvēśva(śva)ra-
putra Kusi(śi)kagōtra-tripravara-Mādhyamādināsā(śā)khi-agnihōtri(tri) - V ā h m a t ā -
Māthura-vrā(brā)hmanaDēvadharaputra-Dhaumragōtra-tripravara-Va(ba)hvricha-
43 śā(śā)khi-dvivēdi-Māhā- | Tālīkiya-paṇḍitaGadādhara-putra-Sāvarnagōtra-pañcha-
pravara-Chchhandōgasā(śā)khi-paṇḍita-Dāndā- | Sāñkasasthāniya-Vṛi(bṛi)haspati-
putra-Kātyāyanagōtra-tripravara-Va(ba)hvrichasā(śā)khi-vrā(brā)hmana-Mādha- |
44 K[u]lāndh[ī]ya-⁷Mahānandaputra-srīSā(śā)ndīyagōtra-tripravara-Chchhandōgasā(śā)khi-
paṇḍita-Jālū- | Nāgara-paṇḍitaMāhilaputra-Kō(kau)ndīyagōtra-tripravara-
Chchhamdōgasā(śā)khi-paṇḍita-Bhāskara | Kātaughanagrāmiya-paṇḍi-
45 taBhōgūputra-Rāhulagōtra-tripravara-Va(ba)hvrichasā(śā)khi-paṇḍita-Sidhū- | Kahallīya-
bhaṭṭa-Sundara-putra-Bhāradrā(dvā)jagōtra-tripravara-Va(ba)hvrichasā(śā)khi-bhaṭṭa-
Si(śi)vadāsa- | Kahallīya-ta(bha)ṭṭaJākhūputra-Bhāradvājagōtra-triprava-
46 ra-Va(ba)hvrichasā(śā)khi-Tihuyanaśtha- | Kahallīya-bhaṭṭaJākhūputra-Bhāradvāja-
gōtra-tripravara-Va(ba)hvrīsa(cha)sā(śā)khi-Gōvindaīyichcha- | Tikarikiya-[Bhā]skara-
putra-Kṛishnātragōtra-⁸pañchapravara-Yajusā(śā)khi-vrā(brā)hmanaSam(sam)k a r a -
dēvē-
47 bhyaś=chaturdāsa(śa)-vrā(brā)hmanēbhyaḥ yathālikhita-gōtrapravaraḍibhyaḥ pātikayā
vibhajya śā(śā)sanīkṛitya sampradattā samābbhiḥ || Sarvvair=ēva bhavadbhīr-
anumantavyā | tannivāsi-janapadāś=ch=āmishām ājñāsa(śra)vana-vi-
48 dhēyibhūya samasta-bhāgabhogakara-hirapa-pratyāḍāyān dadadbbhiḥ sukhari
sthātavyam || Aṭṭa vibhāgē paṇḍita-⁹Chchhāmchchhikasya¹⁰ bhūmi-nālu 1½
vrā(brā)hmana-Gautamasya bhūmi-nālu 1½ ta[th]ā Bhāskarasya
49 nālu 1½ Māhēkasya bhū-nālu 1½ Dāndūkasya nālu 1½ Māghasya nālu 1½
dvī-¹¹Bhāskarasya nālu 1½ Sidhūkasya nālu 1½ Si(śi)vadāsasya nālu 1½
Vāhmaṇasya nālu 1 Jālūkasya nālu 1
50 Tihuyanaśhasya nālu ¾ Gōvindaīyich[ch*]asya nālu ¾ Sam(sam)karadēvasya
vasatyā saha bhūmi-nālu 3 ēvaṁ vrā(brā)hmana 14 bhūmi-nālu 20 dānam-
ētat sarvvair=ēv=āsmad-vansa-jaiḥ¹² pari-

¹ Read -vinsati-.² Read ^{ka}si-vana.³ Read ^{chaturtrinsat-samvatsar-}.⁴ Read -samvatsarē.⁵ Read -Chchhāmchchhi-.⁶ Perhaps altered to -Parā.⁷ I am slightly doubtful about this reading; what is actually engraved looks like K[u]lāndhā | ya-.⁸ Read -Kṛishnātragōtra-(?).⁹ Originally paṇḍita- was engraved.¹⁰ Read -Chchhāmchchhikasya.¹¹ Dvī- apparently stands for dvitīya-.¹² Read -vansa-jaiḥ.

- 51 pāṇīyaṃ || ॐ || Tathā cha dharmma-slô(ślô)kāḥ || Saṃ(śam)kham¹ bhāsi-
 āsanam chchhatram² var-āsvā(śvā) vara-vārapāḥ | bhūmi-dāna-ya chhinān
 phalam=état=Purandara || 1 || Sarvvēshām=ēva dānānām=ēka-jannu-ānugam
- 52 phalam | hātaka-kshiti-gauripām sapta-jann-ānu(nu)gam phalam || 2 || Bhūm-
 yah pratigrihātī yaś=cha bhūmim prayachchhati [*] ubhau tau paṇy-
 karmmanau niyatau³ svargga-gāminau || 3 || Shashthim/shitīm) varsha-sana-
- 53 śrā(śrā)ṇi svarggē tishthati bhūmi-dah | āchchhettā ch=ānumantā cha tāny=ē.
 narakē vasēt || 4 || Sva-dattām para-dattām vā yo harētā
 vasundharām⁴ | sa vishthāyām kṛimir=bhūtvā pitribhiḥ saha pacyat
 [I*] 5 [I*]
- 54 Gām=ēkāṃ svarṇnam=ēkāṃ vā bhūmēr=apy=ēkam=aṃgulam | harām=5narakam=
 āyāti yāvad-āhūtasamplavam || 6 || Sva-dattām para-dattām⁶ vā yatnād-rakṣa
 Yudhishtira | mahīm mahibhritām śrēshṭha dānāt⁷ śrēyō=
- 55 nupālanam || 7 || Aham Rāghava Mārkaṇḍah sapta-kalp-ānujivakah |
 sru(śru)tō na mayā dṛishṭah svayāmdatt-āpahārakah || 8 || Va(ba)hubh-
 vvasudhā dattā rājabhiḥ Sagar-ādibhiḥ [I*]
- 56 yasya yasya yadā bhūmis=tasya tasya tadā phalam || 9 || Iti⁸ kamaladal-ānuvānā
 lōlām⁹ śriyam=anuchintya jīvitam¹⁰ cha | sakalam=idam-udāhṛitam ch.
 vu(bu)ddhvā na hi purushaiḥ
- 57 para-kirttayō vilōpyāḥ || 10 || Samvat¹¹ 1135 Chaitra-va(ba)hula-shashṭhyām |
 Ravi-dinē | likhitō=yam tāmra(mra)-paṭṭa ādēsa(śa)-naivam(bam)dhika-śri-
 Janakēn=ēti || ॐ ||
- 58 || tha || tha || || tha || Mangalam mahā-śrīḥ || tha ||
 59 Sva-hastō=yam mahārājādhirāja-śrīmat-Sōḍhadēvasya ||

No. 10.— LUCKNOW MUSEUM PLATE OF KIRTIPALA;

[VIKRAMA.]SAMVAT 1167.

By F. KIELHOEN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

This plate was brought by a tenant to a fair at Bhatpar in the Gōrākhpur district, United Provinces, and sold as waste to a copper-smith. Dr. W. Hoey who heard of this followed up the plate to another district and, having recovered it, presented it in September 1898 to the Provincial Museum, Lucknow. I edit the inscription which it contains from excellent impressions, sent to Dr. Hultzsch by the late Mr. E. W. Smith.

This is a single copper-plate which measures about 11½" broad by 1' high, not including a semicircular projection¹² which rises from the middle of the top and is about 4" broad and 3¼" high. On the front side of this projection there is a neatly engraved figure of the god Vishnu

¹ Metre of verses 1-9: Ślōka (Anushtubh).² Read *chhatram*.³ Perhaps altered to *niyataṃ*, which it should be.⁴ Originally *vasundharām*.⁵ Read *haran*.⁶ Read *-dattām*.⁷ Read *dānāch*.⁸ Metre: Pushpitāgrā.⁹ Read *-āmbuvindu-lōlām*.¹⁰ Read *manushya-jīvitam*.¹¹ Read *samvat*.¹² Similarly shaped is e.g. the Gurmha (in Gōrākhpur district) plate of Jayāditya II., *Jour. Beng. As. Soc.* Vol. LXX. Part I. Plate i. In the Gōrākhpur grant of the time of the same prince (see my *List of North. Inscr.* No. 604) the projection is at the proper right side of the plate.

in his boar incarnation,¹ with a small figure of a woman (representing the earth) resting, as it seems, on one of the god's arms. The god himself is represented as standing over a serpent, in front of which there is a flower. On the back the projection contains the engraving of a conch-shell. The writing commences immediately beneath the projection and covers the whole of the first side and two-thirds of the second side of the plate. It is well preserved nearly throughout. The size of the letters is between $\frac{5}{16}$ and $\frac{7}{16}$ ". The characters differ little from the ordinary Nāgarī. The language is Sanskrit, but some of the names towards the end of the inscription appear in their vernacular forms or rather in forms based on them. Lines 2-12 contain six verses, five of which give the genealogy of the donor, and lines 21-33 contain benedictive and imprecatory verses. Of the introductory verses two (verses 2 and 6) are incorrect. Owing to carelessness on the part of the writer or engraver the text, besides numerous minor errors, contains several corrupt passages, one or two of which I am unable to correct with confidence. In respect of orthography it may suffice to state that the letter *v* denotes both *v* and *b*, and that the dental sibilant is often used for the palatal.

The inscription records a grant of land by the *Paramābhāṭṭāraka Mahārājādhirāja Paramēśvara*, the devout worshipper of Mahēśvara (Śiva), the glorious Kīrtipāladēva, who by inheritance had obtained the lordship over Uttarasaṃudra, and who meditated on the feet of the P.M.P., the devout worshipper of Mahēśvara (Śiva), the glorious Vikramapāladēva, who had acquired the lordship over Uttarasaṃudra by his own arms (ll. 18-21). The document differs from other grants in this that it does not contain an order to officials and others, but simply records the fact that the king made a certain donation.

The text, after the auspicious word *śrīh*, commences with the words "this is the own hand of the glorious Kīrtipāladēva," words such as we ordinarily find at the end of a grant. Then follow the words *ōm ōm svasti*, and a verse glorifying the god Paśupati (Śiva). After that, verses 2-6 give the donor's genealogy. There was a king (*nṛpa*) Bhuvanapāla, an ornament of the rulers of the earth of the family of Sāvarni (Manu), descended from the Sun. His son was Vikramapāla, who by his own arms acquired the sovereignty over Saumyasindhu (i.e. Uttarasaṃudra). And his son again was Kīrtipāla.

This Kīrtipāla, having worshipped the god Nārāyaṇa (Vishṇu), in his presence, on a date which will be considered below, gave two villages to the Brāhmaṇ, the *Thakkura* Prahasitaśarmaṇ, who was born at a *bhaṭṭa*-village, viz. the village of Davirāmakula in the Śrāvastīya-vishaya, belonged to the Gautama *gōtra*, and was a son of the Paṇḍita Viśvarūpa and grandson of the Paṇḍita Kēśava. Both villages were in the Daradagaṇḍakī country (*dēśa*); one was the village of D[amba]ūli (or perhaps Dēvaūli), which belonged to (the) Sashō[ravi?]śā (district), and the other the village of Vikara, belonging to (the) Shō[thā?]viśā (district; ll. 12-17).

The names of three of the localities mentioned in the preceding paragraph unfortunately are partly so indistinct in the original that I am unable to make them out with certainty; and I have not succeeded in identifying any of the places on the maps at my disposal. With the passage describing the birth-place of the donee we may compare above, Vol. III. p. 357, l. 38, *Śrāvastī-maṇḍanē(lā) Kāśīllī-bhaṭṭāgrāma-vinirggatāya*;² the name Daradagaṇḍakī must be connected with the river Gaṇḍakī (the Great or Little Gandak in the United Provinces); and the names of the two districts remind one of similarly ending names of districts in the grants

¹ Compare *Gupta Inscr.* p. 159. In the *Jour. Beng. As. Soc.* Vol. XVII. Part I. p. 306, Captain J. C. Cunningham, describing a sculptured representation of Vishṇu as the boar, at Pathārī, says: 'The statue is about 4½ feet high; it is covered with figures disposed in ranks; it has a diminutive woman hanging by the tusk of the god, and the remains of a serpent may be traced on the ground on which it is standing.'

² Compare also *Ind. Ant.* Vol. XVII. p. 121, l. 35, *śrī-Maṇḍyāḍī-dhātāpātī-Takkārikābhāṭṭāgrāma-vinirggatā*.

of the kings of Kanauj. With the name *Ḍavirāmakula* one may perhaps compare the name 'Ramkola,' which occurs in the Gōrākhpur district, *Indian Atlas*, sheet No. 102, long. 83° 53' lat. 26° 54'.

The donation, in lines 15 and 16, is stated to have been made on the second *tīthi* of the bright half in the month *Phālguna*, at a *saṁkrānti* of *Bṛihaspati* (or Jupiter), on a **Saturday**, in the year 1167, given in words; and the same *data*, without the reference to Jupiter's position, are repeated in figures in line 40. So far as I know, in quoting a *saṁkrānti* of Jupiter the date is quite unique. For the Vikrama year 1167 expired it regularly corresponds to **Saturday, the 11th February A.D. 1111**, when the second *tīthi* of the bright half of *Phālguna* commenced 0 h. 47 m. after mean sunrise. As the true longitude of Jupiter at mean sunrise of this day by the *Sūrya-siddhānta* was 1° 0' 25', Jupiter had entered the sign *Vṛishabha* 12 h. 2 m. before mean sunrise of the given day. The result shews that, instead of saying *Bṛihaspati-saṁkrāntau*, the writer might have said, more accurately, *Bṛihaspatēr=Vṛishabha-saṁkrāntau* 'at the time of Jupiter's entrance into the sign *Vṛishabha*.'

After recording the grant, the inscription in line 21 ff. has two verses containing prayer addressed to the Earth, and after that a number of benedictive and imprecatory verses introduced by the words "speech of the sacrificer (or donor) after granting the land." These verses are followed in lines 34-39 by the names of 17 persons, each of which has prefixed to it a title shewing his rank or occupation or official position. Of these titles those which I do not remember to have met elsewhere are *Āṣṭāvargika*, *Daivāgāriṣa*, *Mahārthasāsanika* (?) and *Saṅkha-dhārin*. Of the names themselves *Ānūka*, *Jāgūka*, *Kṣavapadumā*, *Mahichanda*, *Mahika*, *Rāndhūka*, *Sāṅkhāka* and *Sihaḍa*² may be drawn attention to.—The grant itself is called in line 39 a *tāmrasya paṭṭakam*; it was caused to be engraved by the *Paṇḍita* *Rāndhūka*, and engraved by the goldsmith *Gaṇēśvara* (ll. 39 and 40).

I have not found hitherto any reference to the kings or chiefs of *Uttarasamudra* and am unable to locate their principality. Apparently it must have been somewhere between the *Gogra* and *Gandak* rivers and *Nêpāl*.

TEXT.³

First Side.

- 1 śrīḥ || Śrīmat-Kirttipāla-
 2 Ōm⁴ ōm svasti || Jayatī⁵ sakala-[ś]avda(bda)grāma-nirmmāpa-kalpa(lyā)ḥ prapata-
 jana-nikāya-dhva-
 3 sta-saṁsāra-sa(śa)lyāḥ | Pasu(śu)patir=anuruddh-āśē(śē)sha-dēv-ādi-pālyāḥ priyatama-
 himadhṛiktudmalli-⁶
 4 kāmōda-mālyāḥ || [1*] 7Ās[ī]t=samasta-bhuvana-pratipālana-ladhva(bdha)-saṁjñāḥ
 Sa(śa)kr-ōpamō Bhuvanapāla-
 5 nṛipa[h*] prasiddhaḥ | yas=Tivrabhānu-samavāpta-sa(śa)rīrayasṭi-Sāvarṇi-va[n]sa-⁷
 vasudhēsva(śva)ra-sē(śē)khara-
 6 śrīḥ || [2*] Tasy=ātma-jā(jō) nijabhuj-ārjjita-Saumāsina-⁸rājādhipatya iha
 Vikramapāla-nāmā | ya-

¹ Compare *Ind. Ant.* Vol. XV. p. 113, l. 12, *śavituh Kumbha-saṁkrāntau*.

² See the names *Jāgūka*, *Padumē* and *Sihaḍa* in the list given above, Vol. IV. p. 171 ff.

³ From impressions supplied by the Curator of the Provincial Museum, Lucknow.

⁵ Metre: *Mālinī*.

⁴ Denoted by a symbol.

⁶ In the original the reading given here is quite clear; I can only suggest *Himadhṛikṛid=malli*.

⁷ Metre of verses 2-4: *Vasantatīlākā*. The first *Pāda* of verse 2 contains three syllables too many.

⁸ Read *-vāmā*.

⁹ Read *-Saumyasindhu*, a synonym of *Uttarasamudra* in lines 19 and 20 below.

- 7 d-vikramēṇa paripālita-bhūmichakram=ahny=akka-vôdhitam=iva prativushtasāsīt¹ || [3*]
Yas=ch=āgam-ōkta-
- 8 vivu(bu)dh-ārvva(rcheha)na-vipra-vrinda-santarppan-ābhyudaya-vriddhi-paramparā vān |
ni[r]jitya sarvva-va(ba)lavā-ripu-maṇḍa-
- 9 lāni lōbhē sukham paramam=Indra-nibhaḥ sabbhāyām || [4*] ²Tasmād=a[ja*]ni
sat-putrah **Kirttipālah** pratāpavān |
- 10 Sūryād-iva Manur=ddhanvi mūrttisri-jita-Manmathah || [5*] ³Yēn=ōddanḍa-
vidamva(mba)n-ōdyata-vri(bri)hat-kōdanḍa-ni[r*]yach-chhara-
- 11 vrāt-ōddanḍam=akhaṇḍi maṇḍalam=alaṇ [cha]ṇḍa-dvishām khaṇḍasa(śa)ḥ |
bhūbhṛin-maṇḍala-maṇḍanēna va(ba)linā takvā(tkā)-
- 12 ladanḍa-srijā⁴ dōrdanḍa-dvaya-vikrama-pratibhuvā prāptam cha rājyam nijam ||
[6*] Śrī-Stāvastāya-⁵vishaya-Davi-
- 13 rāmak[u]lla-grāmē⁶ bhāṭṭagrām-ā(ō)tpannāya Gautama-gōtrāya paṇḍita-śrī-
Kēsa(śa)va-nāpra⁷ paṇḍita-śrī-Vinva(śva)-
- 14 rūpa-putrāya ṭhakkura-śrī-Prahasitasa(śa)rmmaṇa(nē) vrā(brā)hmaṇsya prakshālita
pāda-samyag-archchita-mū[r*]ttayō sam-
- 15 pūjita-srīmad-bhagavan-Nārāyaṇ-āgrē Phāl[gu]nē māsi su(śu)kla-paksha
dvitīyāyām Vri(bri)haspati-samkrā-
- 16 ntau Sauri-dinē saptashasṭy-adhikē ēkādaśa-savatsarē⁸ śrī-Daradaganḍaki
dē[sē(sē)]⁹ Sashō[raviP]sā-pratiya(ba)-
- 17 ddha[h]¹⁰D[amva(mba)]ūli-¹¹grāma-Shō[thāP]visā-pratiya(ba)ddha-Vika r a - g r ā m ā
saalāka¹² sa-jalau sa-sthalau s-āmra-ma-
- 18 dhūkau sa(sva)sīsā(mā)-yuktau sā(śā)sanīkṛitya paramata(bha)ttāraka-mahārājādhirāja
paramēsva(śva)ra-para-
- 19 mamāhēsva(śva)ra-nijabhujōpārjhit-Ōttarasaśū(mu)dr-ādhipatya-srīmad-Vikram a p ā l a
dēva-charaṇānu-
- 20 dhyāta-paramabhāṭṭāraka-mahārājādhirāja-paramēsva(śva)ra-paramamāhēsva(śva)ra-kram
āpt-Ōttarasa-
- 21 mudr-ādhipatya-srīmat-Kirttipālādēvō dadau |(l)| Tvam¹⁴ Dharē sa[r]vve
savō(ttvā)nām-ālayē¹⁵ Vra(bra)hma-nirmō(rmmi)tē | ā-
- 22 dhārē sarvva-bhūtānām=ataḥ sā(śā)ntim prayachcha mē || [7*] Lakshmi
tū(rū)pēpa Vishṇau tvam sū(mū)rtti-bhūtā Yi(pi)nā[kina]ḥ | sam-

¹ Here again the writing in the original is quite clear; I would suggest =ahny=akka-bôdhitam=ī pratibuddham=dstt, but am not sure that this is the intended reading.

² Metre: Ślōka (Anushtubh).

³ Metre: Śārdūlavikṛīḍita.

⁴ The metre is faulty, but the reading is quite clear in the original, and I do not see what correction could be suggested. The author apparently pronounced *srijā* as *srijā*.

⁵ Read -*Śrāvastīya*.

⁶ The sign for *ē* of *mē* may have been struck out, and in my opinion the reading should be -*grāma-bhāṭṭa*.

⁷ Read -*naplē*.

⁸ Read -*adhika śkādāśa-kata-samvatsarē*.

⁹ After the *akshara dē* there are two marks in the plate shewing that something has been omitted, and on the margin at the bottom of the plate is the *akshara sē* with the figure 9, indicating the 9th line from the bottom (i.e. line 16).

¹⁰ This sign of *visarga* may have been, and should be, struck out.

¹¹ Possibly the name in the plate may be *Dhōvāli*.

¹² Here one would have expected -*grāma*.

¹³ Originally *śāldāka* was engraved, but the vowel *i* of the first syllable has been struck out; perhaps it was wrongly put in the place of the sign for *au* which one would have expected at the end of the preceding word (*grāma*). I am unable to explain *saalāka*, and can only suggest that the right reading may be either *sa-pātāka* or *sa-pālikau*. *Sa-pātāka* occurs frequently in the grants of Northern India of the same period; and for *sa-pālikā* compare *sa-pālik-ōpēta* in the Gurmha plate of Jayāditya II., *Jour. Beng. As. Soc.* Vol. LXIX. Part I. p. 91, l. 12.

¹⁴ Metre of verses 7-20: Ślōka (Anushtubh).

¹⁵ Read =*dīyō*, and further on -*nirmmitāḥ* and *ddhārāḥ*.



First Side.

[illegible]

23. sâra-sâgarâd=asmân=samuddhara Vasundharê || [8*] Bhûdân-ânantaram yajamâna-
[vâkya]m || Bhûmim yah prati-
24 gri[hnâ]ti yas=cha bhûmim prayachchhati | ubhau tau puṇya-karmṇāṇau
niyatam svargga-gâminau || [9*] Si[m*]hâ-

Second Side.

- 25 sanam tathâ chchhatram(ttram) var-âsvâ(śvâ) vara-vâraṇâḥ | bhûmi-dânasya
chihnâni phalam svarggas=tath=aiva cha || [10*] Va(ba)hubhir=vvasudhâ
[datt]â râ-
26 jabhê(bhi)h Sagar-âdibhir=yasya yasya yadâ¹ bhûmis=tasya tadâ² tadâ phalam ||
[11*] Prâg=dattâm bhûmim viprêbhyô yatnâd=raksha Yudhishtîra | mahyâm
ma-
27 hîbhritâm śrêshṭha dânach=chhrêyô=nupâlana[m] || [12*] Âsphôṭayanti pitarah
pravalganti pitamahâḥ | bhûmi-dâtâ kulê jâ-
28 tah sa nah santârayishyati || [13*] ³Ghôrâś=cha dâruṇâḥ pāsâ(śâ) n=
ôpasarppanti bhûmi-dam |(l) [14*] Pitarah pitrilôka-sthâ dēva-
29 loka divaukasaḥ | santarppayanti dâtâram bhûmêḥ prabhavatâm vara || [15*]
Gâm=êkâm svarṇam=êka[m*] ra(cha) bhûmêr=apy=êkam=aṅgu-
30 lam [*] haran=narakam=âyâti yâvad-âhûtasamplavam || [16*] Vindhy-âṭavishv=atôyâsu
su(śu)shka-kôtara-vâsinah | kṛishṇasarppâ [h]i
31 jâyantê yê haranti vasunva(ndha)râm || [17*] Shashṭhim(shṭim) varsha-
sahasrâṇi sva[r]ggê vasati bhûmi-dah | âchchêtvâ(ttâ) ch-ânumantâ va(cha)
tâ-
32 ny=êva narakam(kê) vasê(sê)t || [18*] Sva-dattâm para-dattâ[m] vâ yô harêta
vasudhva(ndha)râm | sa vishṭhâyâm kṛimir=bhûtvâ pitribhiḥ sa-
33 ha pachyatê || [19*] Patanty=asrû(śrû)ni [ru]datâm dinânâm=api sîdatâm |
vrâ(brâ)hmaṇânâm hritê kshêtrê hatyâttvipurusham⁴ ku-
34 lam || [20*] Mahâpurôhita-ṭhakkura-śrî-Vâmu(su)dēvaḥ | mahâpurôhita-śrî-Śrîdharah |
dharmmâdhikarâṇika-śrî-Ma-
35 sivarah⁵ | daivâgârika-śrî-Kêsa(śa)vapadumâ || sam(śam)khadhâri-śrî-Va(vâ)ma-
hariḥ | paṇḍita-śrî-Rânvû(ndhû)kaḥ | upâdhyâ-
36 ya-śrî-Risikêsaḥ | upâdhyâya-śrî-Ânûkaḥ | upâdhyâ[ya*]-śrî-Sihaḍaḥ | paṇḍita-śrî-
Sâmkhâkaḥ | daivajña-
37 śrî-Ratichha(ka)rah | va(ṭha)kkura-śrî-Dēvapâlah | mahâkshapatalika-śrî-
Mahira(cha)ndaḥ | âshṭavarggika-śrî-Jâ-
38 gûkaḥ | karanakâyastha-śrî-Vanapâlah⁶ | mahâtthâ[sâ]sanika-śrî-Mahikaḥ⁷ |
sa(ma)hâsâdhanika-śrî-
39 Haripâlah || ⁸Sarvva-pâtra-parijñâ[n]âd=dattâm tāmrasya paṭṭakam || Khânitam
paṇḍita-śrî-Rânvû(ndhû)kêna ||

¹ This word was originally omitted and is engraved on the margin at the top.

² This word also is engraved on the margin at the top, wrongly for *tasya*.

³ Half of this verse has been omitted by the writer. ⁴ Read *hanyât=tri-purusham*.

⁵ Read -*Śatîdharah*.

⁶ Possibly the reading may be -*Vanapdlaḥ*.

⁷ The vowel *â* of the *akshara* *tthâ* may have been struck out. The *akshara* in brackets is faintly engraved; it looks as if originally *sa* had been engraved and as if this had been either struck out or altered to *sa*. Read *mahâtthâtsanika*-(?).

⁸ Originally -*Mâhikaḥ* was engraved, but the *â* of *mâ* is struck out.

⁹ This is half a *Śloka*.

40 khañitam¹ suvarṇṇakāra-Gaṇēśva(śva)rēṇa || Samvat² 1167 Phālva (lgu)na-sudi
2 Sa(śa)nau pradattam=iti || gva³ ||

No. 11.—LAR PLATES OF GOVINDACHANDRA OF KANAUJ ;

[VIKRAMA-]SAMVAT 1202.

By F. KIELHORN, PH.D., LL.D., C.I.E. ; GÖTTINGEN.

These copper-plates were found at the village of Lār in the Gōrākhpur district, United Provinces, the 'Lār' of the *Indian Atlas*, sheet No. 103, long. 84° 2', lat. 26° 14'. They were handed over to Dr. W. Hoey by Babu Ramsaran Singh and Babu Mahadeo Singh, and presented by him to the Provincial Museum, Lucknow, in September 1898. My account of them is based on impressions, sent to Dr. Hultzsch by the late Mr. E. W. Smith.

The plates are two in number, each of which, to judge from the impressions, measures about 1' 3½" broad by 11" high, and is inscribed on one side only. There is a ring-hole in the centre of the lower part of the first plate and a corresponding hole in the centre of the upper part of the second plate; and together with the impressions of the plates there has been sent to me the impression of a circular seal, about 2½" in diameter, which bears in high relief, across the centre, the legend *śrīmad-Gōvīndachā[n]drādēva[h]*, in Nāgarī letters about ⅞" high; above the legend, apparently a figure of Garuḍa; and below the legend, a conch-shell.—The first plate contains 21 and the second 17 lines of writing, which is generally very well preserved. The size of the letters is about ⅜". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is denoted by the sign for *v*, except in the word *babhrāmura* =, l. 11; the dental sibilant is frequently employed instead of the palatal, and the palatal occasionally instead of the dental; and the words *āmra* and *tāmra* are written *āmura* and *tāmura*, in lines 19 and 37.

The inscription is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvīndachandradēva*.⁴ The king records in it that, when in residence at Mudgagiri, after bathing in the Ganges on the occasion of the Akshaya-tṛitīyā festival, on Monday, the third tithi of the bright half of the month Vaiśākha in the year 1202 (given both in words and in figures, ll. 20 and 21), he granted the village of Pōtāchavaḍa in the Pāṇḍala pattalā, in Gōvisālaka that belonged to Dudhālī in Saruvāra, to the Thakkura Śrīdhara, the son of the Thakkura Mādhava and son's son of the Thakkura Uddharana (?), a Brāhman (learned in the four Vēdas) of the Kāśyapa gōtra, whose three pravara were Kāśyapa, Āvatsāra and Naidhruva.—The taxes specified (in line 26) are the bhāgabhōgakara, pravaṇīkara and turushkadanḍa. The grant (tāmra-paṭṭaka) was written by the Karaṇika, the Thakkura Sēlhana.

The date regularly corresponds, for the Kārttikādi Vikrama-Samvat 1202 expired, to Monday, the 15th April A.D. 1146, which was entirely occupied by the third tithi of the bright half of the month Vaiśākha.⁵ Of the localities, Mudgagiri is the modern Monghyr, the 'chief town and administrative head-quarters of the Monghyr district, Bengal; situated on the south bank of the Ganges.' Regarding the other places or districts mentioned, I can only say that Saruvāra

¹ Wrong for khañtam.

² Read samvat.

³ Compare the symbol which looks like cāḥa, e.g. above, Vol. IV. p. 101, note 8.

⁴ Compare the inscriptions edited by me above, Vol. IV. p. 99 ff., and Vol. V. p. 113 ff..

⁵ The tithi commenced 0 h. 47 m. before mean sunrise and ended 1 h. 4 m. after mean sunrise of the next day, and was therefore, for the Monday, a prathama-tṛitīyā.—The date would show that the date of the inscription edited by me above, Vol. V. p. 115, must after all be taken to correspond to Monday, the 19th April A.D. 1148, because the king could not have bathed in the Ganges both at Benares and at Monghyr on one and the same day.

occurs also in the Pāli plate of Gōvīndachandra referred to by me above, Vol. V. p. 114, note 4, in the passage *Saruvārā-* (or, more probably, *Saruvāra* |) *Ōṇavala-pathakā* | *Sirasi-pattalāyām* || *Pālī-grāma-*. Of the localities mentioned in this passage, Pāli is the village 'Palee' in *Indian Atlas*, sheet No. 102, long. 83° 25', lat. 26° 30'; Sirasi is 'Sirsi,' *ibid.* sheet No. 87, S.E., long. 83° 9', lat. 26° 32'; and Ōṇavala survives in Unaula, (Unoula, Unaola, Anaola, Aonla),¹ a name of one of the parganas in the western part of the Gōrākhpur district. As the Ōṇavala *pathaka* (with Sirasi and Pāli included in it) according to the Pāli plate formed part of Saruvāra, this would indicate in a general way where the localities mentioned in the present inscription should be looked for; but I have searched for them in vain on the maps at my disposal.

EXTRACT FROM THE TEXT.²

First Plate.

- 15 ³śrīmad-Gōvīndachandradēvō vijayī ||⁴ Sar[u]vārē
Dudhāli-samvaddha-⁵Gōvisālakē Pāndala-pattalāyāyām⁶
16 Pōtāchavaḍa-grāma-nivāsi(si)nō nikhila-janapadān=upagatān=api cha rāja-rājñi-
yuvarāja-mantri-purōhita-sēnāpati-pratīhāra-
17 bhāṇḍāgārik-ākṣha paṭalika-bhishag-naimittik-āntaḥpurika-dūta-
karituragapattanākarasthānagōkulādhikāri-⁷purushān=ājñāpayati vō(bō)dha-
18 yaty-ādisati cha yathā vīditam=astu bhavatām yath=ōparilikhita-grāmāḥ sa-jala-
sthalaḥ sa-lōha-lavaṇ-ākaraḥ sa-matsy-ākaraḥ sa-
19 madhūk-āmra-⁸vana-vātikā-viṭapa-trīpa-yūti-gōchara-paryantaḥ sa-giri-gahana-nidhānaḥ
sa-gartti-ōsharaḥ s-ōrdv(rddhv)-ādhaḥ⁹ chatur-āghāṭa-visu(śu)ddhaḥ
20 sva-simā-paryantaḥ dvvadhika-dvādaśa-śata-samvatsarē¹⁰ Vaisā(śā)khē¹¹ mā[si]
su(śu)kla-pakṣhē tṛtīyāyām tithau Sōma-dinē śnkatō-pi sa-
21 yat¹² 1202 Vaisā(śā)kha-sudi 3 Sōmē ady=ēha Mudgagi[ri]-samāvāsē
akshaya-tṛtīyāyām Gaṅgāyām vidhivat=snātvā

Second Plate.

- 22 manṭra-dēva-muni-manuja-bhūta-pitṛi-gaṇāms=tarppayitvā timira-ṭāḍala-pātana-ṭaṭu-
mahasam=Ushnarōchisham=upasthāy=Aushadhipati-
23 sa(śa)kala-sē(śē)kharām samabhyarchohya tribhuvana-trātur=Vvāsudēvasya pūjām
vidhāya prachura-pāyasēna havishā havirbhujām hutvā mātāpi-
24 trōr=ātmanas=cha punya-yasō(śō)-bhivṛiddhayō śmābhir=gōkarṇṇa-kuśalatā-pāta-
karatal-ōdaka-pūrvvakām Kāśya(śya)pa-sagōtrāya Kāśya(śya)p-Ā-

¹ In the *Indian Atlas*, on the margin of sheet No. 87, S. E., we have 'Unaula,' in *Archæol. Survey of India*, Vol. XXII. p. 66, 'Unaola' and 'Anaola,' and in the *Imperial Gazetteer*, 2nd ed., Vol. V. p. 166, 'Aonla.' According to Thornton's *Gazetteer*, 'Unoula' is the principal place of the pargana of the same name (in the Gōrākhpur district); it is described as a small town, 13 miles south of Gōrākhpur, in lat. 26° 32' and long. 83° 21'. If this is correct, it must be the 'Bubhoollee' of the *Indian Atlas*, sheet No. 102, 2½ miles north-west of 'Palee.' The same sheet, 10 miles south by west from 'Palee,' contains the name 'Oonowlee.'

² From impressions supplied by the Curator of the Provincial Museum, Lucknow.

³ Up to this, the text is practically identical with the text of the Kamauli plate of Gōvīndachandra, published above, Vol. IV. p. 100 f.

⁴ This sign of punctuation is superfluous.

⁵ Read *-sambaddha-*.

⁶ Read *-pattalāyām*; the second *yā* most probably is struck out already in the original.

⁷ The two *ākṣharas* *hāri* were originally omitted and are engraved on the margin at the foot of the plate.

⁸ Read *-āmra-*.

⁹ Here and in some places below the rules of *sandhi* have not been observed.

¹⁰ Read *-samvatsarē*.

¹¹ The second *ākṣhara* of this word originally was *śō*. ¹² Read *samvat*.

- 25 vatsyā(tsā)ra-Nai[dhru]va-tripavarāya ṭhakkura-śrī-[U]dharāṇa-¹pantā(trā)ya
 ṭhakkura-śrī-Mādhava-putrāya va(cha)turthē(rvvē)davidyāvijitaTanamjaya-²
 vā(brā)hma-
- 26 pa-ṭhakkura-śrī-Śrīdharāya chaṁdr-ārkkam yāvach=chhāsanikṛitya pradattō mandā³
 yathādiyamāna-bhāgabhogakara-pravanikara-turushkadanda-pra-
- 27 bhṛiti-niyatāniyat-ādāyān=ājūāvidhēyī⁴ dāsyath=ēti || chha || Bhavanti ch=ātra
 smṛiti-slō(ślō)kāḥ ||⁵
- 37 Likhitam=idam tāmva-⁶paṭṭakam
 karānika-⁷ṭhakkura-śrī-Sēlhapēna [||*]
- 38 Tādāgānām sahasrēṇ=śasva(śva)mēdha-sa(śa)tēna cha | gavām kōṭi-pradānēna
 bhūmi-ha[r]ttā na su(su)dhyaṭi || ❀ | (||) Maṁgalaṁ mahā-śriyam⁹ [||*]

No. 12.— A NOTE ON THE BUGUDA PLATES OF MADHAVAVARMAN.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

Wishing to publish the accompanying photo-lithograph of the Buguda plates of Mādhavavarman, the text of which I have given above, Vol. III. p. 41 ff., Dr. Hultsch has asked me to write a note on the alphabet of that inscription. In complying with his request, I take the opportunity of correcting one or two errors which I have allowed myself to commit eight years ago, and of adding a few remarks on certain expressions which occur in the formal part of Mādhavavarman's grant.

In my previous account I have represented the donor, Mādhavavarman, as a son of Sainyabhita. As pointed out by Dr. Hultsch, above, Vol. VI. p. 144, note 1, the facts of the case are that Sainyabhita is a surname of Mādhavavarman himself, and that this Mādhavavarman Sainyabhita was a son of Yaśōbhita. Moreover, a reconsideration of verse 11 of the inscription leads me to think that Mādhavavarman also had the *biruda* Śrinivāsa.—The name of the village granted I have stated to be Puipina; I now see that the actual reading of the name, in line 36, is either *Puipinō* or, more probably, *Pūipinō*. For the form of the initial *i*, here used, we may compare the sign for *i* in -ādhyāi, above, Vol. III. p. 342, l. 17, Plate.

In the passage enumerating the persons to whom the order is addressed, my text, in line 35, has *vyavahārināḥ sa[dhā]raṇān=*, which I have proposed to alter to *vyavahārināḥ sādharāṇān=*. I now see that the *akshara* in brackets should be read *ka*, the word intended being *sa-karaṇān=*. The terms *vyavahārin* and *karaṇa* occur together also in lines 14 and 15 of the Gumsūr plates of Nētribhāṇja, *Jour. Beng. As. Soc.* Vol. VI. Plate xxxiii. (where the published text, *ibid.* p. 669, has *bhyupadravinam* and *karaṇa*); and *karaṇa* and *vyavahārika* we find together in the Gauhati plates of Indrapālavarman, the Nowgong plates of Balavarman, and the Bargāon plates of Ratnapālavarman (*ibid.* Vol. LXVI. Part I. p. 126, l. 7, and p. 291, l. 10, and Vol. LXVII. Part I. p. 111, l. 54).

The term *saliladhārā-puraḥsarēṇa* in line 40 I had proposed to alter to the grammatically correct *°puraḥsaram*. But whatever may be the rules of grammar, *saliladhārā-puraḥsarēṇa*

¹ Read -try-Uddharāṇa- (?).

² Read -Dhanamjaya-. Dhanamjaya is the name of a Vyāsa.

³ Read *matēd*.

⁴ Read *°vidhēyibhūya*.

⁵ Here follow the eleven verses commencing *Bhūmim yaḥ pratigrihṇāti, Śāṅkham bhadr-dānam, Sareḍan=*
ētān=bhāvināḥ, Bahubhir=vasudhā, Shashīm varsha-sahasrāni, Na visham visham, Gām=śkām, Yān=tha dattāni,
Vāt-bhira-vidhavam, Eva-dattām para-dattām vā, and Vāri-hnēshu=aranyāḥ.

⁶ Read *tāmva*.

⁷ Originally *kāraṇika*- was engraved.

⁸ Read *°srēṇa āśva°*.

⁹ Read -śrīḥ.

2. 2. 4. 6. 8. 10.

12
14
16
18
20

[illegible]

iii a.

32

34

36

38

40

42

xxv.

44

46

48

50

52

turns out to be so well established a term that it should not be altered. We find it, sometimes-spelt incorrectly, in the plates of the time of Śaśāṅkarāja, above, Vol. VI. p. 145, l. 21; in one of the grants of Daṇḍimahādēvi, *ibid.* p. 142, l. 33; the Gañjām plates of Pṛithivivarmadēva, above, Vol. IV. p. 200, l. 19; the Kudopali plates of Mahābhavagupta II., *ibid.* p. 253, l. 17; and the Puri plates in *Jour. Beng. As. Soc.* Vol. LXIV. Part I. p. 126. Instead of it, we have *śāṭīa-dhārā-puraḥsarēṇa vidhinā* in the plates of Vidyādharaḥhañja, *ibid.* Vol. LVI. Part I. p. 160, l. 6; *dhārāśāṭīa-puraḥsarēṇa vidhinā* in the Gumsūr plates of Nēṭṛibhañja, *ibid.* Vol. VI. p. 669; and *udakapūrvēṇa* in the Chicacole plates of Nandaprabhañjanavarman, *Ind. Ant.* Vol. XIII. p. 49, l. 4.

Like the expressions just now enumerated, the term *akarīkritya* in line 40 of our grant seems to be peculiar to inscriptions from the Gañjām district and the countries adjacent to it, in which it occurs frequently. Instead of it we also find, in inscriptions from the same localities, *akaratvēṇa*, or, as in the Chicacole plates of Nandaprabhañjanavarman, simply *akuram*.

The term *lāñchhitam*, which we have in line 50, also occurs in the plates of Nēṭṛibhañja, the plates of Vidyādharaḥhañja, and the plates of Pṛithivivarmadēva, all from the Gañjām district.

The characters employed in these plates are the same as those of *e.g.* the Gumsūr plates of Nēṭṛibhañja, of which a rough lithograph is given in *Jour. Beng. As. Soc.* Vol. VI. Plate xxxiii.; the plates of Vidyādharaḥhañja, of which there is a photo-lithograph *ibid.* Vol. LVI. Part I. Plate ix.; and the Gañjām plates of Pṛithivivarmadēva. They represent a variety of the northern alphabet which has developed out of the northern alphabet such as we find it in the [Gañjām] plates—below denoted simply by the letter Ś.—of the time of Śaśāṅkarāja of the Gupta year 300,¹ published with a photo-lithograph above, Vol. VI. p. 144, and which I would call the Gañjām variety of the northern alphabet.

Of initial vowels the text contains *a*, *ā*, *i*, *ī*, and *u*. Of these, *a* and *ā* are denoted by one and the same sign, which, as may be seen from a comparison with the sign for *ā* in line 26 of Ś., is really the sign for *a* only; see *Ādityadēvasya*, l. 39, *akarīkritya*, l. 40, *api*, l. 42, and *ākṣēptā*, l. 49. The sign for *i* is nearly the same as that used in Ś.; compare the *i* of *īca* in line 6 of the latter with the *i* of *indōr*—in line 1 of the present plates. The sign for *ī* occurs only in *Puṣpīṇḍ* (or *Pūṣpīṇḍ*), l. 36, and that for *u* *e.g.* in *utkirṇam*, l. 50.

Of the signs for medial vowels only *ā*, *u* and *ū* call for remarks. In *īā*, *āchhā* (the *ā* of which does not really differ from the sign for *ṇ*), and occasionally in *ṇā*, the *ā* is denoted by a small hook, turned upwards and attached to the top of the consonant-sign; see *jaṭāḥ*, l. 4, *vāñchhā*, l. 13, and *charaṇāya*, l. 38, and compare in Ś. *taṭā*, l. 6, *guṇā*, l. 14, and *kaṇṭhā*, l. 7. The sign for *ā* used (exceptionally) in *mā* at the end of line 25 may be compared with the sign for *ā* in *pā* at the end of line 1 of Ś.—For either of the vowels *u* and *ū* we have² (similarly to what is the case in Ś.) two signs; compare *punḍarīkaḥ*, l. 22, and *kumbha*, l. 23; *mūrti*, l. 7, and *bhūmi*, l. 18 (and with the last again compare *bhūmi* in lines 25 and 26 of Ś.). There is a fifth sign, resembling the ordinary sign for *ū* in Ś., which is employed by the writer of the present

¹ The inscription is dated in the Gupta year 300, and the grant recorded in it was made at an eclipse of the sun. During the time which could correspond to a Gupta year 300 there was no solar eclipse which was visible in the Gañjām district. The two solar eclipses nearest to that time which were visible in the Gañjām district were one of the 4th November A.D. 617, and one of the 2nd September A.D. 620.—Perhaps I may state here that in line 22 of the same inscription, in the place of the corrupt *akṣayanīyā*, we must in my opinion read *akṣayanīyā*. The term *akṣayanīyā* occurs also (corrupt) in one of the [Gañjām] grants of Daṇḍimahādēvi, above, Vol. VI. p. 139, l. 84.

² I have disregarded in the above the exceptional denotation of *u* and *ū* after *r*, *e.g.* in *gurur*, l. 4, and *prarādḥ*, l. 20; compare in Ś. *chaturādḥi*, l. 1.—In line 19 of the present plates the writer has really written *mumūḍā*, not *mumūḍē*.

plates for both *u* and *ū*; compare *durllā-* at the end of line 23, *dūtakō*, l. 51, *puraḥsareṇa*, l. 40, and *pūrvva*, l. 34.

Of the consonants, *jh* and *b* do not occur in the text, and the signs for *chh* and *ṭh*—the latter hardly to be distinguished from the sign for *ṭ*—occur only as subscript letters. In general, it may suffice to draw the reader's attention to the forms of *kh*, e.g. in *khyātah*, l. 9; *g* and *ṇ* in *Gangā*, l. 3; *ś* in *śāsvata*, l. 12; *gh* in *vighaṭṭi*, l. 19; *ch* in *chandrah* and *j* in *jalēshu*, l. 17; *th* in *slathā*, l. 3; *dh* and *v* in *pravādhā*, l. 16; *ph* in *phala*, l. 48; *bh* and *h* in *mahābhakumbha*, l. 23, and *graha*, l. 26; *l* in *kōmaladalāyatalō*, l. 9; and *s* in *sañchaya*, l. 8.

The signs for *ṭ* and *ṭṭ* are those which we find generally used in inscriptions from Eastern India; compare *paṭund*, l. 29, *shaṭpada*, l. 22, *pāṭṭaka*, l. 36, and *bhaṭṭa*, l. 40.

For the form of the single *ṇ* see e.g. *phaṇa*, l. 2, and *guṇind*, l. 10. When in *Ṣ*. *ṇ* or *ṇ* form the first part of a conjunct, two distinctly different signs are used to denote the two nasals; compare in *Ṣ*. *maṇḍana*, l. 14, and *sañchhannō*, l. 6. In the present plates the signs for *ṇ* and *ṇ* as first parts of conjuncts differ very slightly, if at all, and one sign only is used to denote the same two nasals as last parts of conjuncts; compare *maṇḍalam*, l. 10, *sañchaya*, l. 8, *vāñchhā*, l. 13, *lāñchhitam*, l. 50, *kṛishṇā*, l. 8, and *yajñais*, l. 28. One sign only is used in the present plates also for the subscript *chh* and *th*,² just as the plates of the time of Śaśāṅkarāja use one sign for the same two letters; compare in *Ṣ*. *sañchhannō*, l. 6, and *sthityu*, l. 16, and in the present plates *vāñchhā*, l. 13, and *sthālī*, l. 23.

When *r* precedes another consonant, it is always, as in the modern Nāgarī, denoted by a superscript sign; but, excepting in the conjunct *ry*, the letter *y*, when it follows upon another consonant, is everywhere denoted by the secondary form of the letter *y* which in the same position is used throughout (even in *ry*) in *Ṣ*. So it happens that the signs for such *aksharas* as *tya*, *nya*, *shya*, *śya* of the present plates differ very little from the corresponding signs of *Ṣ*.

The sign of *avagraha* is not used in these plates; nor do we find in them the sign of *virāma*, except perhaps in the final form of *k*, used in the word *samyak* at the commencement of line 43. Of other special signs for final consonants the plates contain one for *t*, in *asakrit*, l. 15, *kamalākaraṇat*, l. 24, *Angirōvat*, l. 39, and *svadānāt*, l. 48, and one for *n*, in *gari(rī)yaṇ*, l. 18.

To determine with confidence the exact time of these plates from the characters seems to me impossible; my impression is that they cannot be earlier than about the 10th century A.D. and that probably they are not much later.

No. 13.—BALODA PLATES OF TIVARADEVA.

By E. HULTZSCH, PH.D.

These copper-plates were sent to me in January 1902 by Mr. A. B. Napier, I.C.S., on special duty in the office of the Commissioner of Settlements and Agriculture, Nāgpur, before whom they had been produced in an enquiry into the succession to an estate. They "belong to one Ude Singh, a resident of Baloda in the Phuljhar Zamindari of the Sambalpur district" of the Central Provinces.

¹ In line 25 the writer has really written *mabhdāyēna*, not *maḥdāyēna*.

² In *tāñchhām* (for *tāñchhām*), l. 10, the writer or engraver has used the subscript sign for *ṭh* also for the first *th*. For the *sva* of *sva-gōtram*, l. 24, he had originally put *stha*, but the back of the paper-impression seems to shew that this *stha* has been altered to *sva*.

The plates are three in number and measure about $9\frac{1}{2}$ " in breadth and about $5\frac{3}{4}$ " in height. Their edges are not raised into rims. The first plate is engraved only on the inner side, and the second on both sides. The third plate is full of writing on the inner side and bears one additional line, which records the name of the engraver, a little above the middle of the outer side. Some of the lines on the inner side of the third plate are so deeply cut that they show through on the outer side. The writing is on the whole in a state of very good preservation. In the syllable *nai* of l. 10, a square hole was cut into the plate by the engraver and a fresh piece of copper inserted into the hole. This was probably done in order to correct the syllable *nai*, which may have been spoiled accidentally in the original engraving. On the left side of each plate is bored a roughly square hole for a ring to connect them. The ring, which had not yet been cut when the plates reached my office, is about $4\frac{1}{4}$ " in diameter and about $\frac{3}{8}$ " in thickness. Its ends are secured in the lower part of a circular seal, which measures $3\frac{1}{4}$ " in diameter and closely resembles the seal of the Rājīm plates of the same king.¹ The seal bears, in relief on a deep countersunk surface, across the centre a legend in two lines; at the bottom a floral device; and at the top a figure of Garuḍa, facing the front and somewhat worn, with a *chakra* on his proper right and a *śaṅkha* on his proper left.

The alphabet is of the same box-headed type as in the Rājīm plates. The *jihvāmālīya* occurs in l. 36, and the secondary form of *jh* in *ujjhita* (l. 13). No distinction is made between the secondary forms of *ri* and *ṛi* (in *bhōktṛīpām*, l. 26), and between *ḍ* and *ḍh* (in *gāḍhō gāḍham*, l. 12). In ten instances (*kirīṭa*, l. 3; *lakṣmī*, ll. 4 and 32; *tyāgī*, l. 13; *kāminī-kriḍāsu*, l. 16; *śrī*, ll. 18, 19, 21; *sūchī*, l. 20) the secondary form of *i* is marked by a point in centre of the mark for *i*; but in the majority of cases the *i* is not distinguished from the *i*. The *r* of *śrī* (ll. 1, 2, 18, 19, 21, 25) has the same shape as the secondary form of *ri*. Final *t* occurs in *sampat* (l. 8), *dadyāt* (l. 36) and *vasēt* (l. 37), and final *m* in *°kritām* (l. 2). In l. 40 we have the numerical symbols for 7, 9, and 20.

The language is Sanskrit, mostly prose; but there is one verse on the seal and another in l. 1 f., and six verses from the *Smṛitis* are quoted in ll. 30-40. As in the Rājīm plates, the vernacular form *samvatsaru* occurs in l. 40. As regards orthography, *v* is used instead of *b* in *vahala* (l. 5) and *Indravala* (l. 18), and *b* instead of *v* in *bapushi* (l. 11) and *abhībriddhayē* (l. 28 f.). The *anusvāra* before *s* is changed into *ṣ* in *nīstriṣa* (l. 4 f.), *vaṣṣasya* (l. 18 f.), *triṣṣataḥ* (l. 27), and *nṛiṣṣā* for *nṛiṣṣāḥ* (l. 32). Between a vowel and *r*, *t* is always doubled, except in *ch=ātra*, l. 34; in *jagatrāya* (l. 1) *tra* is used for *ttra*, and in *ētaḍvaya* for *ētaḍ=dvayaḥ* (l. 32) *dva* is used for *ḍva*.

Like the Rājīm plates, this inscription records a grant by Tivaraḍeva, as he is called on the seal and in the opening verse, or Mahāśiva-Tivaraṛāja (l. 21). On the seal he is styled 'sovereign of Kōśala,' and in l. 19 he is stated to have "acquired the sovereignty of the whole of Kōśala."² He was the son of Nannadēva of the family of Pāṇḍu, and the grandson of Indrabala (l. 18 f.). Nannadēva and his father Indrabala, who was a son of Udayana of the lunar race, are mentioned also in an inscription at Sirpur, which has been published by Professor Kielhorn,³ who has also found the names of Udayana of the Pāṇḍava family, and perhaps of Indrabala, in a fragmentary inscription of the Nāgpur Museum.⁴ According to the same scholar, Tivaraḍeva must be assigned to about the middle of the eighth century of the Christian era.⁵

¹ Dr. Fleet's *Gupta Inscriptions*, Plate xlv.

² This epithet seems to have been omitted accidentally by the engraver of the Rājīm plates (l. 16), where *prāptaḥ* corresponds to *prāpta-sakala-Kōśal-ādhipatyah* in the Baloda plates (l. 19).

³ *Ind. Ant.* Vol. XVIII. p. 179. In l. 4 of this inscription, I would correct *Nannāivar-ādhyā* into *-ādhyair*; compare e.g. *Narāṇḍrēvara* in *South-Ind. Inscr.* Vol. I. p. 38 and note 2.

⁴ Above, Vol. IV. p. 257.

⁵ Above, Vol. IV. p. 258.

Tivaradēva's edict was issued from Śrīpura (l. 2), which Dr. Fleet has identified with the modern Sirpur,¹ and is dated on the 27th day of the month Jyaisṭha in the 9th year of his reign (l. 40), i.e. about two years after the Rājīm plates. The king granted the village Menkiḍḍaka in the district of Sundarikāmarga (l. 22) for the benefit of a rest-house (*sattra*) which had been established at Bilvapadraka at the request of his son-in-law Nannarāja (l. 25 f.). I am unable to identify the geographical names mentioned in the preceding sentence.

TEXT.²

First Plate.

- 1 श्री³ [॥*] जयति 'जगच्चयतिलकचितिभृत्कुलभवनमङ्गलस्तभः [॥*] श्रीमत्ती-
वरदेवी
- 2 धीरियः[*] सकलपुण्यकृताम् ॥ [१*] स्वस्ति श्रीपुरात्ममधिगतपञ्चमहाशब्दा-
नेकान-
- 3 तन्मृपतिकिरीटकोटिष्टचरणनखदर्पणोद्भासितोपकण्ठदिक्षुखः प्र-
- 4 कटरिपुराजलक्ष्मीः)केशपाशाकर्षणदुर्लभलितपाणिपद्मवः⁵ निशितनि-
- 5 'स्त्रिङ्घनघ[॥*] तपातितारिद्विरदकुम्भमण्डलगलद्वहलशोणित-⁷
- 6 सटासिक्तमुक्ताफलप्रकरमण्डितरणाङ्गणः⁸ विविधरत्नसंभारस्ता-
- 7 भलोभवजृम्भमाणारिचारवारिवाडवानलस्रन्दोदय इवाकृतकरीद्वे-
- 8 गः क्षीरोद इवाविर्भूतानेकातिशयिरत्नसम्पत् ॥ गरुत्मानिव भुजङ्गोडा-
- 9 रचतुरः[*] परासृष्टयक्षुकलक्षनेत्ताञ्जनकीमलकपोलकुङ्कुमपद्म-
- 10 भङ्गः शिष्टाचारव्यवस्थापरिपालनैकदत्तचित्तः [॥*] अपि च प्राक्तने तप-

Second Plate; First Side.

- 11 सि यशसि रहसि चेतसि चक्षुषि वपुषि⁹ च पूजितो जनेनाक्षिष्टतया
नि-
- 12 तान्तमवितृप्ती गूढो गाढं स्वच्छः प्रसन्नो यौवनेन चालङ्कृतः¹⁰ स्वामी भ-
- 13 'वनप्यबहुलपनीनुष्कितकुतुष्णोपि नितान्तत्यागी रिपुजनप्रच-
- 14 णोपि सौम्यदर्शनो भूतिविभूषणीयपदस्रभावः [॥*] किञ्चासन्तुष्टी
- 15 धर्माजने¹² न सम्पन्नानि स्वल्पः क्रोध¹³ न प्रभावे लुब्धो यशसि न प-
- 16 रवित्तापहारे सक्तः[*] सुभाषितेषु¹⁴ न कामिनीक्रीडासु प्रतापानल-
- 17 दग्धाशेषरिपुकुलतूलाश्रितुस्त्रिनिशिलाशैलधवलयशोराश्रि-
- 18 काशितदिगन्तः कान्तः प्रकृत्या¹⁵ श्रीमदिन्द्रवलसूनोरलङ्कृतपाण्डुव-

¹ Gupta Inscriptions, p. 293.⁴ Read जगच्चय.⁷ Read 'हृत्त.¹⁰ Read चालङ्कृतः.¹² Read क्षीरे.² From the original copper-plates.³ Read 'पद्मवो.⁸ Read 'वाङ्गणी.¹¹ Read 'वपुष्य.¹⁴ Read 'तेषु.⁵ Expressed by a symbol.⁶ Read 'क्षिप्त.⁹ Read वपुषि.¹³ Read धर्माजने.¹⁵ Read 'दिन्द्रवल.

[illegible]

12

22

24

26

28

30

22

24

26

28

30

32

34

36

38

40

3

3

3

- 19 इत्थं¹ श्रीनन्ददेवस्य तनय[.]* प्राप्तसकलकोसलाधिपत्यः स्वपुण्य-
 20 सभारप्रशमिताशेषजगदुपद्रवः स्वप्रज्ञासूचीसमुद्भूताखि-

Second Plate ; Second Side.

- 21 लक्षणकः परमवैष्णवो मातापितृपादानुद्धातः श्रीमहाशिवत्तीवरराजः²
 22 सुन्दरि कामार्गीयमेङ्गिङ्गुके प्रतिवासिनः समान्नापयति [.]* विदितमस्तु
 23 भवता³ यथायं ग्रामो यावद्रविशशिताराकिरणप्रतिहृतघोराब्धकारं
 24 जगदवतिष्ठते तावदुपभोग्यस्सनिधिः सीपनिधिरचाटभटप्रवेश्यः
 25 सर्व्वकरसमेतः समधिगतपञ्चमहाशब्दप्रियजामातृश्री-
 26 नन्नराजविज्ज(र)या बिल्बपद्रके परिकल्पितस[त्त]भोक्तृणां यथ[.]*प्रा-
 27 सन्नान्न[ण]*दिजनानां⁴ चिह्नतः प्रत्यहसुपभोगाय अधिष्ठानेन च
 28 प्रतिपालना⁵ कार्य्येत्यनया व्यवस्थयास्माभिर्म[.]*तापिन्नोरात्मनश्च पुण्याभि-
 29 बृहत्⁶ प्रतिपादित इत्युप[ल]*भ्य यथोचितभोगभागमुपनयन्त[.]* सु-
 30 खं प्रतिव[त्स्य]थेति ॥ भाविनश्च⁷ भूमिपालानुदिश्येदमभिधीयते [.]* भू-

Third Plate ; First Side.

- 31 मिप्रदा दिवि ललन्ति पतन्ति हन्त हत्वा मही⁸ नृपतयी नरके
 32 नृशङ्का[.]* एतद्वय⁹ परिकलप्य चलाच्च लक्ष्मीमायुस्तथा कुरुत यद्भ-
 33 व[त]ामभीष्टः¹¹ [॥ २*] अपि च [.]* रक्षापालनयोस्तावत्फल¹² सुगति-
 दुर्गती [.]* को नाम
 34 स्वर्गमुत्सृज्य नरक¹³ प्रतिपद्यते ॥ [३*] व्यासगीताश्चात्र¹⁴ श्लोकानुदाह-
 [र*]न्ति [.]* अग्ने-
 35 रपत्य¹⁵ प्रथमं सुवर्णं भूर्वैष्णवी सूर्य्य[सुताश्च] गावः[.]* दत्त[र]स्त्वयस्तेन
 36 भवन्ति लोका यक्ष[र]*श्चन¹⁶ गाश्च महीश्च दद्यात् ॥ [४*] षष्टिवर्ष-
 सहस्राणि
 37 स्वर्गो मोदति भूमिदः [.]*¹⁷ अष्टेताञ्चानुमन्ता च तान्येव नरके
 वसेत् ॥ [५*] बह्व-
 38 भिर्व्वसुधा दत्ता र[र]*जभिस्सगरादिभिः [.]* यस्य यस्य यदा भूमि-
 तस्य¹⁸ तस्य तदा

¹ Read °वृक्षस्य.

⁴ Read °जनानां चिह्नतः.

⁷ Read °बुद्धिस्थि°.

¹⁰ Read एतद्वयं.

¹¹ Read नरकं.

¹⁶ Read °श्चनं.

² Read °शिवतीवर°.

⁵ Read कार्य्येत्य°.

⁸ Read मही°.

¹¹ Read °भीष्टं.

¹⁴ Read °गीताश्चात्र.

¹⁷ Read आष्टेता चानु°.

³ Read भवतां.

⁶ Read °बृहत्.

⁹ Read नृशङ्का°.

¹² Read °फलं.

¹⁵ Read °पत्यं प्रथमं सुवर्णं भूर्वैष्णवी.

¹⁸ Read भूमितस्य.

- 39 फलं ॥ [६*] स्वदत्ता¹ परदत्ताम्वा यन्नाद्रक्ष युधिष्ठिर [१*] मही-
महीमता² श्रेष्ठ
40 दानाच्छेयोतुपालनमिति ॥ [७*] प्रवर्द्धमानविजयराज्ये समस्त³ ८
ज्येष्ठ दि २० ७ [१*]

Third Plate ; Second Side.

- 41 उत्कीर्ण⁴ आर्कशालिकसोक्षणागमूनुना बोष्णागिनः⁵

Seal.

- 1 श्रीमत्तीवरदेवस्य कोसल[१]धिपतेरि[दं] [१*]
2 शास[नं] ध[र्मा]वृ[द्धार्थं] स्थितमाचन्द्रत[१]र[क्तं] [॥ ८*]

TRANSLATION.

Om. (Verse 1.) Victorious is the glorious **Tivaradēva**, the foremost of all performers of meritorious acts, (and) the auspicious pillar (*supporting*) the mansion—the family of **kings** (*who are*) ornaments of the three worlds.

(Line 2.) Hail! From **Sripura**,—he who illuminates the neighbouring regions by the mirror of the nails of (*his*) feet, which are rubbed by the edges of the diadems of many bowing princes who have obtained the five great sounds; whose sprout-like hand rudely pulls the abundant hair of the goddess of Fortune of kings (*who are his*) declared enemies; who adorns the battle-field with heaps of pearls, which are drenched with copious streams of blood (*and*) which drop from the round temples of hostile elephants, struck down⁷ by the heavy blows of (*his*) sharp sword; (*who is*) the submarine fire to the ocean of (*his*) enemies, swelling with the desire of acquiring a mass of various gems; who does not cause distress by (*heavy*) taxes, just as the rising moon does not cause distress by (*hot*) rays; who, like the milk-ocean, displays a wealth of many surpassing jewels; who is skilled in uprooting the wicked, just as **Garuḍa** is skilled in picking up snakes; who, (*by making them widows*), wipes away the collyrium below the eyes, and the saffron marks on the tender cheeks, of the wives of (*his*) enemies; whose mind is bent exclusively on maintaining the rules of good conduct;

(L. 10.) who, moreover, is spontaneously worshipped by men on account of (*his*) penance, performed in a previous birth; who is quite insatiable in (*acquiring*) fame; who is **very** reserved in (*keeping*) secrets; who is quite pure in mind; whose eyes are pleasant; and whose body is ornamented with youth; who, though he is a master (*svāmin*), does not talk much. (while the god **Svāmin**, i.e. **Kārttikēya**, has many, *viz.* six, faces);⁸ who, though not free from the desire

¹ Read स्वदत्ता परदत्ता वा.

² Read महीमहीमता.

³ The *ru* of समस्त seems to be engraved on an erasure and differs from the *ru* occurring in ll. 8, 14 and 32; but in the corresponding passage of the Rājim plates (l. 36) the *ru* is quite distinct.

⁴ Read उत्कीर्णमार्क.

⁵ The *visarga* here represents a full stop.

⁶ The photo-lithograph of the seal of the Rājim plates also reads स्थित^८, while the printed text (*Gupta Inscr.* p. 284) has स्थिर^८.

⁷ I do not consider it absolutely necessary to alter *pdīta* into *pdīṭa*, as proposed in *Ind. Ant.* Vol. XVIII p. 2:0.

⁸ *Lapana* means both 'talking' and 'the mouth.'

for (*conquering*) the earth (*ku*),¹ is very liberal ; who, though very fierce to enemies, is of gentle² aspect ; who, though adorned with majesty (*bhūti*), is not cruel in disposition (while Śiva is both smeared with ashes (*bhūti*) and cruel in disposition) ;

(L. 14.) who, moreover, is never satisfied in acquiring merit, but the contrary in accumulating wealth ; who is devoid of anger, but not of power ; who is covetous of fame, but not of taking the property of others ; who is fond of clever remarks, but not of playing with women ; who by the fire of (*his*) valour burns the families of all (*his*) enemies (*like*) heaps of cotton ; who by the mass of (*his*) fame, white as the mountain of ice, illuminates the quarters ; who is handsome by nature ;

(L. 18.) the son of the glorious Nannadēva,— (*who was*) the son of the glorious Indrabala (*and*) adorned the race of Pāṇḍu,—the glorious Mahāśiva-Tivaraśja, who has acquired the sovereignty of the whole of Kōśala ; who by the abundance of his merit has allayed all the calamities of the world ; who has removed all thorns (*or small enemies*) with the needle of his wisdom ; (*who is*) a devout worshipper of Viṣṇu ; (*and*) who meditates on the feet of (*his*) mother and father,— issues (*the following*) command to the inhabitants of Meṅkiḍḍaka, which belongs to (*the district of*) Sundarikāmārga :—

(L. 22.) “ Be it known to you that, for the increase of the merit of (*our*) mother and father and of ourselves, we have granted this village, to be enjoyed as long as the world endures, in which terrible darkness is dispelled by the rays of the sun, the moon and the stars ; together with treasures ; together with deposits ; not to be entered by regular or irregular troops ; accompanied by all taxes ; in order to feed daily thirty Brāhmaṇas or other men who happen to arrive (*and*) who use the rest-house established at Bilvapadraka at the request of (*our*) beloved son-in-law, the glorious Nannarāja, who has obtained the five great sounds ; and under the condition that (*this charity*) has to be maintained by the (*local*) authority.”³

(L. 29.) “ Knowing this, you shall dwell in happiness, delivering (to the *sattra*) the proper share of the enjoyment.”

(L. 30.) And the following is addressed to future rulers of the earth.

[Here follow two of the customary verses.]

[L. 34.] And with reference to this they quote (*the following*) verses sung by Vyāsa.

[Here follow four other verses.]

(L. 40.) The year 9 in the increasing reign of victory ; the 27th day of Jyēṣṭha.

(L. 41.) (*This edict was*) engraved by Boppanāga, the son of the goldsmith⁴ Sottraṇāga.

Seal.

(V. 8.) This edict, the object of which is the increase of merit, of the glorious Tivaraḍēva, the sovereign of Kōśala, (*shall*) endure as long as the moon and the stars.

¹ In order to understand the *virōdha*, the primary meaning of *ku-triṣṭhā*, viz. ‘mean greed,’ must be also kept in mind.

² *Saumya* means also ‘moon-like,’ while the word *prachandā*, ‘very fierce,’ hints a comparison with the sun (*chandaḥ*).

³ Or, perhaps, ‘by the town (of Bilvapadraka).’ The meaning of *adhīṣṭhāna* is doubtful.

⁴ *Arkaśālīka* is a Sanskrit form of the Kanarese *akkaśālīga* or *akkaśālī* (above, Vol. III. p. 218), ‘a goldsmith,’ which Dr. Kittel (*Kannada-English Dictionary*, s.v. *arka*, 2) derives from *arka*, ‘metal.’ In the Eastern Gāṅga copper-plates we find the Prākṛit form *akhaś[ā]līn* (above, Vol. III. p. 19) and the (apparently erroneous) Sanskrit forms *akhaśālīn* (*Ind. Ant.* Vol. XVIII. p. 146) and *akhaśālīka* (*ibid.* Vol. XIII. p. 123). The *arkaśālīka* has to be distinguished from the *akṣapaśālīka*, an officer who wrote grants, but did not engrave them ; see above, Vol. IV. pp. 126 and 128, and compare *ibid.* pp. 121, 129 and 210. Professor Bühler’s and Monsieur Senart’s remarks (*Indische Palaeographie*, p. 94 f., and p. 69 above) have to be modified in accordance with this result.

No. 14.—INSCRIPTIONS ON THE THREE JAINA COLOSSI
OF SOUTHERN INDIA.

By E. HULTZSCH, PH.D.

In the course of my two last cold-weather tours I had occasion to visit the sites of the three famous monolithic images at **Śravaṇa-Belgoḷa** in the Hassan district of the Mysore State and at **Kārkala** and **Vēṇūr** in the South Canara district of the Madras Presidency. For descriptive notices of these monuments the reader is referred to Mr. Rice's *Inscriptions at Śravaṇa-Belgoḷa*, Introduction, p. 29 ff., and Mr. Sewell's *Lists of Antiquities*, Vol. I. pp. 231 and 236 f. The largest and most ancient of them is the one at Belgoḷa, which, according to Mr. Rice, is 57 feet high and was set up by the minister **Chāmuṇḍarāja** between A.D. 977 and 984. The second, at Kārkala, is 41' 5" high and was erected by the chief **Vira-Pāṇḍya** in A.D. 1432. Along with the two inscriptions on the image at Kārkala, I publish an inscription (E. below) on a neighbouring pillar which was raised by the same **Vira-Pāṇḍya** in A.D. 1436. The smallest and most recent of the three monoliths is the one at Vēṇūr, which is 35 feet high and was established by the chief **Timmarāja** in A.D. 1604.

The saint or god whom the three images represent is called in Sanskrit **Bāhubalin** or **Bhujabalin**¹ and was believed to have been the son of **Ādijina** (G. below), i.e. the first Jina **Rishabhanātha**.² His vernacular name was **Gummaṭa** (D.), **Gummaṭēśa** (G.), **Gommaṭa** or **Gommaṭēśvara**.³

The inked estampages from which I am publishing the Kārkala inscriptions (Nos. C., D. and E. below) were prepared by my peons. Those of the Belgoḷa and Vēṇūr inscriptions (Nos. A., B., F. and G.) had to be done by Jains under my supervision, because none but Jains are permitted to touch the images at Belgoḷa and Vēṇūr.⁴

A.—On the proper right side of the colossus at Belgoḷa.

This inscription (No. 52a of 1902) was first published by Mr. Rice,⁵ who, however, did not succeed in reading the second word in l. 2.

The alphabet and language of the first and third lines are **Kanarese**. The second line is a **Tamiḷ** translation of l. 1 and consists of two words, of which the first is written in the **Grantha** and the second in the **Yaṭṭeḷuttu** alphabet. The first two lines record that **Chāmuṇḍarāja** caused to be made the image at the foot of which the inscription is engraved, and the third line, that **Gaṅgarāja** caused to be made the buildings which surround the image.

In Mr. Rice's opinion, these inscriptions "are undoubtedly of the period when that work was completed."⁶ A comparison of the alphabet of l. 1 with that of the epitaph of **Mārasimha II.**⁷ and of the alphabet of l. 3 with that of an inscription of **Gaṅgarāja**⁸ has convinced me that Mr. Rice is correct, i.e. that l. 1 belongs to the time of **Chāmuṇḍarāja**, the minister of the two **Gaṅga** kings **Mārasimha II.** and **Rāchamalla II.**,⁹ and that l. 3 belongs to the time of **Gaṅgarāja**, the minister of the **Hoysala** king **Vishṇuvardhana**.¹⁰ The second line is probably contemporaneous

¹ See the inscriptions C. and F. below.

² Compare *Ind. Ant.* Vol. II. p. 184.

³ *Inscriptions at Śravaṇa-Belgoḷa*, Index, s. v.

⁴ Mr. Walhouse had the same experience; see *Ind. Ant.* Vol. V. p. 37.

⁵ *Inscriptions at Śravaṇa-Belgoḷa*, No. 76.

⁶ *Op. cit.* Introduction, p. 22.

⁷ Above, Vol. V. No. 18, Plate.

⁸ No. 78 of 1893 (*Inscriptions at Śravaṇa-Belgoḷa*, No. 59).

⁹ Above, Vol. V. pp. 171 and 173.

¹⁰ Dr. Fleet's *Dyn. Kan. Distr.* p. 499 f.

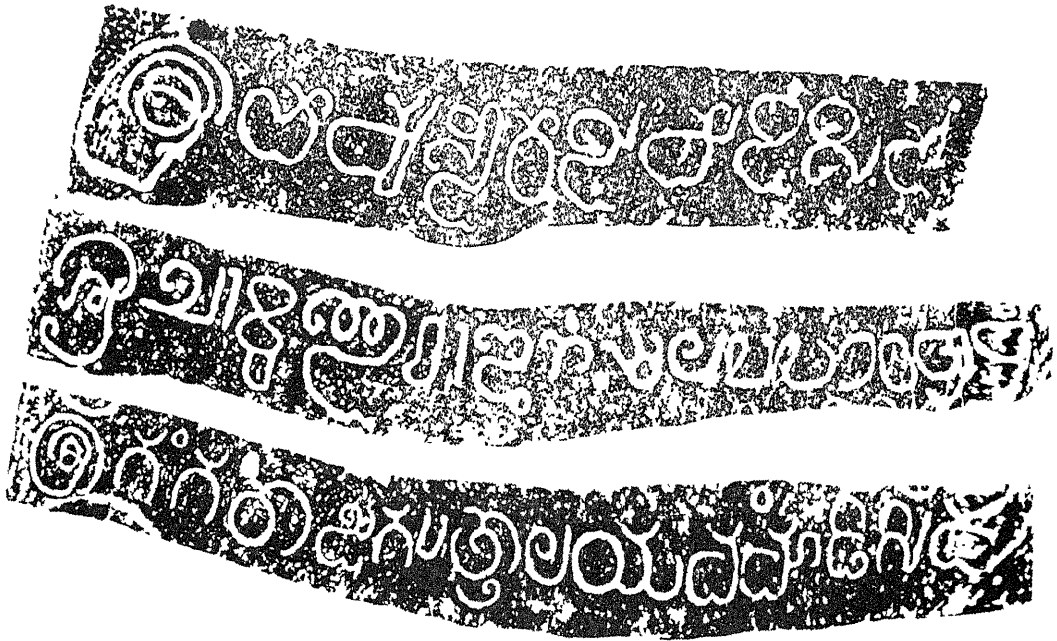
Taina Colossus at Sarana-Belgula.

E. HULTZSCH, PHOTO.

WIELE & KLEIN, HALF-TON

Sravana-Belgola Inscriptions.

No. 1.



No. 2.



E. HULTSCH.

SCALE '086.

WIELE & KLEIN, PHOTO-ZINCO.

with the first line. In Mr. Rice's opinion, ll. 1 and 2 were engraved between A.D. 977 and 984,¹ and l. 3 between A.D. 1115 and 1118.²

TEXT.³

- 1 Śrī-Chāmunda-rājam māḍisidam
- 2 Śrī-Chāmunda-rājan⁴ [śe]yv[v]ittāṇ⁴
- 3 Śrī-Gaṅgarāja suttālayavam māḍisida

TRANSLATION.

- (Line 1.) The glorious Chāmunda-rāja caused (*this image*) to be made.
 (L. 2.) The glorious Chāmunda-rāja caused (*this image*) to be made.
 (L. 3.) The glorious Gaṅgarāja caused the enclosure to be made.

B.— On the proper left side of the colossus at Belgola.

This inscription (No. 52b of 1902) also was first published by Mr. Rice.⁵

The alphabet is Nāgarī and the language is Marāṭhī. The first line is a translation of l. 1 of the preceding inscription (A.), and the second line of l. 3 of the same inscription. As the type of the alphabet of ll. 1 and 2 is quite identical, it may be assumed that both lines were engraved in the time of Gaṅgarāja, whose name occurs in the second line. The Marāṭhī language was perhaps adopted for the benefit of Jaina pilgrims from the Marāṭha country.

TEXT.⁶

- 1 Śrī-Chāvunda-rājām karaviyalām
- 2 Śrī-Gaṅgarājā suttālā karaviyalā

TRANSLATION.

- (Line 1.) The glorious Chāvunda-rāja caused (*this image*) to be made.
 (L. 2.) The glorious Gaṅgarāja caused the enclosure to be made.

C.— On the proper right side of the colossus at Kārkaḷa;
Śaka-Samvat 1353.

This inscription (No. 63 of 1901) was first published in a tentative manner by Dr. Burnell.⁷ Mr. Rice's reprint of Dr. Burnell's text⁸ contains a few improvements, based on a copy which was supplied to him by the late Brahmasuri Sastri, the well-known Jaina scholar of Śravana-Belgoḷa.

The alphabet is Kanarese, with the exception of the colophon Śrī-Pāṇḍyārāya in l. 15, which is in Grantha characters. The inscription consists of two Sanskrit verses and a few words in Sanskrit prose (l. 14 f.). It records that the chief Vīra-Pāṇḍya (l. 11) or Pāṇḍyārāya (l. 15), who was the son of Bhairavēndra of the lunar race, caused to be made the image of Bāhubalin, on which the inscription is engraved.

¹ *Inscriptions at Śravana-Belgoḷa*, Introduction, p. 22.

² *Loc. cit.* p. 23; see *Ind. Ant.* Vol. XXIII. p. 116, Nos. 17 and 18.

³ From two inked estampages.

⁴ The *virāma* after °rdjan and °ttāṇ is expressed by a dot (*puḷḷi*) at the top of the letter. There is another unexplained dot behind °rdjan.

⁵ *Inscriptions at Śravana-Belgoḷa*, No. 75.

⁶ From two inked estampages.

⁷ *Ind. Ant.* Vol. II. p. 353.

⁸ *Inscriptions at Śravana-Belgoḷa*, Introduction, p. 81 f.

According to verse 1, Vīra-Pāṇḍya was prompted to undertake this work by the Jaina priest Lalitakīrti, who belonged to the lineage of Panasōge¹ and to the *Désigana*. The same verse occurs in another Kārkaḷa inscription² of Immaḍi-Bhairarasa of the family of Jinadatta,—apparently one of the successors of Vīra-Pāṇḍya,—who built the Chaturmukhabasti at Kārkaḷa in Śaka-Saṃvat 1508 (expired), the Vyaya year. It follows from this, that the Jaina *svāmins* of Hanasōge bore the hereditary title Lalitakīrti³ and were the spiritual preceptors of the chiefs of Kārkaḷa.

The day on which the image was consecrated fell into the (expired) Śaka year 1353 (in numerical words, 1. 5 f., and in figures, 1. 14 f.), the cyclic year Virōdhikṛit. According to Professor Kielhorn's calculation, the date corresponds to Wednesday, the 13th February A.D. 1432.⁴

TEXT.⁵

- 1 श्रीमद्देशीगणे ख्या-
- 2 ते पनसोगीवलीखरः⁶ ।
- 3 योभूजलितकी-
- 4 र्त्थाख्यस्तन्मुनीद्रोपदे-
- 5 शतः ॥ [१*] स्वस्ति श्रीशक्तभूपते-
- 6 स्त्रिशरवङ्गीदोर्विरोध्या-
- 7 दिक्कद्वर्षे फाल्गुनसौ-
- 8 म्यवारधवलश्रीद्वा-
- 9 दशीसत्तिथौ । श्रीसोमा-
- 10 न्वयभैरवेंद्रतनु-
- 11 जश्रीवीरपांड्येशिना नि-
- 12 र्माप्य प्रतिमात्र बा-
- 13 हुबलिनो जीयाव-
- 14 तिष्ठापिता ॥ [२*] शकवर्ष
- 15 १३५३ [॥*] श्रीपांड्यराय [॥*]

TRANSLATION.

(Verse 1.) At the advice of that chief of sages, named Lalitakīrti, who was the lord the lineage (*āvali*) of Panasōge, (*which arose*) in the holy (*and*) famous *Désigana*,—

(V. 2.) Hail! In the (*cyclic*) year Virōdhyādikṛit' (*which corresponded*) to (*the y measured by*) three, the arrows (5), the fires (3) and the moon (1) of the glorious Śaka kir

¹ This is the modern Hanasōge in the Yeḍatore tāluka of the Mysore district. See Mr. Rice's *Ep. C* Vol. IV., Introduction, p. 16.

² No. 62 of 1901. For a very incorrect transcript of this record see *Ind. Ant.* Vol. V. p. 40 ff. The *tit.* the date is the sixth, and not the fifth as the published transcript has it.

³ Thus the *svāmins* of Śravaṇa-Belgoḷa and Mūḍabidure have the title Chārukīrti, and those of Hunch title Dēvēndrakīrti.

⁴ *Ind. Ant.* Vol. XXIII. p. 119, No. 42.

⁵ From an inked estampage.

⁶ Read °सोगीवली°.

⁷ I.e. 'kṛit beginning with Virōdhin,' which is an artificial way of expressing Virōdhikṛit.

⁸ I.e. Śaka-Saṃvat 1353.

(on) a Wednesday in Phālguna, on the auspicious *tithi* of the holy *dvādaśī*¹ of the bright (fortnight),—an image of Bāhubalin was here caused to be made and was consecrated by the glorious lord Vira-Pāṇḍya, the son of Bhairavēndra of the glorious family of the Moon. Let (this image) be victorious!

(Line 14.) The Śaka year 1353.

(L. 15.) O glorious Pāṇḍyarāya!²

D.—On the proper left side of the colossus at Kārkaṣa.

This inscription (No. 64 of 1901) consists of one verse in the Kanarese alphabet and language, and two words in Nāgarī characters and Sanskrit prose (l. 7). Like the preceding inscription (C.), it records that the image was caused to be made by Pāṇḍyarāya (ll. 2 f. and 7), the son of Bhairavēndra. But the image is here stated to be one of Gummāṣa, the lord of Jinās.

TEXT.³

- 1 'सुरिनुतभैरवे-
- 2 द्रकुमारश्रीपांश-
- 3 रायनिंदतिसु-
- 4 ददि । कारित गुंमट-
- 5 जिनपतिचारुश्रीमू-
- 6 र्ति कुडुगे निमगमिम-
- 7 तमं ॥ श्रीपांशराय जय [॥*]

TRANSLATION.

Let it grant you (every) wish,—the beautiful holy image of Gummāṣa, the lord of Jinās, which was caused to be made with great delight by the glorious Pāṇḍyarāya, the son of Bhairavēndra who was praised by wise men! O glorious Pāṇḍyarāya, be victorious!

**E.—On the Brahmadēvastambha in front of the colossus at Kārkaṣa;
Śaka-Saṃvat 1358.**

This inscription (No. 65 of 1901) is written in the Kanarese alphabet and language. It consists of one verse, which is preceded by a short prose passage, and records that Vira-Pāṇḍya, the son of Bhairava of the family of Jinādatta,—the same prince whose name we have found in the two preceding inscriptions (C. and D.),—set up this pillar which bears at the top an image of Brahman. The date was the 12th *tithi* of the bright fortnight of Phālguna in Śaka-Saṃvat 1358 (current), the cyclic year Rākṣasa, i.e. A.D. 1436.

TEXT.⁵

- 1 ॥ शकनृपन १३५८ राक्षससंवत्सर[द फ]ाल्गुन शु
- 2 १२ शु ॥ भजिनदत्तान्वयभैरवतनयश्री[वी]रपां-

¹ I.e. on the twelfth *tithi*.

Compare the colophon of the next inscription (D.).

² From an inked estampage.

³ From an inked estampage.

⁴ Metre: Kanda.

⁵ Metre: Kanda. Read जिनदत्ता.

3 अतृपतिगे वरमं । मनमोक्षधीय[लु]¹ नेल[सि]द

4 जिनभक्तं ब्रह्मनीगे निमगभि[मत]मं ॥

TRANSLATION.

On the 12th (*tithi*) of the bright (*fortnight*) of Phālguna in the Rākshasa year (*which corresponded to the year*) 1358 of the Śaka king. Let it grant you (*every*) wish,— (*the image of*) Brahman, the devotee of Jina, who took up his abode² (*here*) in order to grant with pleasure (*every*) desire to the glorious prince Vira-Pāṇḍya, the son of Bhairava of the family of Jinadatta !

F.— On the proper right side of the colossus at Vēṇūr;
Śaka-Saṃvat 1525.

A fairly correct transcript of this inscription (No. 72 of 1901) was published by Mr. Rice in the Introduction to his *Inscriptions at Śrāvāṇa-Belgoḷa*.³

The inscription is disfigured by a crack, which has injured one or more letters in almost every line. The alphabet is Kanarese, and the language is Sanskrit verse. In several instances the letter *ḍ* is closed and consequently identical in shape with *dh*. This remark applies also to the next inscription (G.).

The inscription records that Timmarāja of the family of Chāmunda set up the image of the Jina named Bhujabalin⁴ at Ēnūra (the modern Vēṇūr). This chief was the younger brother of Pāṇḍya, the son of queen Pāṇḍyaka, and the nephew and son-in-law of Rāyakuvara.⁵ From the fact that the inscription mentions his uncle and mother, but not his father, it may be concluded that he and his family practised the *aḷiya-santāna*, i.e. the inheritance through nephews. Even now the Jaina laymen (*śrāvaka*) of South Canara follow this rule, while the Jaina priests (*indra*) practise the *makkala-santāna*, i.e. the inheritance through sons.

Timmarāja is stated to have set up the image at the instance of the Jaina priest Chārakirti,⁶ who belonged to the *Dēśigaṇa* and was the pontiff of Belgoḷa (the modern Śrāvāṇa-Belgoḷa). Hence the latter must have been the spiritual preceptor of his family. This suggests that the Chāmunda to whose family Timmarāja belonged (l. 14 f.) may be identical with the minister Chāmundaarāja who had set up the colossal statue at Belgoḷa.⁷

The day on which the image was consecrated fell into the expired Śaka year 1525 (in numerical words, l. 4 f.), the cyclic year Śōbhakṛit. Professor Kielhorn kindly contributes the following calculation :—

"The date regularly corresponds, for Śaka-Saṃvat 1525 expired = Śōbhakṛit, to Thursday, the 1st March A.D. 1604, when the 10th *tithi* of the bright half ended 3 h. 33 m., and the *nakṣatra* was Pushya from 1 h. 58 m. (or 2 h. 38 m.), after mean sunrise.— The sign Mithuna was *lagna* from about 5 h. 20 m. to about 7 h. 20 m. after true sunrise, i.e. the time indicated by the date is about midday."

¹ Read °दीयलु.

² I. e. who was set up by the king.

³ Loc. cit. p. 82. The transcript supplied to Mr. Rice contains three misreadings :—*Indu-Pu-shyakti* for *Guru Pushyakti* (l. 7); *Ēndra-* for *Ēndra-* (l. 10 f.); and *anuj-Ēndra-su-rāj-dhhyat-* for *anuj-Timmarāj-dhhyat* (l. 14).

⁴ This is a synonym of *Bhujabalin* in the Kārkala inscription, C. above.

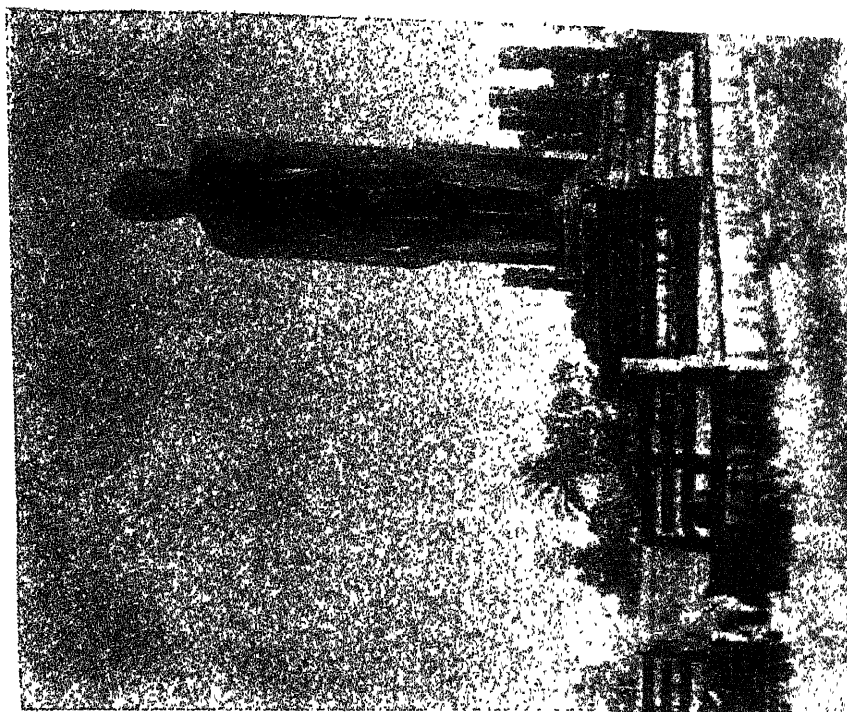
⁵ In the next following inscription (G.) he is called Rāyakumāra. *Kuvara* is a *ladika* of *Kasandra*.

⁶ Compare above, p. 110, note 3.

⁷ See p. 108 above.

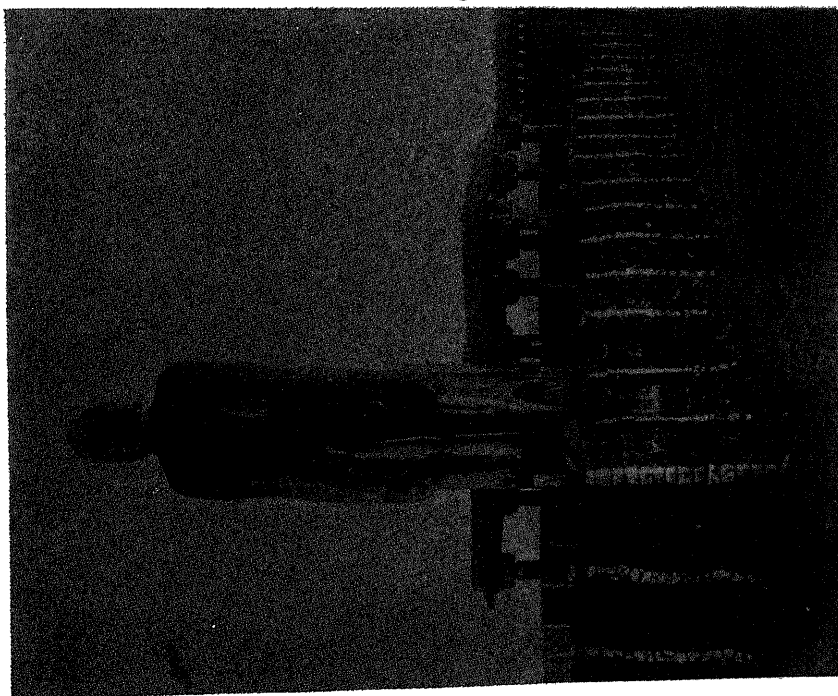
Jaina Colossi.

VENUR.



WIELE & KLEIN, HALF-TONE.

KARKALA.



E. MOLTISEN, PHOTO.

TEXT.¹

- 1 श्रीमत्परमगंभीरस्याहा-
- 2 दामोघलाङ्क[नं] । जीयान्ने-
- 3 लोक्वनायस्य शास[नं] जिनशास-
- 4 नं ॥ [१*] शकवर्षेऽवतीति[षु वि]षया-
- 5 क्षिप्ररेदुषु । व[र्त्तमा]ने शोभक-
- 6 ति वत्सरे फाल्गुना[ख्यके ॥] [२*] मासेथ शु-
- 7 क्लपचेददशम्यां शु[क्लपु]ष्यके । सु-
- 8 लग्ने मिथुने देशो[गणाव]रदिनेशितुः
- 9 [॥] [३*] वेङ्गुळाख्यपुरीपट्टक्षी[र]ाबुधिनिशा-
- 10 पतेः । चारुकी[र्त्ति]मु[नि]र्हिव्यवाक्यादे-
- 11 नूरपत्तने ॥ [४*] श्री[र]ायकुवरस्याथ
- 12 जामाता त[त्सहो]दरी- । पांड्यका-
- 13 ख्यमहादेव्याः [सु]पुत्रः पांड्यभू-
- 14 पतेः । [५*] अ[नु]ज[स्ति]मरा[जा]ख्यसामुं-
- 15 डान्वय[भूष]कः । अस्या[प]यत्ति[हाप्य]
- 16 भुजवत्स्याख्यकं जिनं ॥ ५² ॥ शुभमस्तु ॥

TRANSLATION.

(Verse 1.) Let it be victorious,—the holy religion of the lord of the three worlds, the religion of Jina, the unfailing characteristic of which is the extremely profound scepticism !³

(Vv. 2-6.) After the Śaka years (*measured by*) the objects of the senses (5), the eyes (2), the arrows (5) and the moon (1)⁴ had passed, while the (*cyclic*) year Śōbhakṛit was current, in the month named Phālguna, on the brilliant (?) tenth *tithi* of the bright fortnight, in (the *nakshatra*) Pushyaka (*combined with*) Thursday, (and) in the auspicious *lagna* Mithuna,—at the divine order of the sage Chārūkīrti, the sun on the firmament of the *Désigāṇa* (and) the moon in the milk-ocean of the pontificate⁵ of the town named Belgūḷa,—he who was named Timmarāja, the ornament of the family of Chāmunaḍa, the son-in-law of the glorious Rāyakuvara, the virtuous son of his sister—the great queen named Pāṇḍyaka, the younger brother of prince Pāṇḍya, consecrated and set up the Jina named Bhujabalin at the town of Enūra.

(Line 16.) Let there be prosperity !

G.—On the proper left side of the colossus at Vēṇūr ;
Śaka-Samvat 1526.

This inscription (No. 73 of 1901) consists of two verses in the Kanarese alphabet and language. Like the preceding inscription (F.), it records that the image was set up by Timma,

¹ From two inked estampages.

² Read ६.

Compare e.g. *South-Ind. Inscr.* Vol. I. No. 152, verse 2, and No. 153, verse 1.

⁴ I.e. Śaka-Samvat 1526.

Regarding *paṭṭa* see *South-Ind. Inscr.* Vol. I. p. 159, note 1.

the younger brother of Pāṇḍya, the son of queen Pāṇḍyaka, and the nephew of Rāyakumāra. But the image is here stated to be one of the Jina Gummaṭṣā, the son of Āḍijina, and Timma is stated to have belonged to the lunar race and to have ruled over the kingdom of Puñjālike.¹

The date (v. 1) is identical in every detail with that of the preceding inscription (F.); but the Śaka year is here 1526 (in words) current, while there it was 1525 expired.

Two shrines in front of the Vēṇūr image contain two inscriptions (Nos. 74 and 75 of 1901) which are dated in the same year. The shrine on the proper left is a *chaityālaya* of Chandraṇātha and was built by two queens of Vira-Timmarāja-Oḍeyaru *alias* Ajilaru, "the beloved chief disciple of the holy Chārukirtidēva," *viz.* Pāṇḍyakadēvi *alias* Vardhamānakka, and Mallidēvi. The shrine on the proper right is a *chaityālaya* of Śāntiśvara and was built by . . . *alias* Binnāpi, another queen of the same chief.²

TEXT.³

- 1 श्रीशकव[र्ष]मं⁴ गणि[से स]सिरदिं मि-
- 2 गुवटदुलेकमु[कु]। शतदिप्पता[८८]नेय
- 3 श्रीभक्तद्वद फालुनाख्यमासायि-
- 4 [त]शुक्तपक्षदशमी गुरुपुथद यु-
- 5 [गम]ल[ग्न]दोक्देशिगणा[य]गणगुरु-
- 6 पंडितदे[व]न दिव्यवाक्च[दिं] ॥ [१*] राय-⁵
- 7 कुमार[नी]पुवळियं सति पांड्य-
- 8 कदेवि[य पुचनव]⁶ सोमायतवं-
- 9 श[धु]श्रीनुरुसाहसि पांड्यनृ-
- 10 पानुजनुवदानराधेयनुदा-
- 11 र[पुंजळि]केपट्टवनाक्व नृपाग्रणि
- 12 तिंमभूजं श्रीयुतनं प्रति[ष्टि]-
- 13 [सि]द[न]दिजिना[ळ]ज[नं जि]नगुं[म]टेशनं ॥ [२*]

TRANSLATION.

(Verse 1.) In the year Śóbhakrit (*which was*) the glorious Śaka year counted by twenty-six after one hundred having the number five, exceeding one thousand,⁷ (*on*) the tenth *tithi* the bright fortnight falling into the month named Phālguna, in (the *nakshatra*) Push (*combined with*) Thursday, (*and*) in the *lagna* Yugma,—at the divine order of Gurupāṇḍitadēva⁸ who is the foremost of the *Désigana*,—

(V. 2.) Prince Timma, the beautiful nephew of Rāyakumāra, the son of the virtuous Pāṇḍyakadēvi, the chief of the great family of the Moon, the very daring younger brot

¹ The kingdom (*rājya*) of Puñjāli or Puñjālike is mentioned also in two other inscriptions at Vēṇūr (Nos. 74 and 75 of 1901).

² A very inaccurate translation of Binnāpi's inscription was given in *Ind. Ant.* Vol. V. p. 38, note.

³ From two inked estampages.

⁴ Metre : Utpalamāle.

⁵ I cannot find the name of this metre ; it is a *samavṛtta* of 4 times 23 syllables.

⁶ The doubtful syllable *tra* looks as if it had been corrected from *ga*.

⁷ This is a "poetical" way of expressing Śaka-Samvat 1526.

⁸ This title refers to Chārukirti of Belguḷa ; see l. 9 f. of the preceding inscription (F.)

of prince **Pāṇḍya**, a **Rādhēya** (**Karṇa**) in excellent gifts, the foremost of princes, who was ruling the noble kingdom of **Puñjaḷike**, consecrated here (*the image of*) the blessed **Jina Gummaṭeśa**, the son of **Ādijina**.

No. 15.—TWO JAINA INSCRIPTIONS OF IRUGAPPA.

By E. HULTZSCH, Ph.D.

A.—Dated in the Dundubhi year.

From an inscription on a lamp-pillar in front of a Jaina temple at Vijayanagara¹ it is known that the general **Chaicha** or **Chaichapa** and his son **Iruga** or **Irugapa** were hereditary ministers of king **Harihara II.** of Vijayanagara. An inscription at Śravaṇa-Belgoḷa states that the general **Chaicha** or **Chaichapa** had already been the minister of **Bukkarāya**,² i.e. of **Bukka I.**, the predecessor of **Harihara II.**

The subjoined Tamil and Grantha inscription (No. 41 of 1890) is engraved on the base of the north wall of the store-room in the Jaina temple of Vardhamāna at Tirupparuttikkunru³ near Conjeeveram. It records that the village of **Mahēndramaṅgalam** in the division of **Māvaṇḍūr**⁴ was granted to the temple by the minister **Irugappa**, the son of the general **Vaichaya**. The donor is of course identical with **Irugapa**, the son of **Chaichapa**, who was mentioned in the preceding paragraph. He is stated to have made the gift for the merit of **Bukkarāja**, the son of **Arihararāja**, i.e. **Bukka II.**, the son of **Harihara II.** Hence the **Dundubhi** year in which the grant was made must correspond to **A.D. 1382**. But Professor Kielhorn has shown that the details of the date do not work out correctly.⁵

TEXT.⁶

- 1 Svasti śr[i]h [||*] Dundubhi-varsham Kāt[tig]ai-[m]āḍatt[i]l pūrvva-pakshattu=
Tt[i]ṅgaṭ-kiḷamaiyum purnaiyum⁷ perṇa Tā(kā)tt[i]-
- 2 gai-nāḷ mahāmaṇḍalēśvaran Arihararāja-kumāran śrīmat(d-)Bukkarājan dharmmam
āga Vaichaya-daṇḍanātha-putran
- 3 Jain-ōttaman Irugap[pa]-mahāpradhāni Ti[rup]paruttikkunru-nāyaṇār Traiḷōkyavalla-
bharkku pūjaikku
- 4 śālaikkum tiruppanik[ku]m Māvaṇḍūr-ppaṇṇil Mahēndramaṅgalam nāṅ-pāṅk=
ellaiyum iṅai-ili paḷlichchandam=āga chandr-āditya-varaiyum naḍakka=ttaruvittār
௨ Dharmm[ō]=ya[ā=ja]yatu ௨

TRANSLATION.

Hail! Prosperity! (*In*) the **Dundubhi** year, (*on*) the day of **Kāttigai** (**Kṛittikā**), which corresponded to a Monday and to the full-moon *tithi* of the first fortnight in the month **Kāttigai**,— for the merit of the glorious *mahāmaṇḍalēśvara* **Bukkarāja**, the son of **Arihararāja**,— the best of Jainas, the great minister **Irugappa**, the son of the general **Vaichaya**, caused to be

¹ *South-Ind. Inscr.* Vol. I. No. 152.

² *Inscriptions at Śravaṇa-Belgoḷa*, No. 82. The Śubhakṛit year in which this inscription is dated corresponds to A.D. 1422, and not to A.D. 1362 as Mr. Rice thinks.

³ No. 61 on the *Madras Survey Map* of the Conjeeveram tāluca.

⁴ This is evidently *Māmaṇḍūr*, 5 miles from Conjeeveram; see Mr. Sewell's *Lists*, Vol. I. p. 166. I cannot identify *Mahēndramaṅgalam*.

⁵ Above, Vol. VI. p. 329, No. 1.

⁶ From two inked estampages.

⁷ The syllable *ṇai* is entered below the line.

given to Trailôkyavallabha, the god of Tirupparuttikkunru, for worship, for the alms-house, and for repairs of the temple,— (the village of) Mahêndramangalam in the division (parru) of Māvandûr, (up to its) boundaries on the four sides, as a tax-free *pallichchandam*,¹ to continue as long as the moon and the sun. Let this pious gift be victorious¹

B.—Dated in the Prabhava year.

This Grantha inscription (No. 42 of 1890) is engraved on the roof of the *mandapa* in front of the shrine in the same temple as the preceding inscription (A.); and consists of one Sanskrit verse in the Śârdûlavikrîḍita metre. It records that the *mandapa* on which it is found was built by the same general Irugappa, the son of the general Vaichaya, at the instance of (his) spiritual preceptor, the Jaina priest) Pushpasêna, in the year Prâbhava. This year might be meant for Parâbhava = A.D. 1366-67, which would, however, fall into the reign of Bukka I. Hence it follows that Prâbhava is used on account of the metre instead of Prabhava = A.D. 1387-88, which falls into the time of Bukka II.,² the contemporary of Irugappa.³

In this inscription the temple of the Jina Vardhamâna is said to have been included in Kâñchi, of which Tirupparuttikkunru⁴ was evidently considered a suburb.

TEXT.⁵

- 1 Śrîmat(d-)Vaichaya-daṇḍanâtha-tanayas=samvatsarê Prâbhavê samkhyâvân=Irugappa-daṇḍanripatis=śrî-Pushpasên-âjûayâ ||
2 śrî-Kâñchi-Jina-Vardhamâna-nîlayasy=âgrê mahâ-maṇḍapam saṁgîṭ-ârttham=achîkarach=cha śîlayâ baddham samantât sthalam || ७.

TRANSLATION.

In the year Prâbhava, at the order of the holy Pushpasêna,— the wise general Irugappa, the son of the glorious general Vaichaya, caused to be built, in front of the temple of the Jina Vardhamâna at the prosperous Kâñchi, a great hall for concerts and (caused to be) paved with stones the space all round.

No. 16.—TWO BRAHMI AND KHAROSHTHI ROCK-INSRIPTIONS IN THE KANGRA VALLEY.

By J. PH. VOGEL, LL.D.

The first of these two rock-inscriptions was discovered by Sir E. C. Bayley at Kanhiâra, three miles to the east of Lower Dharmasâlâ on the bank of the Mânjî torrent. and was edited by him in 1854 from drawings made by Lieutenants Crofton and Dyas.⁶ In 1875 it was reproduced again and discussed by General Cunningham.⁷

The second inscription I found last summer in the course of an archæological tour in the Kângra district near a place called Pathyâr, situated nine miles south of Kanhiâra on the bank of the Baner rivulet, at a distance of about one mile from the Dâdh Travellers' Bungalow.

¹ This term means 'land belonging to a Jaina temple;' see *South-Ind. Inscr.* Vol. II. p. 52, note 2, and above. Vol. IV. p. 138.

² See above, Vol. VI. p. 329 f.

³ See p. 116 above.

⁴ See above, A. I. 3.

⁵ From an inked estampage.

⁶ *J. A. S. B.* Vol. XXIII. p. 57.

⁷ *Arch. Survey Reports*, Vol. V. p. 175, Plate xlii.

The two inscriptions are so nearly alike in script, substance and general character that it appears desirable to publish them together, the more so as the Kanhiāra inscription has not yet been edited satisfactorily and the Paṭhyār inscription, as far as I know, has not been noticed before by any archæologist.

The legend in both cases is given in two different alphabets,—Brāhmī and Kharōshṭhī, though evidently of two very different periods. In each case the inscription contains only two words in both scripts, whereas a third word occurs in one script only. But at Kanhiāra this additional word belongs to the Brāhmī, while at Paṭhyār it forms part of the Kharōshṭhī legend. The explanation of this third word is somewhat difficult. Otherwise the reading may be said to be beyond doubt, owing to the enormous size and the clearness of the letters, which are deeply cut in hard granite boulders. Finally two auspicious symbols are in each case added after the Brāhmī legend, one of which is the well-known *svastika*.

The Kanhiāra inscription was read by Sir E. C. Bayley as follows:—*Krishnayasasa drāma* in Kharōshṭhī, and *Krishmayasasya drāma medangisya* in Brāhmī. I may state at once that the correct reading of the first word appears to be *Krishnayasasa* and *Krishmayasasya* respectively, whereas the length of the first *a* of *drāma*, as a matter of fact, is not expressed in Kharōshṭhī.¹ He explains it as “the garden of Krishnayasas, to which in the second inscription some wag has apparently added the epithet *medangisya* (corpulent) from *med* (fat) and *anya* (body).”

Cunningham, however, preferred to consider *drāma* as a synonym of *vihāra*, translating it by “the monastery of Krishnayasas,” and even went so far as to derive the name Kanhiāra from *Kanhiya-yasas-drāma*, Kanhiya being a synonym of Krishna. The third word he read *mādagisya*, and he thought it to be “the name of the district or possibly of the recorder of the inscription.”

Now, before entering upon any discussion of these doubtful points, it will be well to examine the other inscription, which from its similarity is likely to contribute fresh evidence. The Paṭhyār inscription consists of two lines, cut into one stone. The upper line gives the two words in Brāhmī followed by a *svastika* and a foot-print. In the lower line, which was partly buried in the ground, is the Kharōshṭhī legend, which consists of three words. The Brāhmī letters are of considerable size, the final one being not less than $1\frac{1}{2}$ high. The Kharōshṭhī characters are much smaller (5" to 9"). Thus, notwithstanding the difference in the number of letters, both lines are about equal in length, viz. $7\frac{1}{2}$ ’.

It is evident at once that the two words in Brāhmī correspond to the second and third words of the Kharōshṭhī legend. I read them *Vayulasa pukharini*² or, in correct spelling, *Vāyulassa pukharinī*, the meaning being simply “Vāyula’s lotus-pond.” With regard to the first word of the Kharōshṭhī, the meaning is less obvious. Manifestly it is a genitive defining the proper name *Vāyulassa*. It seems to me almost certain that it has to be read *rathidarasa*, i.e. in Sanskrit *rathitarasya*. The *i* may be either short or long. If short, the word is to be taken as the comparative of *rathin*; if long, of the Vêdic *rathī*. The meaning remains the same, viz. ‘charioteer’ (from *ratha*). According to the *St. Petersburg Dictionary* the word *rathītara* occurs as a proper name in the *Vishṇupurāṇa* also. But the meaning which has to be assigned to the word in the Paṭhyār inscription is, I believe, a different one. Rāthī is the name of an agricultural caste in Kāngra.³ If Vāyula really was a Rāthī, we may infer that, in the time of the inscription, the Rāthīs were not inhabitants

¹ I have to point out that the *a* has a small horizontal stroke to the right. But it is little prominent and may be a natural hole in the rock.

² The length of *a* in *va* is expressed only in the Brāhmī. The *u*-stroke of *yu* is not found in the Brāhmī, but is perfectly clear in the Kharōshṭhī legend.

³ *Gazetteer of the Kangra District*, Vol. I. (1883-84), p. 88 f.

of that fertile part of the valley to which Paṭhyār certainly belongs. For, if this had been the case, a man belonging to the Rāṭhī caste would hardly have designated himself as such in order to distinguish himself from his neighbours. This, as far as I can see, is the only historical conclusion which can be drawn from the Paṭhyār inscription. Its chief interest therefore, is purely palæographical.

If we compare the two inscriptions, it is obvious that the Paṭhyār stone exhibits a much earlier type of script than the Kanhiāra one. This is evident in part from some of the Kharōṣṭhī letters, *e.g.* the *s*, which at Paṭhyār has the closed shape of the Aśoka period whereas at Kanhiāra it is open as in the Śaka-Kushana inscriptions. On the whole, however the Kharōṣṭhī of both inscriptions is fairly identical. But a striking difference is shown in the Brāhmī legends. The Kanhiāra inscription was assigned by Bayley and Cunningham to the first century after Christ. Possibly it is later. The *y* with its three vertical stroke of equal length agrees best with forms of the 2nd and 3rd centuries.¹ The *ā* shows a great resemblance to the type of this letter in the 2nd century.² The *m* is angular instead of rounded as in the more ancient type. The *ś*, on the contrary, with its straight strokes has a more archaic form. So has the *g*, which is angular and not rounded.

The Brāhmī type of the Paṭhyār inscription, however, corresponds entirely with the of the Aśoka period — the earlier Maurya type as Professor Bühler called it — and therefore can safely be said to belong to the 3rd century B.C.³ We may infer that both Brāhmī and Kharōṣṭhī were known and used in the Kāṅgra valley from that time until the first or second century after Christ.

It is a fact worth noticing, that, while the indigenous character had developed considerably during the course of the three or four centuries, the foreign alphabet had practically remained the same. The most plausible explanation would be that in those parts the Brāhmī was the popular script used in commerce and common life, while the use of the Kharōṣṭhī was limited to official documents and was in consequence fairly constant. The greater importance attached to the Brāhmī may also appear from its taking the first place in the Paṭhyār inscription and from the larger size of the letters, though it must be admitted that the fuller reading is given in Kharōṣṭhī. In the Kanhiāra inscription the Brāhmī has the additional word. But in both inscriptions the *maṅgalas* are placed after the Brāhmī and not after the Kharōṣṭhī.

Now, to return to the Kanhiāra inscription, it remains to be considered whether the newly found inscription throws any light on its meaning. First of all one feels inclined to assign to the word *ārāma* the ordinary meaning of 'garden,' and not that of 'monastery' as Cunningham did.⁴ For, considering that Vāyula found it worth while to cut an inscription which would stand the ages, simply to indicate that he was the owner of a lotus-pond, there is no reason to assume that Kṛishṇayaśas did not do the same with regard to his garden. Moreover, in the case of a monastery the founder would preferably have written his name on the building, and not on two boulders lying near it.

With regard to the doubtful term *medaṅgisya*, we may with Cunningham reject Bayley's supposition that the word was added by some wag in order to ridicule Kṛishṇayaśas. It would have been a very poor joke indeed and scarcely worth the trouble of cutting into hard granite. And are we to believe that the same wag had cut the two *maṅgalas* also, possibly to make amends for the offence? Corpulence, moreover, is looked upon with a different eye by the Hind

¹ See Bühler's *Indische Palæographie*, Plate iii. 31, XV. and XVIII.

² *Ibid.* 2, XI.

³ Since writing the above, I had an opportunity of showing the impression to Dr. M. A. Stein, who, judging from a superficial examination of the Kharōṣṭhī, thought that the inscription was rather of the early Śaka type.

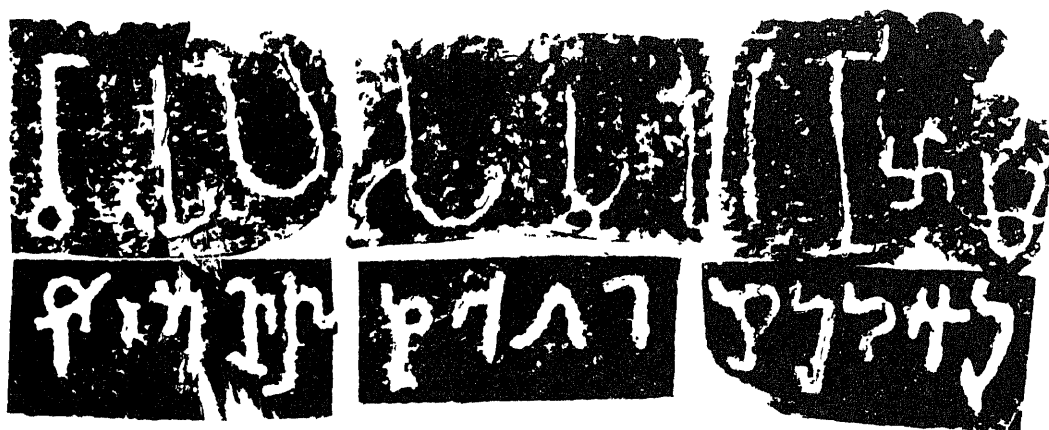
⁴ This meaning is not even mentioned in the *St. Petersburg Dictionary*.

Rock-Inscriptions in the Kangra Valley.

KANHIARA INSCRIPTION.



PATHYAR INSCRIPTION.



E. H. TZSCH.

SCALE '07.

WIELE & KLEIN, PHOTO-ZINGO.

From inked estampages supplied by Dr. J. Ph. Vogel.

and by the European. Large and round limbs were considered characteristics of a *mudrapurusha*,¹ and every traveller in India will get the impression that this is the case even now.

Most probably the third word in both inscriptions indicates the caste or clan of the person mentioned. Among the meanings assigned to the word *mēda* by the *St. Petersburg Dictionary* there is that of 'a certain mixed caste.' But this explanation would have to be abandoned, if with Cunningham we read *mādaṅḡisya*. It is true that the *ā*-stroke is ordinarily attached to the right, not to the left leg of the *m*; but, on the other hand, we never find the *e*-stroke turned to the right. Comparing the manner in which the *ā*-stroke is attached to *p*, *s* and *h*, we must consider Cunningham's reading correct. Unfortunately *mādaṅḡisya* is as difficult to explain as *medaṅḡisya*. If we ignore the *i* in the penultimate syllable, it would correspond to the Sanskrit *Mādaṅḡasya*; but that a member of this caste would be the owner of a garden and bear the name of *Kṛṣṇapayaśas* is scarcely admissible.

It was stated above that one of the two *maṅgalas* added to the Brāhmī legend is the *svastika*. The other Cunningham interpreted as an abbreviation of the syllable *ōm*. This, however, does not seem very probable considering that that sacred syllable is always found at the beginning, never at the close of a sentence. But when we compare the two inscriptions in this respect, we discover a remarkable resemblance between the two *maṅgalas* also. The mystic sign of the Kanhiāra inscription appears to be nothing but an ornamental development of the foot-print. It would be hazardous to draw from these signs any conclusions with regard to the creed of the authors. It is true that the foot-print and the *svastika* are favourite signs of good omen with the Buddhists; but it should be borne in mind that they are equally honoured by the Hindūs in general and probably were so even in pre-Buddhist times.

One point still remains to be discussed,—the language. In the older inscription it is Prākṛit or Middle-Indian of the Śaurasēni-Mahārāṣṭrī, not of the Māgadhī type, as appears from the *r* in *pukkhariṇī*.² In the Kanhiāra inscription there is a difference of language in the two legends. The Kharōṣṭhī legend is written in a Prākṛit of which the distinction made between the three sibilants is a remarkable feature. The language of the Brāhmī legend would best be characterised as Sanskritised Prākṛit, such as came into vogue among the Northern Buddhists with the rise of the Mahāyāna system. Thus linguistic evidence also would assign to this inscription the same time of origin as was found probable in view of palæographic considerations. That Cunningham was wrong in calling the language simply Sanskrit scarcely needs to be demonstrated.

NO. 17.—TWO INSCRIPTIONS OF TAMMUSIDDHI,

SAKA-SAMVAT 1129.

By H. LÜDERS, PH.D.; GÜTTINGEN.

The first of the following two stone inscriptions is engraved on the east wall of the Naṭarāja shrine in the *Vaṭāranyēśvara* temple at *Tiruvālaṅgāḍu*, 3 miles N.-N.-E. of the Chinnamapēṭṭi Railway Station in the North Arcot district. The second is on the north wall of the central shrine of the *Vāchiśvara* temple at *Tiruppāṣūr*, 2 miles W.-S.-W. of *Tiruvallūr* in the *Tiruvallūr tāluca* of the Chingleput district. They are now edited for the first time from inked estampages supplied to me by Dr. Hultzsch.³

¹ A. Grünwedel, *Buddhistische Kunst in Indien*, sec. ed. (1900), p. 138.

² See Professor Pischel's *Grammatik der Prakrit-Sprachen* (1900), p. 24.

³ Nos. 403 and 407 of the Government Epigraphist's collection for the year 1896.

and by the European. Large and round limbs were considered characteristics of a *mahāpuruṣa*,¹ and every traveller in India will get the impression that this is the case even now.

Most probably the third word in both inscriptions indicates the caste or clan of the person mentioned. Among the meanings assigned to the word *māda* by the *St. Petersburg Dictionary* there is that of 'a certain mixed caste.' But this explanation would have to be abandoned, if with Cunningham we read *mādaṅgisya*. It is true that the *ā*-stroke is ordinarily attached to the right, not to the left leg of the *m*; but, on the other hand, we never find the *e*-stroke turned to the right. Comparing the manner in which the *ā*-stroke is attached to *p*, *s* and *h*, we must consider Cunningham's reading correct. Unfortunately *mādaṅgisya* is as difficult to explain as *medaṅgisya*. If we ignore the *i* in the penultimate syllable, it would correspond to the Sanskrit *Mātāṅgasya*; but that a member of this caste would be the owner of a garden and bear the name of *Kṛṣṇapayaśas* is scarcely admissible.

It was stated above that one of the two *maṅgalas* added to the Brāhmī legend is the *svastika*. The other Cunningham interpreted as an abbreviation of the syllable *ōm*. This, however, does not seem very probable considering that that sacred syllable is always found at the beginning, never at the close of a sentence. But when we compare the two inscriptions in this respect, we discover a remarkable resemblance between the two *maṅgalas* also. The mystic sign of the Kanhiāra inscription appears to be nothing but an ornamental development of the foot-print. It would be hazardous to draw from these signs any conclusions with regard to the creed of the authors. It is true that the foot-print and the *svastika* are favourite signs of good omen with the Buddhists; but it should be borne in mind that they are equally honoured by the Hindūs in general and probably were so even in pre-Buddhistic times.

One point still remains to be discussed,—the language. In the older inscription it is Prākṛit or Middle-Indian of the Śaurasēni-Mahārāṣṭrī, not of the Māgadhī type, as appears from the *r* in *pukkhariṇī*.² In the Kanhiāra inscription there is a difference of language in the two legends. The Kharōṣṭhī legend is written in a Prākṛit of which the distinction made between the three sibilants is a remarkable feature. The language of the Brāhmī legend would best be characterised as Sanskritised Prākṛit, such as came into vogue among the Northern Buddhists with the rise of the Mahāyāna system. Thus linguistic evidence also would assign to this inscription the same time of origin as was found probable in view of palæographic considerations. That Cunningham was wrong in calling the language simply Sanskrit scarcely needs to be demonstrated.

No. 17.—TWO INSCRIPTIONS OF TAMMUSIDDHI, SAKA-SAMVAT 1129.

By H. LÜDERS, PH.D.; GÜTTINGEN.

The **first** of the following two stone inscriptions is engraved on the east wall of the Natarāja shrine in the **Vaṭaranyēśvara** temple at **Tiruvālaṅgāḍu**, 3 miles N.-N.-E. of the Chinnamapēt Railway Station in the North Arcot district. The **second** is on the north wall of the central shrine of the **Vāchiśvara** temple at **Tiruppāśūr**, 2 miles W.-S.-W. of Tiruvallūr in the Tiruvallūr tāluka of the Chingleput district. They are now edited for the first time from inked estampages supplied to me by Dr. Hultsch.³

¹ A. Grünwedel, *Buddhistische Kunst in Indien*, sec. ed. (1900), p. 138.

² See Professor Pischel's *Grammatik der Prakrit-Sprachen* (1900), p. 24.

³ Nos. 408 and 407 of the Government Epigraphist's collection for the year 1896.

Both of them are intended to commemorate the donations of a king **Tammusiddhi** or **Tammusiddha**, who belongs to a family of Telugu chiefs of whom numerous records have been discovered since 1892 in the Chingleput, North Arcot, Nellore and Kistna districts. On these materials Mr. Venkayya has based his valuable account of the Chôḍas of the Telugu country in the *Annual Report for 1899-1900*. However, as none of the inscriptions made use of by Mr. Venkayya have been published until now, I shall confine my remarks to the facts furnished by the following two inscriptions alone.

The **Tiruvālaṅgādu** inscription is damaged in a few places, but the illegible passages can easily be restored, partly from the context alone, and partly with the help of the **Tiruppāṣūr** inscription. It is written in **Grantha** characters. The size of the letters varies from $\frac{3}{4}$ " to 2". Line 8 contains the rare subscript sign for *jha* in *nirjjharā*. The language is **Sanskrit**, and, with the exception of the concluding words *svasty=astu*, the whole text is in verse. As regards orthography, it may be pointed out here that in the middle of a word *t* is written instead of *d* before a sonant consonant in the word *patma* in ll. 1, 2, 3, and in *bhavatbhir* in l. 21.

After two introductory verses in praise of the donor, who, as stated above, is called both **Tammusiddhi** (ll. 2, 17, 18) and **Tammusiddha** (ll. 1, 20, 21), the inscription gives his genealogy, which shows the characteristic features of the Chôḍa genealogies.

It begins with some mythical ancestors. From the lotus of Vishnu's navel sprang Brahman (vv. 3, 4), from him Marīchi, from him Kaśyapa (v. 5), from him the Sun (v. 6), and from him Manu (v. 7), in whose family there were born many kings (v. 8). This is the genealogy of the solar race as taught in the *Purāṇas*.¹ It is found also in the Udayēndiram plates of Prithivipati II.² and those of Vīra-Chôḍa,³ as well as in the *Kaliṅgattu-Parani*⁴ and the *Vikkirama-Śōḷaṅ-Uḷā*,⁵ but in the last three passages the third name appears as Kāśyapa or Kāchchipaṇ instead of Kaśyapa. The *Vikkirama-Śōḷaṅ-Uḷā* differs besides in placing Kāśyapa before Marīchi, and the Udayēndiram plates of Prithivipati II. omit Manu.

The inscription next mentions three kings who form the connecting link between these sages of old and the direct ancestors of Tammusiddhi. The first of them, born in the lineage of Manu, is **Kalikāla** (v. 9). **Kalikāla** is identical, of course, with the ancient half-mythical Chôḍa king whose name is generally given as **Karikāla**. The various traditions about him have been collected by Dr. Hultzsch.⁶ In the present inscription we are told that he constructed the banks of the **Kāvērī**, and that, when he had lifted Mount Mēru with his play-staff, the quarters were greatly disturbed or confounded. The story about the construction of the banks of the **Ponṇi** or **Kāvērī** is alluded to also in the *Kaliṅgattu-Parani*,⁷ the *Vikkirama-Śōḷaṅ-Uḷā*,⁸ and the large Leyden grant.⁹ The second legend, implied by the words of the inscription, is not known to me, but it is probably connected in some way with another legend recorded by the two Tamil poems. According to the *Kaliṅgattu-Parani* **Karikāla** inscribed on the side of Mount Mēru the whole history of the Tamil race as foretold by the *Rishi* Nārada, and in the *Vikkirama-Śōḷaṅ-Uḷā* he is spoken of as "the king who set his tiger-banner on the mountain whose summit gleams with crystal waterfalls," where the mountain meant by the poet would seem to be again Mount Mēru.

¹ See, e.g., *Agnipurāṇa*, 5, 2:—

Vishvundhgyabjaḥ Brahmā Marīchir-Brahmanah sutaḥ |

Marīchāḥ Kaśyapas-tasmāt Sūryō Vairasvatō Manuḥ ||

Compare also 272, 1 f.; *Bṛhadāraṇyaka*, I, 70, 19 f.; 2, 110, 5 f.

² *South-Ind. Inscr.* Vol. II. p. 382.

³ Above, Vol. III. p. 80 f.

⁴ Canto 8, vv. 9, 10; *Ind. Ant.* Vol. XIX. pp. 330, 340.

⁵ *Ind. Ant.* Vol. XXII. pp. 144, 147 f. Manu is not mentioned here by name, but alluded to as "the stern sire who drove his chariot over his son to soothe a cow in dire distress."

⁶ *South-Ind. Inscr.* Vol. II. p. 377 f.

⁷ Canto 8, v. 20; *loc. cit.* pp. 331, 341.

⁸ *Loc. cit.* pp. 144, 148.

⁹ *Archaeological Survey of Southern India*, Vol. IV. p. 206.

The verses 10 and 11 are devoted to a king who is said to have been born in the lineage of Kalikāla, and to have had two names,—**Madhurāntaka**, i.e. 'the death to Madhurā,' and **Pottapi-Chôla**. The former name he acquired by conquering **Madhurā**, the capital of the Pāṇḍyas, whose women he made widows; the latter was given to him for having founded, in the country of the **Andhras**, the town of **Pottapi**. **Madhurāntaka Pottapi-Chôla** is a name frequently met with as that of a local chief in the inscriptions at Conjeeveram, the ancient Kāñchīpura; in the list compiled by Mr. Sewell¹ it occurs more than thirty times. Provided, however, that all these inscriptions are to be referred to the same person, it is impossible that that chief of Kāñchīpura should be identical with the ancestor of Tammusiddhi; for one of his inscriptions is dated in the 18th,² and another in the 21st year of *Tribhuvanachakravartin* Rājarājādēva,³ which correspond to A.D. 1233-34 and 1236-37, respectively. He must have been a much younger member of the family, and Mr. Venkayya, for other reasons, is inclined to identify him with Chôla-Tikka, who probably was the successor of Tammusiddhi.⁴ The identification of Pottapi, which **Madhurāntaka Pottapi-Chôla** is said to have founded, must be left to future researches.⁵

In **Madhurāntaka Pottapi-Chôla**'s race was born **Tilugāvidya** (v. 12). The only feat recorded of him is the erection of a pillar of victory with a figure of Garuḍa at the top of it at **Ujyapuri**.⁶ **Ujyapuri** may be the modern Ūjīpuram or Ujjapuram, 18 miles east-south-east of Kollégāl in the Coimbatore district. Mr. Sewell states that there is an old ruined fort at that place,⁷ and there is no difficulty in assuming that one of these Telugu Chôlas should have extended his conquests beyond the Kāvērī, if another boasts even to have taken Madhurā.

With verse 13 begins a coherent genealogy of the direct ancestors of Tammusiddhi. In **Tilugāvidya**'s family was born king **Siddhi** (v. 13). His younger brother was **Betta** (I.), who had several sons (v. 14), the eldest of whom was **Dāyabhīma** (v. 15). **Dāyabhīma**'s younger brother was **Ērasiddhi** (v. 16). He again had three sons, **Manmasiddhi** or **Manmasiddha**, **Betta** (II.), and **Tammusiddhi**, whose mother bore the name of **Śrīdēvi** (vv. 17-20). Of these only **Siddhi**, **Dāyabhīma** and **Manmasiddhi** are described in terms implying that they actually reigned, while of **Betta** II. it is expressly stated that, being given to the practice of austerities, he conferred, after the death of **Manmasiddhi**, the government on his younger brother **Tammusiddhi**.

In verse 21 we are informed that in the **Śaka year 1120** (= A.D. 1207-8) **Tammusiddhi** allotted to the lord of **Vaṭṭāvi** all the revenues due to the king in the villages belonging to the temple. The inviolability of this order is enjoined in the two concluding verses (22, 23). As regards the name of the god, it is apparently derived from that of the village where the temple is situated, **Vaṭṭāvi** or its modern synonym **Vaṭṭarāpya** being Sanskrit renderings of the Tamil **Tiruvālaṅgāḍu**, 'the holy banyan forest.'

The **Tiruppāśūr** inscription closely resembles the **Tiruvālaṅgāḍu** inscription in outward appearance as well as in its contents. It is written in **Grantha** characters, about 1½" high. The form of the subscript *jha* in *nirjjharā* in l. 19 slightly differs from that of the **Tiruvālaṅgāḍu** inscription, the loop to the left having disappeared here altogether. The initial *ē* also has a

¹ *Lists of Antiquities*, Vol. I. p. 178 ff.

² No. 37 of the Government Epigraphist's collection for 1893.

³ *Lists of Antiquities*, Vol. I. p. 187 (No. 277). Mr. Sewell mentions also an inscription (No. 74) dated "in Śaka-Saṃvat 1232, in the 24th year of his reign."

⁴ *Loc. cit.* p. 19. In the genealogical table, *ibid.* p. 18, Mr. Venkayya mentions a certain **Madhurāntaka Pottapi-Chôlasiddhi** who belonged to another branch of the Telugu Chôlas. But he also cannot possibly be the person of that name in the present inscription, as he is represented as a descendant of **Telugābhijjana**, whereas the **Madhurāntaka Pottapi-Chôla** of our inscription was an ancestor of that king.

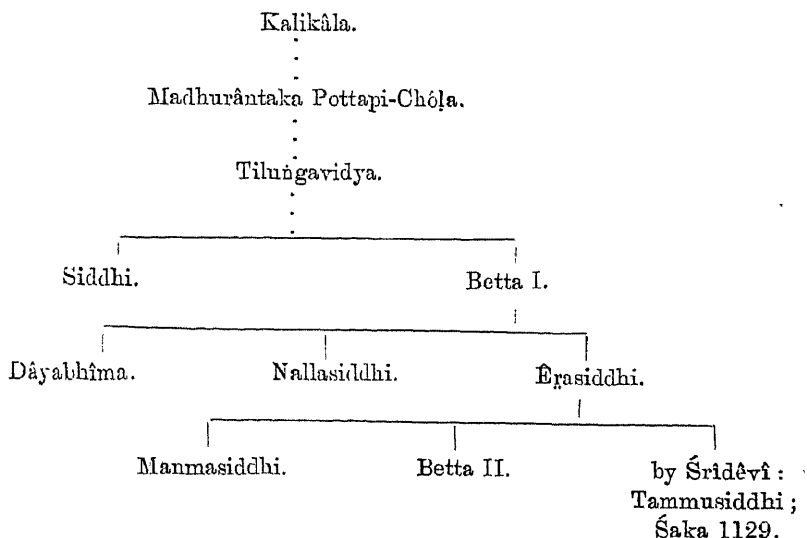
⁵ [See *South-Ind. Inscr.* Vol. III. p. 33, note 1. The *Postal Directory of the Madras Circle* mentions a village "Potapi" near "Tongootoor" in the Pullampēt taluka of the Cuddapah district.—E. H.]

⁶ Or, possibly, **Ūjyapuri**. The quantity of the initial vowel cannot be made out from the text, as it is united here with the final vowel of the preceding word (*yēn=Ūjyapuryām*).

⁷ *Lists of Antiquities*, Vol. I. p. 215.

very peculiar form in l. 61, whereas in l. 11 it appears in the usual shape. The language is **Sanskrit**, and the whole is in verse, with the exception of the words *svasty=astu* at the end. Here also a surd consonant is written instead of a sonant in *patma* (ll. 2, 3, 4) and *bharatbhīr* (l. 64), and besides in *ārikbhīrām* (l. 4) and *dik dakṣiṇā* (l. 35).

Of the 23 verses of the Tiruvālaṅgāḍu inscription 16 reappear in this inscription, occasionally with slight variations.¹ With respect to the earlier part of the genealogy (vv. 2-9) it is to be noticed that the verses about Manu and Tiluṅgavidya are omitted here. That portion also which deals with the direct line of Tammusiddhi's ancestors (vv. 10-17) shows one important point of difference. No mention is made of Betta I. and of Dāyabhīma. Instead of the two verses devoted to them in the Tiruvālaṅgāḍu inscription we find here a verse (11) stating that in king Siddhi's family was born king Nallasiddhi. In the following verse Ērasiddhi is called his younger brother, which term in the identical verse 16 of the Tiruvālaṅgāḍu inscription applies to Dāyabhīma spoken of in the preceding verse, and it might therefore easily be imagined that Dāyabhīma and Nallasiddhi were only different names of the same king. Fortunately, an inscription at Tiruvorriyūr,² quoted by Dr. Hultzsch in his *Annual Report for 1893*, paragraph 13. leaves no doubt that they were two distinct persons, and the pedigree to be derived from the two inscriptions edited here is thus to be arranged in the following manner :³—



Besides the name of Nallasiddhi the Tiruppāsūr inscription contains little that is new. Nallasiddhi seems to have taken possession of Kāñchi or Conjeeveram; for in verse 11 it is said, with a well-known pun, that, when the southern quarter had obtained him as her husband, she was *galita-kāñchi-gurā*, which may be understood as 'having dropped her girdle' or 'having lost Kāñchi.' In verse 15 we are told once more, but in a more explicit way, that after the death of Manmasiddhi the government passed without any disturbances into the hands of Tammusiddhi, Betta II. being of a religious turn of mind and therefore renouncing his claims to the throne in favour of his younger brother.

The verses 18 and 19 record that in the Śaka year 1129 (=A.D. 1207-8) Tammusiddhi allotted to the lord of Pāsīpura the revenues due to the king in the villages belonging to the

¹ The name of the town founded by Madhurāntaka Pottapi-Chōla is here spelled Pottappi (v. 9).

² No. 104 of the Government Epigraphist's collection for the year 1892.

³ The purely fictitious first portion has been omitted here.

emple, and that in the same year he presented the village of Kaivaṇṭūr to the god. Pāṣipura, of course, is nothing but the Sanskrit name of Tiruppāsūr. The village of Kaivaṇṭūr, as Dr. Hultsch informs me, is identical with Kaivaṇḍūr,¹ 1 mile W.-N.-W. of Tiruppāsūr.

A.—TIRUVALANGADU INSCRIPTION.

TEXT.²

- 1 Svasti śrī-Tammusiddhāya tasmai yat-sainya-rēṇava[h] [*] [Brahma-pa]tma(dma) sprīśaś=śamkē bhāvi-bhū-srīṣṭi-hētavaḥ || [1*] Jayati vijayi-chāpaḥ kṣhājit-ā[sē]sha-[pāpa]s=satata-madhura-lā-
- 2 paḥ prāpta-vidyā-kalāpaḥ [*] vitata-vitarāṇ-āpaś=śatru-māyā-durāpaḥ pra[samita]-kali-tāpas=Tammusiddhi-kṣhamāpaḥ || [2*] Udadhi-śayana-bhājāḥ Patma(dma)-nābhasya nābhēḥ kim=api nikhila-hētur=jjātam=āscha-
- 3 ryya-patma(dma)m [*] yad=abhajad=api srīṣṭēḥ pūrvvam=ētasya drighyā[m]=mṛidu-kāthina-ma[h]ōbhya[m]=mīlan-ōmīlanāni || [3*] Tasmād=Viriñchir=abhavar suchiran=tad-a-
- 4 ntar=vvāsād=iva prakāṭayann=rajasah pra[vṛittim] [*] ya[h*] Śrīśa-ta[lpa-phani-mauli]-maṇi-prarūḍha-bimbās=srijaṇn=iva babhau sadrīśas=sahāyānḥ³ || [4*]
- 5 Marīchir=udagāt=tasmād=uday-ādrēr=iv=ānśumān [*] [tataḥ] Kāśyapa śta-maṇi prakāśa iva nirgataḥ⁴ || [5*] Asmāj=ja[gat*]-tuta[ya-maṅgala-rat]nadīpaś=chhanḍa-
- 6 s-tanus=timira-kānana-dāvavahniḥ [*] di[k*]-kālayōḥ kim=aparam vyavahā[ra*]-hētu[h] kō=py=āvirāsa vasudhādhipa-vamśa-kandaḥ || [6*] Tasmād=idam prathama-sambhṛita-rāja-śa-
- 7 bdaḥ pūrvvō guṇair=nnikhila-nīti-patha-prayōktā [*] dēvō Manus=sapadi gōptun-iv=āvatirṇnas=tan-maṇḍal-ānta[ra*]-gata[h p]urushaḥ purāṇaḥ || [7*] Babhū-
- 8 vur=ullāsita-kīrtti-nirjjharā Manōḥ kulē=smin bahavaḥ kṣhamābhṛitaḥ [*] divas-prithivyōr=api yair=nniyantribhir=nniramaṅkuśō nīti-pathaḥ⁵ pravartita[h] || [8*]
- 9 Tat-kulē Kalikālōlō-bhūt⁶ [Kāvērī-tira-kṛin=nripaḥ] [*] [yat-kē]lī-yashī-tulitē Mērau vyatikṛitā diśaḥ || [9*] Jātō=sya vamśē Madhurām viji-
- 10 tya paśchād=udañchana(n-Ma)dhurāntak-ākhyāḥ [*] nitānta-mukt-ābha[ra*]nāḥ prachanḍaḥ Pāṇḍy-āṅganāḥ prāg=iva yaś=chakāra || [10*] Jishpur=Andhrēshu yaḥ kṛitvā purim Pottapi-saṁjītam⁷ [*]
- 11 tatas=tat-pūrvva-[Chō][*]-ākhyāḥ⁸ prakhyāta-bhūja-vikramaḥ || [11*] Tad-vamśē sa Tiluṅgavidya-nripatir=yyēn=ōjyapuryyām=asau chañchata(t)-kīrtti-patākayā tilakita-stambhaḥ pratishṭhāpi-
- 12 taḥ [*] yasy=āgrē Garuḍan=nirīkshya sahaja-snēhēna sūtē sthitē madhhyē-vyō[ma] vilambatē dinapatih prāyas=tad-ādi kṣhamam || [12*] Tat-kulē Siddhi-bhūpālāḥ pālayām=ā-
- 13 sa mēdinim [*] yadiya-dōḥ-pad-āyattam=artthi-pratyartthi-jīvitam || [13*] Anujann=ābhavat=tasya Betta-bhūpaḥ pratāpavān [*] tasy=āpi jajūirē putrās=trātārās=sarap-ārtthinām || [14*] Dāyabhimō n[ripa]-
- 14 s=tēshā[m] jyēshṭhaḥ kṣhōṇim=apālayat [*] yat-pānīs=sātrava-śrīpān=kēs-ākṣīhpi-kash[ā*]yitaḥ || [15*] Tasy=Airasiddhi-nripatis=sahajaḥ kanyān=dūran=nirusya kalim=asya punaḥ-pravēśam [*] rōddhum pravṛi[t]ta

¹ No. 63 on the *Madras Survey Map* of the Tiruvallūr tāluka.

² From inked estampages supplied by Dr. Hultsch.

³ Read *śahāyān*.

⁴ The sign for *ryga* looks rather strange, but it cannot possibly be meant for anything else.

⁶ Read *Kalikālōlō-bhūt*.

⁵ The *visarga* has been added below the line.

⁷ The *chō* has been added below the line.

⁸ Read *śahāyān*.

- 15 iva yaḥ prachuraṁ yaśa[h*] sva[n*]=dik-sīmasu sphaṭika-sāla-nibha[m babandha ||
[16*] [A]sy=ābhavann=avani-maṇḍala-rakshitāraḥ putrās=traya[h*] sphurita-
pamruṣha-bhāṣhaṁās=tē [*] yair=anvitaḥ prasavitā suchiram vyarājat=tējō-
- 16 mayair=iva n[i*]jair=nnayanais=Triṇētraḥ || 17* Jyāy[ān=ēshām]=Manmasiddh-
īśvaraḥ kṣmām kṣhār-āmbhōdhi-śyāma-simā[m] śasāsa [*] nity-ōdañchad-yad-
yaśaḥ-pañjar-āntar=vyōma dhyāmaṁ kōkila-
- 17 tvam bibharti || 18* Tatra svar-llōkam=ārūḍhō madhyamō Be[tta-bhū]patiḥ [*]
tapasvī rājyam=ādhatta Tammusiddhau kanīyasi || 19* Sa Śrīdēvyām-
Ērasiddhi-kṣhitīśā[j*]=jāta[h*] śrīmān=Manmasiddh-ānujanmā [*] dhātṛīm=ē-
- 18 tān=drā(trā)yamānas=samastām=ast-ārātis=Tammusiddhi-kṣhamāpaḥ || 20* Asmai
Vatāṭaviśāya Śak-ābdō dhira-
- 19 yāyini [*] grāmēshv=asya nripa-grāhyam prādād=āyam=aśēshataḥ || 21* Ētat
kṣhōpibhritām=amśu-jatā-
- 20 lair=mmakutair=dhṛitam [*] jaga[t*]-traya-prasiddhasya Tammusiddhasya śāsanam ||
[22*] Yātēna dharmma-saragīḥ parirakṣha-
- 21 nīyā s=ēyam bhavātbi(dbhi)r=akhilair=iti Tammusiddhaḥ [*] āgāmināḥ prapayātē
nripatīn=aśasran=dūran=natēna śira-
- 22 sā na śarā-
- 23 sanēna || [23*]
- 24 Svasty=astu ||[*]

TRANSLATION.

(Verse 1.) Hail to that glorious Tammusiddha, the dust of whose troops, which touches the lotus of Brahman, (*will be*) the cause, I imagine, of creating the future world!

(V. 2.) Triumphant is king Tammusiddhi, whose bow is victorious, who has washed off all sins, whose talk is always sweet, who has acquired the whole range of sciences, who has poured out the water of donation, who is difficult to be overcome by the tricks of (*his*) enemies, (*and*) who has appeased the torments of the Kali (*age*).

(V. 3.) From the navel of Padmanābha³ reposing on the waters sprang a certain wonderful lotus, the cause of all things, which, on account of his (*Vishṇu's*) eyes emitting light now soft, now fierce,³ used to close and to open even before the creation.

(V. 4.) From this (*lotus*) sprang Viriñchi,⁴ who, manifesting, as it were, the action of *rajas*⁵ because (*he*) dwelt long in its interior, seemed to create companions similar (*to himself*), when his image was reflected by the crest-jewels of the snake (*which formed*) the couch of the husband of Śrī.⁶

(V. 5.) From him rose Marīchi as the sun from the eastern mountain. From him (*again*) went forth Kaśyapa as the light from that (*sun*).

¹ After this stands a sign much like the sign for medial *e*; and though it would be possible to read *yātēna*, I think that it is intended to mark the end of the proper grant, as the spiral is used in Kanarese inscriptions.

² *I.e.* Vishṇu.

³ [Vishṇu's right eye is the sun, and his left eye the moon; compare above, Vol. III. No. 34, verse 3.—E.H.]

⁴ *I.e.* Brahman.

⁵ The word *rajas* must be understood here in its double sense of 'pollen' and 'energy,' the latter being the quality predominant in Brahman, especially at the time of creation; compare the introductory stanza of Bāṇa's *Kaddambari*.

⁶ *I.e.* Vishṇu.

(V. 6.) From him originated a certain bulb (*which was the origin*) of a race¹ of kings, the auspicious jewel-lamp to the three worlds, the body of which is the Vêda,² which was a fire destroying the forest of darkness, the cause, moreover, of fixing quarters and times.

(V. 7.) The divine Manu quickly descended from thence, he who first acquired the title of king, who had plenty of virtues, (*and*) who composed all the rules of policy, in order to rule this (*world*), like the primeval spirit (Vishnu) who resides in the orb of that (*sun*).

(V. 8.) In this family of Manu were many kings who made their fame rush along like torrents,³ rulers even of heaven and earth who laid down the principles of (*just*) policy without opposition.

(V. 9.) In that family was king **Kalikāla** who constructed the banks of the **Kāvêri**. When (*he*) had lifted Mount Mēru with his play-staff, the quarters were greatly disturbed.

(V. 10.) In his race was born he who, after his conquest of **Madhurā** getting renowned by the name of **Madhurāntaka**, cruelly caused the **Pāṇḍya** women to take off completely their ornaments (*so that they were*) as before (*when they had been wearing fine pearl ornaments*) ;⁴

(V. 11.) Who, crowned with victory (*and*) famous for the strength of (*his*) arm, after having founded in (*the country of*) the **Andhras** the town called **Pottapi**, bore the title of **Chōla** preceded by that (*name*).

(V. 12.) In his race (*was*) that king **Tilūṅgavidya** who erected the famous pillar adorned with a waving banner of fame at **Ujyapuri**; I am sure, it is since that time that the sun tarries for a moment in the midst of the sky,⁵ (*his*) charioteer⁶ stopping out of brotherly affection, when he perceives the **Garuḍa** at the top of that (*column*).

(V. 13.) (*Born*) in his family, king **Siddhi** ruled the earth, on whose arms and on whose feet depended the life of his clients and that of his enemies (*respectively*).

(V. 14.) His younger brother was the mighty king **Betta**. To him also were born sons who defended those who asked them for protection.

(V. 15.) The eldest of them, king **Dāyabhima**, whose hand was reddened by pulling the hair of the goddesses of royal fortune belonging to (*his*) enemies, ruled the earth.

(V. 16.) His younger brother (*was*) king **Ērasiddhi**, who, having driven far away the **Kali** (*age*), determined, as it were, to prevent its return, piled up his abundant fame like a wall of crystal at the ends of the quarters.

(V. 17.) He had three sons, rulers of the globe, (*attired*) with the brilliant jewel of heroism. Attended by them who were full of energy, the father shone for along time like **Tripêtra**⁷ with his beaming (*three*) eyes.

(V. 18.) The eldest of these, the lord **Manmasiddhi**, ruled the earth, the dark-blue limits of which were the briny ocean. The dark-blue sky became a cuckoo in the cage (*which was*) his continually rising fame.

¹ Or 'a cane.' The sun from which the solar dynasty descends is compared to a bulb with a sprouting shoot.

² With *chhandas-tanuḥ* compare such epithets of the sun as *vêda-āṅgaḥ* in *Mahābh.* 3, 3, 19, or *vêda-mūrtiḥ* in the *Mārkaṇḍēyapurāṇa*, 102, 22. The latter passage contains also an account of the origin of this appellation.

³ The term *nirjvara* is used in allusion to the second meaning of *kṣhamadbhṛt*, 'a mountain.'

⁴ The pun contained in the word *nīdānta-mukl-ābharaṇḍh*, the correct interpretation of which I owe to Dr. Hultzsch, can hardly be rendered in English. In the first case the compound must be taken as *nīdāntaḥ muktāny ābharaṇḍi yābhīḥ*, in the second as *nīdāntā muktā ābharaṇḍi yāśām*.

⁵ The compound *madhyē-vyōma* is formed in accordance with Pāṇini, 2, 1, 18. Prof. Kielhorn, who drew my attention to this rule, quotes as an analogous case *madhyē-dinam*, 'in the midst of the day,' in *Trivikramabhaṭṭa's Damayantīkathā*, in the first prose passage after l. 80 (p. 15 of the Nirṇayasāgara Press edition)

⁶ The charioteer of the sun is **Aruṇa** or **Andru**, the son of **Kaśyapa** and **Vinatā**, and brother of **Garuḍa**.

⁷ *I.e.* **Śiva**.

(V. 19.) When he had ascended to the celestial region, the middle (*brother*), king **Betta**, being given to the practice of austerities, conferred the government on (*his*) younger (*brother*) **Tammusiddhi**.

(V. 20.) This glorious king **Tammusiddhi**, the son of king **Êrasiddhi** and **Śrīdēvi**, the younger brother of **Manmasiddha**, who, having destroyed (*his*) enemies, was ruling over this whole earth,—

(V. 21.) Allotted, in the **Śaka year** (*denoted by the chronogram*) **Dhirayāyin** (*i.e.* 1129), to this lord of **Vatāṭavi** all the revenues due to the king in the villages belonging to his (*temple*).

(V. 22.) This (*is*) the order of **Tammusiddha** famous in the three worlds, which is borne by kings on (*their*) radiant diadems.

(V. 23.) “This road of piety should be carefully preserved by all of you;” thus does **Tammusiddha** make a perpetual request to future kings, (*his*) head being lowly bent, (*but*) not (*his*) bow.

(Line 24.) Let there be prosperity !

B.—TIRUPPASUR INSCRIPTION.

TEXT.¹

- 1 Svasti śrī-Tammusiddhāya tasmai yat-sainya-rēṇavaḥ [1*] Bra-
- 2 hma-patma(dma)-spriśās=śamkē bhāvi-bhū-sriṣṭi-hētavaḥ || [1*] Udadhi-śayana-
- 3 bhūjaḥ Patma(dma)nābhasya nābhēḥ kim=api nikhila-hētur=jjātam=ā-
- 4 ścharyya-patma(dma)m [1*] yad=abhajad=api sriṣṭēḥ pūrvvam=ētasya dṛik(dṛig)-
- 5 bhyām=mrīdu-kaṭhina-mahōbhayām=mīlan-ōmīlanāni || [2*] Ta-
- 6 smād=Vīnūchir=udabhūt suchiran=tad-antar=vvāsā[d=iva]
- 7 prakaṭayan rajasāḥ pravṛttim [1*] ya[h*] Śrīśa-talpa-
- 8 phapi-mauli-mapi-praviṣṭa-bimba-
- 9 s=srijaṇn=iva babhau sadrīśas=sahāyā-
- 10 n || [3*] Mañchir=udagāt=tasmād=uday-ādrēr=j-
- 11 v=ānśumān [1*] tataḥ Kaśyapa ētasma-
- 12 t prakāśa iva nīnggataḥ || [4*] Tasmā-
- 13 j=jaga[i*]-tataya-maṅgala-ratnadīpa-
- 14 ś=chhandas-tanus=timira-kānana-dā-
- 15 vavahniḥ [1*] di[k*]-kālayōḥ kim=a-
- 16 param(ram) vyavahāra-hētuḥ
- 17 kō=py=āvirāsa vasudhādhi-
- 18 pa-vamśa-kandaḥ || [5*] Babhūvur=ullāsi-
- 19 ta-kīrtti-nirjjharā Manōḥ kulē=smi-
- 20 n bahavaḥ kshamābhritaḥ [1*] divas-pri-
- 21 thivyōr=api yair=nniyanṭribhi-
- 22 r=nnirāṅkuśō nīti-pathaḥ pravarttitaḥ || [6*] Tat-
- 23 kulē **Kalikālō**=bhūt² **Kāvēri**-tī-
- 24 ra-kṛin=riṇpaḥ [1*] yat-kēlī-yashṭi-tulitē
- 25 Mērau vyatikṛitā dīśaḥ || [7*] Jātō=sya
- 26 varṇsē **Madhurām** vijitya paśchād=undañchan-**Madhu**-
- 27 rāntak-ākhyāḥ [1*] nitānta-mukt-ābharaṇāḥ prachanda-
- 28 ḥ **Pāṇḍy**-āṅganāḥ prāg=iva yaś=chakāra || [8*] Ji-
- 29 śhṇur=**Andhrēshu** yaḥ kṛitvā purīm **Pottappi**-sa[m]-

¹ From inked estampages supplied by Dr. Hultzsch.

² The *akshara bhū* seems to have been corrected out of something else, perhaps *bhāta*.

- 30 jūit[ām] [*] tatas=tat-pūrvva-Chôl-ākhyah prakhyāta-bhu-
 31 ja-vikramah || [9*] Tad-vamśē Siddhi-bhūpālah pālayām=[ā].
 32 sa mēdinīm [*] yadīya-dôh-pad-āyattam=artthi-pratyartthi-jī-
 33 vitam || [10*] Tad-vaśē(mśa)jas=sahaja-jitvara-satva(ttva)-rāśīś=śatru-kshi-
 34 tiśvara-yaśās-śīśirāmśu-Rāhuḥ [*] śrī-Nallasiddhi-nripa-
 35 tir=yyam-upētya kāntan=dik(g) dakshipā galita-ka(kā)ñchi-guṇā
 36 babhūva || [11*] Tasy=Airasiddhi-nripatis=sahajah kanī-
 37 yān dūran=nirasya kalim=asya punah-pravēśam [*]
 38 rōddhum pravṛitta iva yaḥ prachuram yaśa[h*] svan=dik-
 39 śmasu sphaṭika-sāla-nibham babandha || [12*] Asy=a-
 40 bhavann=avani-maṇḍala-rakshitārah putrās=traya[h*] sphurita-pau-
 41 rusa-bhūṣaṇās=tē [i*] yair=anvitaḥ prasavitā suchira[īh]
 42 vyarājat=tējōmayair=iva nijair=nnayanais=Trinētra[h] || [13*]
 43 Jyāyān=ēshān(shām)=Manmasiddh-śvarah kshamām kshā-
 44 r-āmbhōdhi-śyāma-simām śasāsa [*] nity-ōda-
 45 ūchad-yad-yaśah-pañjar-āntar=vyōma dhyāmam kōkila-
 46 tvaṁ bibharti || [14*] Tan-madhyamas=tad=anu Betta-nri, ā-
 47 bhidhānās=sāntas¹=tapōbbhir=avadhūta-bhōga-
 48 vāñchah [*] jyēsthē gatē divam=anākulam=eṅva rā-
 49 jyan=nikshiptavān=api kanyasi Tammusi-
 50 ddhan² || [15*] Jayati vipula-bhūbbhid-vamśa-jannā suvṛitta.
 51 h parichita-guṇa-gumphas=sambhavan-nāyaka-
 52 śrīh [*] suchiram=avani-bhūṣhā Tammusiddh-ābbidhāna-
 53 s=sarasa-madhura-mūrttiś=chētanaḥ kō=pi hārah || [16*] Sa
 54 Śrīdevyām=Ērasiddhi-kshitiśāj=jāta[h*] śrīmām=Ma-
 55 nmasiddh-ānujannā [*] dhātrim=ētān=trāyamānas=sama-
 56 stām=ast-ārātis=Tammusiddhi-kshamāpāh || [17*] Asmai
 57 Pāṣipureśāya Śak-ābdē dhirayāyini [*] grāmē-
 58 shv=asya nripa-grāhyam prādād-āyam=asēshi(sha)taḥ || [18*] Chōma.
 59 ā=cha dattavān=asmai Kaivanṭūr=īli viśrutam [*] svā-
 60 pura-śrēṣṭhinām prītyai sō=yam=atr=aiṅva va-
 61 tsarē || [19*] Ētat kshōp[i*]bhritām=amśu-jatā-
 62 lair³=mmakuṭair=dhritam [*] jaga[t*]-traya-prasiddhasya Tammusi-
 63 ddhasya śāsanam || [20*] Yatnēna dharmma-saraṇiḥ pa-
 64 rirakṣaṇīyā s=ēyam bhavatbhi(dbhi)r=akhi-
 65 lair⁴=iti Tammusiddhah [*] āgāminah prapaya-
 66 tē⁵ nripatīn=ajasran=dūran=natēna śirasā na
 67 śarāsanēna || [21*] Svasty=astu ||

TRANSLATION.⁶

(Verse 11.) In his (*i.e.* king Siddhi's) family was born the glorious king Nallasiddhi, the model (of a man) of innate, conquering energy, (a very) Rāhu to the moon-like fame of hostile

¹ After *śa*, the engraver seems to have originally engraved some other *akṣara*.

² The first component of the sign for *an* stands at the end of the preceding line.

³ The sign for *ai* stands at the end of the preceding line.

⁴ The sign for *ai* stands at the end of the preceding line.

⁵ The sign for *ś* stands at the end of the preceding line.

⁶ Only the verses which are not found in the Tiruvālaṅkādu inscription have been translated here. Verse 18 also has been omitted here, because it differs from verse 21 of the Tiruvālaṅkādu inscription only with respect to the name of the god.

kings. When the southern quarter had obtained him as (*her*) husband, she dropped her girdle (*or she lost Kāñchi*).

(V. 15.) After that, when the eldest (*brother*) had gone to heaven, the middle one of them, who was called king Betta, being free from passions on account of (*his religious*) austerities (*and*) despising the desire for (*worldly*) pleasures, conferred the government, without any disturbances, on Tammusiddhi, though being the younger (*brother*).

(V. 16.) Victorious is a certain living necklace of pearls, called Tammusiddha, an ornament to the earth for a very long time, which comes from a ridge of high mountains, which is well rounded, which has numerous windings of strings, which shows a fine gem in the centre, which has an elegant and pleasant form, (*and which thus resembles the king, who is born in a family of great kings, who leads a virtuous life, who combines in himself a series of good qualities, who enjoys the dignity of a chief, and who has a handsome and graceful appearance*).

(V. 19.) And in the same year (*viz.* 1129) this (*king* Tammusiddhi) gave to him (*i.e.* the lord of Pāṣipura) the village called Kaivaṇṭūr, to the delight of the merchants of his town.

NO. 18.—ARULALA-PERUMAL INSCRIPTION

OF THE TIME OF PRATAPARUDRA;

SAKA-SAMVAT 1238.

By E. HULTZSCH, PH.D.

This inscription (No. 43 of 1893) is engraved on the west side of the base of the verandah surrounding the stone-platform called "the hill" (*malai*) in the Arulāla-Perumāḷ temple at Little Conjeeveram. The first six lines are fully preserved; but of ll. 7-10 the beginnings are built in. The preserved portion contains seven verses in the Sanskrit language and the Grantha alphabet. Verse 4 is followed by a prose passage in the Tamil alphabet and language, and another Tamil prose passage occurs between vv. 5 and 6.

Vv. 2-4 record that Muppiḍi, a general (*nāyaka*) of the Kākatīya king Pratāparudra of Ēkaśīlānagari, came to Kāñchi and installed a certain Mānavira as governor of Kāñchi. The Tamil portion records that the same Muppiḍi-Nāyaka granted the revenue from two villages to the Arulāla-Perumāḷ temple at Kāñchipuram. This revenue amounted to an annual sum of 1,002 "*māḍai* of Gaṇḍagōpāla." Of this sum, 240 *māḍai* were set aside for paying the attendants of a flower-garden on the southern bank of the Velkā, which the donor had purchased for 500 *paṇam* from a certain Perumāḷ-tādar;¹ 360 *māḍai* for daily offerings, etc.; 20 *māḍai* for purificatory rites in Chaitra; and 382 *māḍai* for buildings. Those lines which are only partially preserved seem to have contained a list of gifts of ornaments and articles of worship (l. 6 f.), a list of buildings to be erected in the temple (l. 8), and a list of trees to be planted in the flower-garden (l. 9). The inscription ends with praises of Muppiḍi-Nāyaka.

The inscription contains two dates, both of which fell into Śaka-Samvat 1238 (expired), the Nala-samvatsara, = A.D. 1316-17. On the first date Muppiḍi installed Mānavira (verse 4), and on the second date he made his grant to the temple (line 3). Professor Kielhorn has favoured me with the following calculation of these two dates:—"The first date regularly corresponds to Friday, the 11th June A.D. 1316, when the 5th *tithi* of the dark half in the solar month Śuchi (Mithuna) ended 7 h. 5 m. after mean sunrise. The second date regularly

¹ This name is the Tamil equivalent of Vishnu-dāsa.

corresponds to Wednesday, the 16th June A.D. 1316, which was the 21st day of the month of Mithuna (Âṇi) and on which the 11th *tithi* (of the dark half of Jyaisṭha) ended 17 h. 47 m. after mean sunrise."

The two villages granted by Muppiḍi were **Paīyyūr**, with the hamlets of **Âyirachchēri** and **Gummiḍippūṇḍi**, in the district of **Paīyyūr-kōṭṭam**, and **Pondaipākkam** in **Kachchiyūr-nāḍu**. According to Mr. Crole's *Manual of the Chingleput District* (p. 438), **Paīyyūr-kōṭṭam** formed part of the modern **Ponṇēri tāluka**, and several villages which are stated to have been situated in that *kōṭṭam* have actually been traced in this tāluka.¹ **Paīyyūr**, the head-quarters of the district, is not found on the map, but its position is indicated by its hamlet **Gummiḍippūṇḍi**.² The whereabouts of **Pondaipākkam** and **Kachchiyūr-nāḍu** are settled by a copper-plate grant of **Veṅkaṭapati**, dated Śaka-Saṃvat 1526, Krōdhin,³ where both **Podavākam** and **Kachchūr** are stated to have belonged to **Kachchi-nāḍu**, a subdivision of **Īkkāṭṭu-kōṭṭam**. According to the *Chingleput Manual* (p. 438), the district of **Īkkāṭṭu-kōṭṭam** corresponded to the modern **Tiruvallūr tāluka** and was subdivided into **Kāḱkaḷūr-nāḍu** and **Kachchi-nāḍu**. **Īkkāḍu**, **Kāḱkaḷūr**, and several other villages of **Kāḱkaḷūr-nāḍu**, **Kachchūr-nāḍu** and **Malaya-nāḍu** in **Īkkāṭṭu-kōṭṭam**, which are mentioned in the British Museum plates of **Sadāśivarāya**, can still be traced on the maps of the **Tiruvallūr tāluka** and the **Kālahasti Zamindārī**.⁴ **Pondaipākkam** or **Podavākam** is also found on the former map as **Pondavākkam**,⁵ and **Kachchiyūr**, **Kachchi** or **Kachchūr**, the head-quarters of the *nāḍu* to which this village belonged, is represented on the second map by **Kachchūr**, about one mile south of **Pondavākkam**. The river **Veḷkā** mentioned in line 4 is the **Veḷkā** or **Vēgavatī**, which flows past the **Arulāla-Perumāl** temple.⁶

The chief interest of this inscription lies in the statement that, in June 1316 A.D., **Conjeeveram** was tributary to the **Kākatīya** king **Pratāparudra** of **Ēkaśilānagarī**, i.e. **Warangal**.⁷ Another inscription of **Pratāparudra** is found as far south as the **Jambukēśvara** temple near **Trichinopoly**.⁸ Three inscriptions of his at **Bezvēḍa** (No. 306 of 1892), **Warangal** (No. 109 of 1902) and **Palivela** (No. 501 of 1893) are dated in Śaka-Saṃvat 1220 (**Vilambin**), the **Pramādi-saṃvatsara** (i.e. Śaka-Saṃvat 1235), and Śaka-Saṃvat 1239 (**Piṅgala**).

Who was the **Mānavira** whom **Pratāparudra**'s general **Muppiḍi** installed as governor of **Kāñchi**? An inscription of Śaka-Saṃvat 1219, **Hēmalambin** (= A.D. 1297-98), at **Narasarāvu-pēṭa** (No. 213 of 1892) states that **Manma-Gaṇḍagōpāla**, **Rāya-Gaṇḍagōpāla** or **Manuma-Gaṇḍagōpāladēva-Chōḍamahārāja**, the eldest son of **Nallesiddhi**, was a subordinate of **Pratāparudra**⁹ and took possession of **Kāñchipura**.¹⁰ An earlier chief of the same family, **Vijaya-Gaṇḍagōpāladēva**, was also connected with **Conjeeveram**, where three of his inscriptions, dated in Śaka-Saṃvat 1187, have been found.¹¹ Two records of the **Arulāla-Perumāl** temple (Nos. 34 and 35 of 1893), dated in Śaka-Saṃvat 1156 and 1127, belong to two other chiefs of the same family, **Chōḷa-Tikka** and **Tammusiddhi**.¹² **Nallasiddhi**, an uncle of **Tammusiddhi**, is stated to have occupied **Kāñchi**.¹³ If it is borne in mind that several of these later **Chōḷas**

¹ Above, Vol. IV. p. 9, and *South-Ind. Inscr.* Vol. III. p. 118, notes 1 and 5; see also *ibid.* p. 139.

² **Gummiḍippūṇḍi** is No. 199 on the *Madras Survey Map* of the **Ponṇēri tāluka**.

³ See my *Progress Report* for May to September 1890, p. 3, No. IX.

⁴ See above, Vol. IV. pp. 8, 9 and 10.

⁵ No. 229 on the *Madras Survey Map* of the **Tiruvallūr tāluka**.

⁶ See *South-Ind. Inscr.* Vol. III. p. 186 and note 8; above, Vol. IV. p. 146 and note 5.

⁷ *Ind. Ant.* Vol. XXI. p. 198 and note 12. ⁸ *Ibid.* p. 200.

⁹ *Tatr-āgrajas-sutō Manma-Gaṇḍagōpāla-bhūpatiḥ |*

Pratāparudra-bhūpasya prasād-ārjjiḥ-vaibhavaḥ ||

¹⁰ *Kāñchipura-Tripura-Triṇētra* occurs among his *birudas*.

¹¹ *Ind. Ant.* Vol. XXI. p. 122.

¹² The second of these two inscriptions will be published by Dr. Lüders in this *Journal*.

¹³ See page 122 above.

seem to have ruled over Conjeeveram and that the last of them, Manma-Gaṇḍagôpāla, was a subordinate of Pratāparudra, it becomes probable that the Mānavira of the subjoined inscription was a member of the same family. Another point in favour of this theory is the fact that, at the time of the inscription, the standard coin of Conjeeveram was the "māḍai of Gaṇḍagôpāla" (1. 4), which owes its name evidently to one of the later Chôlas, several of whom bore the surname Gaṇḍagôpāla. The latest known date of Rāja-Gaṇḍagôpāladēva (i.e. Manma-Gaṇḍagôpāla) is Śaka-Saṁvat 1221, which was the 9th year of his reign, in an inscription at Nellore (No. 194 of 1894). This date is 17 years prior to the installation of Mānavira. In the meantime Conjeeveram had been in the possession of Ravivarman of Kēraḷa, who was crowned at Kāñchi in A.D. 1312-13 and made a grant to the Arulāḷa-Perumāl temple in A.D. 1315-16.² Can it be that he was driven out by Muppiḍi, who installed Mānavira in June 1316? An allusion to this might be found in the statement (verse 3) that, before entering Kāñchi, Muppiḍi "put to flight the princes of the South."

TEXT.³

- 1 Svasti śrī [||*] Yad-dēhē tanu-lōma-kūpa-vivarē śailā nagā dig-gajā nadyas=sapta
[sa]mudra-mudrita-mahī vistāram=adhyāsatē ||(1) dāṁṣhṭrā-daṇḍa-karāḷa-kāla-
vadana[h*] str[ī]-la[mgh]it-āgr-āsanō līlā-kōla-kalēba(va)ras=sa Murabbhit pāyād=
apāyāt(d=) bhuvam || [1*] Śrīman-mahā-maṇḍala-chakravartti Pratāparudrah
kila Kā.
- 2 katiyaḥ | karōti rājyaṁ kamaṇiya-kirttiḥ pratāpavān=Ēkaśilā[na]garyyām || [2*]
*Tan-nāyakas=samprati *Muppiḍi-[n]draḥ pratāpa-nissēshita-satru-pakshaḥ ||(1)
vidrāvya bhūpān=api dākshinātyān puriṇ=cha Kāñchim-aviśan=Nal-ābdē || [3*]
Māsē Śuchau Serppadinē cha kṛishṇē varē sa-Śukrē divasē=parāhṇē ||(1)
śrī-Mānaviran-nija-paṭṭabandham(ndham) vya-
- 3 [dh]āt=tad-ājñ-ānuchariṇ=cha Kāñchim || [4*] Śakar varsham 1238āvadu
Nāḷa-saṁvatsaram Āṇi-mādam irubattu-onṇān-di[ya]di Budan-kiḷamaiyum
śkādaśiyum peṇṇa nāl svasti śrīmatu-Muppiḍi-nāyakkar śrī-Kāñchipura[t]tu
Perumāl Arulāḷanāthaṇṅku sarvva-niyōgattukku dakshinā-sahitam=āga udakam
paṇṇiḷa ūr 2=ttara[m*] Pa[ya]-
- 4 r-kkōṭṭa-stalattu⁶ Paiyyūrum piḍāgai Āyirachchēriyum Gumm[i]ḍippūṇḍi
uṭ[pa]ḍa Gaṇḍagôpālaṇ māḍai=ttaram 526m Kachchiyūr-nāṭṭil
Pondaiṇṅkam māḍai=ttaram 476 āga ūr irāṇ[ḍu*]m māḍai 1002kkum
piṇṇu Perumāl-tādar⁷ kaiyyil 500 paṇa-vilaiy=āga koṇḍa Velkāvil teṇ-
karaiyil tīru-

¹ The Tamil māḍai and the Telugu māḍa form part of the names of various gold coins, e.g. *Madurantakan-māḍai* (above, Vol. V. p. 106 and note 3; *South-Ind. Insor.* Vol. III. pp. 143 and 164), *Bhujabala-māḍai* (see my *Annual Report* for 1896-97, p. 4), *Gaṇḍa-māḍa* (above, Vol. V. p. 32), *Kuḷōttuṅga-māḍa*, *Bīrudu-māḍa*, *Jaya-māḍa*, *Chāmara-māḍa*, *Gandhadrāṅga-māḍa* or *Gandhahasti-māḍa*, *Uttamagaṇḍa-māḍa* and *Rajaratna-māḍa* (see the Appendix of my *Annual Report* for 1897-98). Of these, the *Rajaratna-māḍa* and *Jaya-māḍa* are perhaps identical with certain gold coins published in *Ind. Ant.* Vol. XXV. p. 321, Nos. 24 and 25, and p. 322, No. 29. The *Gandhadrāṅga-māḍa* is mentioned in two inscriptions of Śaka-Saṁvat 1039 and 1042 (Nos. 232 and 212 of 1897). It seems to be the coin which is known in the *bāzars* of Southern India as *Gajapati-varḍha* and which, according to the *Rajatarāṅgiṇī*, was imitated by Harsha of Kāśmīr; compare Sir A. Cunningham's *Coins of Medieval India*, pp. 34 f. and 36; and Mr. Rapson's *Indian Coins*, pp. 32 and 36. It may be that these coins were first struck by Vikramāditya VI., because the *Rajatarāṅgiṇī* (vii. 926) expressly states that Harsha copied his new gold coin from those of Kāśmīra, and because the only king of Kāśmīra who reigned during Harsha's time was Parmādi or Parmāṇḍi (*Rajatarāṅgiṇī*, vii. 935 and 1119) of Kalyāṇapura (*ibid.* 1124), i.e. the Western Chālukya Vikramāditya VI.

² Above, Vol. IV. p. 146.

⁴ The syllable *ya* of *nāyaka* is entered below the line.

⁶ Read *Paiyyār-kkōṭṭa-stalattu*.

⁵ From two inked stampages.

⁶ The syllable *nu* is entered below the line.

⁷ The *d* of *tā* is entered below the line.

- 5 nandavaṇattukkum idil śeyya=kkadava śeṅgaḷa(lu)ṇīr ōḍai 4kkum mēl
 śeyyum vyavasāyattukkum nā[ī] lkku niṇkum āl 20kku āṇḍ=oṇṇukku
 māḍai 240m tiru[v]ottaśāmatukkum ariśikku paṇam 2m sarvva-sugandh[i-
 dra]vyaṅgaḷukku¹ paṇam 1½m tiruvilakkukku paṇam ¼ pāl-milagukku
 uṭṭaṭṭavaikku paṇa-
- 6 m lm āga nāl lkku māḍai [1] āga āṇḍu lkku māḍai 360m [i*]
 tiruppaḷittāmamu[m*] paḷamum kaṇi-amudum tirunandavaṇattilē naḍattavum [i*]
 [Ch]aiyitra-pavitraṅgaḷukku māḍai 20m abi(bhi)shēka-maṇḍapam ulliṭṭa
 tiruppaṇiḷukku 382 māḍaiyum=āga naḍakkavum [i*] Perumāḷukku=ppo[r]-
 ppaṭṭamum padaḍkamum
- 7 kkiḍāra-ku[tu]-v[i]ḷakku 2m [ś]ēmakkaḷam 4m
 dūpa-dīpa-p[ātraṅga]ḷi kai[y]-maṇi 2m tiruvāla[tī*]-ttaṭṭi 1m kachchu-kkaṭṭil
 lm [i*] inda ōr iraṇḍum sakala-prāptiḷaḷḍum chandr-āditya-varai sarvva-
- 8 nīyō bhavat(d)bhiḥ ||(1) tasmād=ētān bhāvinaḥ
 pārtthivēndrā[n*] bhūyō bhūyō yāchatē Rāmachandraḥ 6 [5*] Aruḷāṇādan
 kōyilil śe[y*]yum tiruppaṇi āyirakkāl-tirumaṇḍapam Muḍivaḷaṅgiṇṇ-tirumaṇi-
 p[pa]-²
- 9 javvandi alari picchi śādi śeṇbagam magil
 śeṇ[ga]ḷu[nī]r ōḍai 4 mā=ppilā teṇṇamaram [m]āḍalāi elumbichchai nārttai
 maṇṇum=ulla maraṅga[ḷum] vaippadu || Yasy=ājñā sakala-kṣitīśvara-ś[i]rō-
 ratn-[ā*][mśu]-sa[m]p[ā]-
- 10 ā³ Varāha[h*] sva-dhanaṇ=cha [d]āna[m](nam)
 nidyam(tyam) prapō[ji]yas=sa cha Sōmanāthaḥ ||(1) kiṁ va[rṇ]ya[ṇ]ya[ṇ]tē
 [ta]sya cha bhāgatē(dhē)ya[m] kṣhōṇitālē Mupp[ī]ṭi(ḍi)-nāyakasya || [7*]

TRANSLATION.

(Line 1.) Hail ! Prosperity !

[Verse 1 contains an invocation of the boar-incarnation of Vishṇu].

(V. 2.) The glorious ruler of a great province (*mahā-maṇḍala-chakravartin*), the **Kākatiya Pratāparudra**, whose fame is beautiful (*and*) who possesses valour, conducts the kingdom at **Ēkaśilānagari**.

(V. 3.) And now his general (*nāyaka*), the lord **Muppiḍi**, who has annihilated the party of the enemies by (*his*) valour, having put to flight also the princes of the South, entered the city of **Kāñchi** in the **Nala year**.

(V. 4.) And in the month **Śuchi**, on the day of the serpents,⁴ in the dark (*fortnight*), on a **Friday**, in the afternoon of (*this*) day, (*he*) made the glorious **Mānavira** possessed of the tying of the fillet (*paṭṭabandha*)⁵ and (*made*) **Kāñchi** obedient to his orders.

(Line 3.) (*In*) the **Śaka year 1238**, the **Nala-samvatsara**, (*on*) a day which corresponded to an eleventh *tithi*, to a **Wednesday**, and to the twenty-first solar day (*of*) the month **Āṇi**,— Hail ! the glorious **Muppiḍi-Nāyaka** granted, (*with a libation of*) water, accompanied by presents (*to Brāhmaṇas*), as exclusive property (*sarva-niyōga*), to (*the temple of*) **Perumāḷ Aruḷāṇātha** in the prosperous **Kāñchipuram** the revenue (*taram*) of 2 villages, (*viz.*) (1) in the land of **Paiyyūr-kōṭṭam** (*the village*) **Paiyyūr**, (*having*), together with (*its*) hamlets **Āyirachchēri** and **Gummiḍippūṇḍi**, a revenue of 526 *māḍai* of **Gaṇḍagōpāla**, and (2)

¹ The syllable *dra* seems to be entered below the line.

² Read probably *tirumaṇippandal*.

³ *I.e.* the fifth *tithi*.

⁴ Read perhaps *Prāptō*.

⁵ *I.e.* he invested him with the dignity of governor.

Pondaipākkam in **Kachchiyūr-nāḍu**, (*having*) a revenue of 476 *māḍai*; altogether two villages, (*having a revenue of*) 1,002 *māḍai*.

(L. 4.) Out of this, 240 *māḍai* per year (*shall be spent*) for 20 people per day, in order to (*maintain*) a flower-garden on the southern bank of the **Veḷkā**, which (*he*) had purchased at the price of 500 *paṇam* from **Perumāl-tādar**; in order to construct 4 lotus-tanks in this (*flower-garden*); and, besides, in order to cultivate the fields.

(L. 5.) 2 *paṇam* (*shall be spent*) for rice for (*offerings at*) midnight;¹ 1½ *paṇam* for perfumes of all (*kinds*); ½ *paṇam* for lamps; and 1 *paṇam* for the ingredients of pepper-milk; altogether, 1 *māḍai*² per day and 360 *māḍai* per year.

(L. 6.) The temple garlands, fruits and vegetables for offerings shall be grown in the (*above-mentioned*) flower-garden. 20 *māḍai* shall be spent for the *Chaitra-pavitrās*,³ and 382 *māḍai* for the *abhishēka-maṇḍapa* and other buildings. To (*the god*) **Perumāl** (*were given*) a gold diadem, a breast-ornament,, 2 brass chandeliers, 4 gongs, (*two*) vessels for incense and lights, 2 hand-bells, 1 salver for waving lights (*before the god*), and 1 webbed bedstead. These two villages⁴ with all the revenue (*prāpti*), as long as the moon and the sun shall last.

[Verse 5, which is incomplete, contains one of the usual admonitions to future kings].

(L. 8.) The buildings to be erected in the temple of **Arulājanātha** (*are*) a *maṇḍapa* of one thousand pillars, a canopy of gems for (*the image of*) **Muḍivalaṅgiṇṇ**

(L. 9.) *javvandi*,⁵ oleander (*alari*), *piḥchi*, *śāḍi*, *champakā*,⁶ *bakula*, 4 lotus-tanks,⁷ mangoes, jacks, cocoanut-trees, pomegranates, limes,⁸ oranges and other trees shall be planted.

(V. 6.) Whose command the rays of the jewels on the heads of all princes

(V. 7.) **Varāha**⁹ has received *his* wealth (*as*) a gift, and that **Sōmanātha**¹⁰ is to be worshipped (*by him*) daily: How can the fortune of that **Muppiḍi-Nāyaka** be described on earth?

NO. 19.—SIX INSCRIPTIONS AT TIRUNAMANALLUR.

By E. HULTZSCH, PH.D.

Tirunāmanallūr is a village in the **Tirukoilur** (**Tirukkōvalūr**) tāluکا¹¹ of the South Arcot district. It contains a Śiva temple which is now called **Bhaktajanēśvara**. This Sanskrit name is represented in the inscriptions of the temple by its Tamil equivalent **Tiruttonḍiśvara**. Both names refer to the 63 devotees of Śiva¹² (**Tiruttonḍar** or **Bhaktajana**), whose lives are narrated in the *Periyapurāṇam*, and one of whom is supposed to have been a chief of **Tirunāmanallūr** itself.¹³

¹ *Ottaiḍmam* is a *tadbhava* of the Sanskrit *ardhagāma*.

² This total shows that 1 *māḍai* was equal to 5 *paṇam*.

³ Compare above, Vol. V. pp. 22 and 259.

⁴ This refers to **Paṭiyūr** and **Pondaipākkam** in line 4.

⁵ According to the dictionaries, *javvandi* is the Indian chrysanthemum.

⁶ Regarding Tamil *śēṇbagam* = Sanskrit *champakā*, compare *Ind. Ant.* Vol. XVIII. p. 105, note.

⁷ These were already mentioned in line 5.

⁸ *Elumbichchai* is meant for *elumichchai*.

⁹ *I.e.* the boar-incarnation of Viṣṇu.

¹⁰ This is an epithet of Śiva and suggests that **Muppiḍi** worshipped this god as well as Viṣṇu.

¹¹ No. 320 on the *Madras Survey Map* of this tāluکا.

¹² Compare *South-Ind. Inscr.* Vol. II. pp. 184, 152 ff., 167, 172 and 252 f.

¹³ See page 136 below.

An inscription of the Chôla king Parântaka I. (A. below) states that the stone temple of Tiruttonḍiśvara was built by his son Rājādityadēva. Hence it is also called Rājādityēśvara in some of its inscriptions.

Besides the shrine of Tiruttonḍiśvara or Rājādityēśvara, the same temple included the shrine of Agastyēśvara, which is mentioned in several inscriptions of the temple. Another inscription (No. 365 of 1902) records a gift to the temple of Kalināriśvara. This temple has been recently demolished by the villagers, and the only portion of it that survives is a sculptured stone which bears the figure of a kneeling elephant, above the elephant a *hauda* with a stout male person reclining in it, and the single word *śrī-Kalinārai* in Pallava-Grantha characters (No. 376 of 1902). It may perhaps be concluded from this, that the demolished temple of Śvara (Śiva) was built by a Pallava king named Kalinārai, and that the man riding on the elephant is meant to represent this king.

According to the subjoined Tamil inscriptions, the ancient name of Tirunāmanallūr was Tirunāvalūr. The Śaiva saint Sundaramūrti, who was born at Tirunāvalūr and was the protégé of a chief of that place,¹ derived from it the surname Nāvalūraṇ, which he applies to himself in some of his hymns. Tirunāvalūr belonged to the district of Muṇaiṇṇāḍi (C. below) or Tirumuṇaiṇṇāḍi (A. and B. below). In the time of Rājendra-Chôla I. it bore the surname Rājādittadēvapuram,² which is due to the fact that its temple had been founded by Rājāditya, and was included in Mēlūr-nāḍu, a subdivision of Tirumuṇaiṇṇāḍi, a district of Jayaṅgaṇḍa-Chôla-maṇḍalam (F. below).

The subjoined inscriptions contain the names of a few other villages in the neighbourhood of Tirunāmanallūr. Of these, Śevalai in Veṇṇaiṇṇāḍu (C. below) survives in the two villages Periyāśevalai and Śiṇṇāśevalai³ (i.e. 'great and small Śevalai') close to Tiruveṇṇaiṇṇāḍi.⁴ Ēkadhīra-chaturvēdimāṅgalam (D. below) cannot be identified, as it is not the name, but the surname of some village. Arumbākkam⁵ (E. below) is situated 2 miles south of Tirukoilur.

A.—INSCRIPTION OF PARANTAKA I.

This inscription (No. 335 of 1902) is dated in the 28th year of "Parakēsarivarmaṇ who took Madirai (Madhurā)," i.e. of the Chôla king Parântaka I.⁶ who ruled from about A.D. 900 to about 940.⁷ It records the gift of two lamps by a servant of Kōkkilāṇḍi, the queen of, Parântaka I. and the mother of his son Rājādityadēva. The latter is the Rājāditya who, according to the large Leyden grant⁸ and the Âtakūr inscription of A.D. 949-50,⁹ was killed in battle by the Rāshṭrakūṭa king Kṛishṇa III.

TEXT.

- 1 Svasti [ś]r[ī] [||*] [Madi]r[ai] ko[n]ḍa kô=Pparakēśa-
- 2 ripa[n]ma[r*]kk-i[yān]ḍu irubattēttāvuḍu [T]irumu-
- 3 ṇaiṇṇāḍi-Ttirunāvalūr Tiruttonḍi(ṇḍi)śvara[n]
- 4 tiru-kkaṇ-ṇāli śe[y*]vitta Rājādittadēvar tā[y]ār na[m]-birāṭṭiyār
- 5 Kō[k]kilā[ṇa]ḍigal pari[b]ā(vā)rattāḥ Śittirakōmaḷam va(vai)tta n[o]ṇḍā-viḷak-

¹ See page 136 below.

² Other inscriptions have the shorter form Rājādittapuram.

³ Nos. 267 and 265 on the *Madras Survey Map* of the Tirukoilur tāluka.

⁴ No. 273 on the same map.

⁵ No. 97 on the same map.

⁶ *South-Ind. Inscr.* Vol. II. p. 379 f.

⁷ See *ibid.* p. 381. If Professor Kielhorn's calculation of the date of the Kūram inscription (p. 1 above) should be corroborated by the discovery of a similarly dated record of the same reign, it would follow that Parāntaka I. reigned from about A.D. 906 to about 946.

⁸ *Arch. Survey of S. India*, Vol. IV. p. 206 f.

⁹ Above, Vol. VI. p. 51.

- 6 k=[o]ṇṇukku va(vai)[tta ś]āvá m[ā]vā=ppēr-āḍ[u] tonṇūru īlla-¹vilā-
 7 k=[o]ṇṇu [*] idu paṇ-[M]āyē(hē)śvarar irakshai ||—
 8 mēṇṇāḍiyāḍi Śittirak[ō]maḷam vaitta viḷakk=ṇṇu īlla-¹
 9 viḷakku.||—

TRANSLATION.

(Line 1.) Hail ! Prosperity ! In the twenty-eighth year of king Parakésarivarman who took Madirai, Chitrakōmaḷam,—a female attendant of our lady Kōkkaḷāṇaḍigaḷ, the mother of Rājādityadēva who caused to be made the sacred stone temple of Tiruttonḍiśvara at Tirunāvalūr in Tirumūṇaiṇṇāḍi,—gave one perpetual lamp. For (this lamp she) gave ninety undying (and) unaging big sheep³ (and) one īlla lamp.³ This (gift is placed under) the protection of all Māhēśvaras.

(L. 8.) The same Chitrakōmaḷam gave one (other) lamp (and) an īlla lamp(-stand).

B.—INSCRIPTION OF PARANTAKA I.

This inscription (No. 363 of 1902) is dated in the 39th year of the same king as A. and records the gift of a lamp by Mahādēvaḍi, the queen of prince Rājādityadēva and the daughter of Ilādarāyar, for the merit of her elder brother Rājādittan Pugaḷvippavargaṇḍa. Rājāditya was already mentioned in the preceding inscription (A.). Ilādarāyar means 'the chief of Lāṭa (Gujarāt).' This title was borne by a family of local chiefs, one of whom, named Vira-Chōla, is known to have been a feudatory of Rājārāja I.⁴ Vira-Chōla was the son of Pugaḷvippavargaṇḍa. This chief is probably identical with Rājādittan⁵ Pugaḷvippavargaṇḍa, the elder brother of Rājāditya's queen Mahādēvaḍi.

TEXT.

- 1 ||[o] Śva(sva)sti śrī ||[*] Madiraiyum īlammum⁶ koṇḍa kō=Pparakēsari-
 2 pa[m]a[r*]kk-iyāṇḍu mupattu-ṇṇadāvaḍu Tirumūṇaiṇṇāḍi-Ttirunā-
 3 valūr Tiruttonḍiśvarattu⁷ Māhadēvarkku=ppillaiyār Rā-
 4 jādittadēvar dēviyār ⁸[I]lādarāyar maḷalār ⁹Māhadēvaḍigaḷ tamai-
 5 yaṇṇār¹⁰ Araiyar Rā[jā*]dittan Pugaḷvippavargaṇḍai¹¹ sārṭṭi va(vai)chcha nōttā-¹²
 6 viḷakk=[o]ṇṇukku[m] [va](vai)[ch]cha śā[v]ā mu(mā)vā=ppēr-[ā]ḍu¹³ nū[ṇu]
 ni[lai-v]iḷakku
 7 nīrai eḷu[ba]ḍiṇ palam śa[n]d[irā*]dittaval eri[p]padakku¹⁴ [t*] i[du] pan-Māhē[śva]-
 rar irakshai ||

TRANSLATION.

Hail ! Prosperity ! In the thirty-ninth year of king Parakésarivarman who took Madirai and Ilam,—Mahādēvaḍigaḷ, the queen of prince Rājādityadēva (and) the daughter of

¹ Read īlla-.

² The meaning of the two terms 'undying' and 'unaging' is, that those sheep which died or ceased to supply milk had to be replaced from among the lambs that had grown up in the meantime.

³ I.e., apparently, a lamp-stand after the fashion of Ilam (Ceylon). According to the dictionaries, the word *īlam* means also 'gold;' but, if this meaning were intended here, the writer would have probably used the common word *poṇ*.

⁴ See above, Vol. IV. p. 139.

⁵ This word is here prefixed to the name of the Lāṭa chief Pugaḷvippavargaṇḍa in honour of his brother-in-law, the Chōla prince Rājāditya.

⁶ Read Ilammum.

⁷ The secondary form of *i* is engraved above the initial *i*.

⁸ Read Māhādēva°.

⁹ Read Pugaḷvippavargaṇḍai.

¹⁰ The *ā* of *ra* seems to be corrected from *ḍu*.

¹¹ Read Tiruttonḍiśvarattu Mahādēva°.

¹² Read °yaṇḍr.

¹³ Read nōttā°.

¹⁴ Read °ḍakku.

Ilādarāyar, gave one perpetual lamp to (*the god*) Mahādēva of the Tiruttonḍiśvara (*temple*) at Tirunāvalūr in Tirumūṣaippāḍi for the merit of¹ (*her*) elder brother Araiyaṛ Rājādittan Puḷaivippavargaṇḍan. For (*this lamp she*) gave one hundred undying (*and*) unaging big sheep² (*and*) a lamp-stand weighing seventy *palam*, to burn as long as the moon and the sun shall last. This (*gift is placed under*) the protection of all Māhēśvaras.

C.—INSCRIPTION OF KRISHNA III.

This inscription (No. 362 of 1902) is dated in the 17th year of Kannaradēva, *i.e.* of the Rāshṭrakūṭa king Kṛishṇa III., the conqueror of the Pallava and Chōḷa countries.³ It records the gift of a lamp by a chief of Milāḍu, named Narasimhavarman and surnamed Śaktinātha and Siddhavaḍava. He claims to belong to the lineage of Śukra and to the Malaiyakula, *i.e.* the family of the rulers of Malaiyanāḍu or Malaināḍu, of which Milāḍu and Malāḍu are contracted forms. According to the *Periyapurāṇam*, the capital of this district was Tirukkōvalūr (Tirukoilur), the head-quarters of the present Tirukoilur tāluḱa.⁴ The chiefs of Malaināḍu claimed connection with the Chēdi family.⁵ They had the custom of prefixing the name of the reigning Chōḷa king to their title. Thus, six inscriptions of Rājendra-Chōḷa I., Kulōttuṅga-Chōḷa and Vikrama-Chōḷa at Kilūr near Tirukoilur (Nos. 241, 260, 284, 285, 286 and 290 of 1902) mention Milāḍuḍaiyaṇ Irāmaṇ Mummaḍi-Chōḷa *alias* Rājendra-Chōḷa-Milāḍuḍaiyaṇ, Kilīyūr⁶ Malaiyamāṇ Kulōttuṅga-Chōḷa-Chēdiyarāyaṇ, and Kilīyūr Malaiyamāṇ Vikrama-Chōḷa-Chēdiyarāyaṇ, the father of Vikrama-Chōḷa-Kōvalarāyaṇ; and in two inscriptions of Tribhuvanachakravartin Rājarājadēva and Kulōttuṅga-Chōḷadēva (Nos. 288 and 293 of 1902) we find Kilīyūr Malaiyamāṇ Rā[ja]rāja-Chēdiyarāyaṇ.

The Trivikrama-Perumāl temple at Tirukoilur bears an inscription of the sixth year of Parakēsarivarman *alias* Rājendradēva, *i.e.* A.D. 1057-58⁷ or about a century after the present record. It belongs to a later chief of Milāḍu, whose name was likewise Narasimhavarman. He resided at Tirukkōvalūr (Tirukoilur), was a descendant of the lineage of Bhārgava (*i.e.* Śukra), and bore the surname Rapakēsari-Rāma.

TEXT.

- 1 Svasti śri ||᳚ Śrī-Kannaradēvaṛḱku yaṇḍu padinēlāvaḍu Mūṣaippāḍi-Ttirunāvalūr-Tti[rut]tonḍi(ṇḍi)śvarattu Mā(ma)hādēvaṛḱku svasti Śukrānma(nva)y-ōḍayāchal-āditya Śa[k]tinātha simha-ddhvaja śikhi-makara-la(lā)ñchhana Malaiyakul-ō-
- 2 tba(dbha)va Malaiyakula-sū(chū)lāmaṇi śrīmat(n)-Narasimhava[r*]mmā Milāḍ-ḍaiya nāṭṭān Śittavaḍavan-āgiya Narasimhava[n]man vaiṭṭa nonḍā-vilakk-onṇinukku vaiṭṭa poṇ paḍiṇ kaḷaṇju [!*] i-ppoṇ paḍiṇ kaḷaṇju[ñ]=gonḍu Veṇ-
- 3 painallūr-nāṭṭu-Chohevalai sabhaiyōmum ūrōmum āṭṭu nūṟṟu nāḷi ney [k]oḍu vaṇḍu māḍēviyālēy *śantrādityaval aṭṭuvōm=ānōm Śeivalai sabhai ūrōm [!*] īḷa-vilakku onṇ ||- idu pan-Māh[ē]śvara[r*]
- 4 irakalai ||᳚

¹ This seems to be the meaning of the gerund *śrīti*, which occurs frequently in the same connection.

² See above, p. 134, note 2.

³ See above, Vol. III. p. 282 ff. and Vol. IV. p. 81 f. and p. 280 f.; *South-Ind. Inscr.* Vol. III. pp. 11 and 22.

⁴ *South-Ind. Inscr.* Vol. II. p. 167.

⁵ See *loc. cit.* and *Ind. Ant.* Vol. XXII. p. 143.

⁶ Kilīyūr is a village in the Tirukoilur tāluḱa, No. 128 on the *Madras Survey Map*.

⁷ See page 7 above.

⁸ Read *chandra*.

TRANSLATION.

(Line 1.) Hail! Prosperity! In the seventeenth year of the glorious Kannaradēva,—Hail! the glorious Narasimhavarman, the sun of the eastern mountain—the lineage of Śakra, Śaktinātha,¹ whose banner bore a lion, whose crest were a peacock and a makara, who was born in the Malaiyakula, the crest-jewel of the Malaiyakula, the lord of the country of Milāḍu,—(this) Narasimhavarman who was called Siddhavaḍava² gave one perpetual lamp to (the god) Mahādēva of the Tirutṭonḍiśvara (temple) at Tirunāvalūr in Muṇaiippāḍi. For (this lamp he) gave ten kaḷaṇḍu of gold.

(L 2.) Having received these ten kaḷaṇḍu of gold, we, the members of the assembly and the inhabitants of the village of Sevalai in Veṇṇainallūr-nāḍu, shall have to bring every year one hundred nāḷi of ghee and shall have to pour (it) out (i.e. measure it) by the māḍēvi³ as long as the moon and the sun shall last.

(L 3.) One īḷa lamp(-stand)⁴ (was also given). This (gift is placed under) the protection of all Māhēśvaras.

D.—INSCRIPTION OF SAKA-SAMVAT 875.

This inscription (No. 356 of 1902) and the next one (E.) are remarkable for being dated according to the Śaka era, which is employed in very few of the earlier Tamil inscriptions.⁵ The inscription D records the gift of a lamp by a Muṇaiyadiyaraiyaṇ, i.e. a chief of the district of Muṇai or Muṇaiippāḍi, in which Tirunāmanallūr was included.⁶ 'The chief of the people of Muṇai' (Muṇaiyar kōṇ) is mentioned as a vassal of Vikrama-Chōḷa in the *Vilkiama-Sōḷa-Uḷā*.⁷ According to the *Periyapurāṇam*, the Śaiva saint Sundaramūrti was the protégé of another chief of Tirumuṇaiippāḍi (Muṇaiyadiyaraiyar), named Narasimha, who resided at Tirunāvalūr (Tirunāmanallūr), and who is himself considered one of the sixty-three Tirutṭonḍar or devotees of Śiva.

TEXT.

- 1 || Svasti śrī || ௨. Śagar[ai] yā[n]ḍu
- 2 875āvaḍu Tirunāvalūr Ti-
- 3 rutṭonḍi-īśvara-⁸garattu
- 4 dēvarkku Muṇai[ya]diyarai[ya]-
- 5 ṇ Kulamānikkaṇ [I]rāma-
- 6 dēvaṇ vaitta nottā(ndā)-vilak-
- 7 ku onru śāvā mu(mu)vā=ppēr-āḍu 100 [I*]
- 8 ivv-āḍu [nū]ṇuṇ=goṇḍu śan-
- 9 dirā[d]ittavalu[m] erikka ṇ[e]y aṭ[tu]-
- 10 vār=[ā]ṇār dēvaḍaṇam [Ē]kadi(dhi)ra-śa(cha)[tu]-
- 11 [rvvē]dimāṅgalattu sabhai[yār] [I*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the Śaka year 875, Muṇaiyadiyaraiyaṇ Kulamānikkaṇ Irāmādēvaṇ gave to the god of the Tirutṭonḍiśvara temple at Tirunāvalūr one perpetual lamp (and) 100 undying (and) unaging big sheep.⁹

¹ I.e. 'the lord of the spear' or 'the lord of power.' The same word is an epithet of the two gods Skanda and Śiva.

² I.e. '(the owner) of renowned mares.'

³ I.e. a measure called after the chief queen (mahādēvi).

⁴ An inscription of the Śaka year 810 was published in *South-Ind. Inscr.* Vol. III, p. 95.

⁵ See page 133 above.

⁶ Read *Tirutṭonḍiśvara*.

⁴ See above, p. 134, note 3.

⁷ *Ind. Ant.* Vol. XII, p. 95.

⁸ *Ind. Ant.* Vol. XXII, p. 143.

⁹ See above, p. 134, note 2.

(L. 8.) Having received these hundred sheep, the members of the assembly of **Ēkadhira-chaturvēdimāṅgalam**, (*a village*) granted to the temple, shall have to pour out ghee,¹ to burn as long as the moon and the sun shall last.

E.—INSCRIPTION OF SAKA-SAMVAT 876.

This inscription (No. 338 of 1902) records the gift of a lamp by the queen of a chief of **Muṇai**, whose name resembles that of the other chief mentioned in the preceding inscription (D.).

TEXT.

- 1 Svasti śrī [i] [i*] Śagarai yāṇḍu 87[6]-
- 2 āvadu Tirunāvalūr Tiruttonḍisva-
- 3 rattu Mahādēvaṅku Muṇaiyadiyaraiyar Kulamā-
- 4 ṇikkerumāṇār dēv[i]yā[r=A]kkināṅg[i]aiyār vaytta²
- 5 noṇḍā-vilakkīṇukku va(vai)tta śāvā m[ū]vā pār-āḍu
- 6 nūṇu³ nūṇu=[g]oṇḍu nū⁴ ni[śa]da[m*] uḷakku mādvīyāl⁵
- 7 n[ey] aṭṭuv[ō]m=āṇōm Arumbākka[t*]t-ūr[ō]m [i*] idu [paṇ]-M[ā]y[ā](hē)-
[śvarar irakshai i*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the Śaka year 876, [A]kkināṅgaiyār, the queen of Muṇaiyadiyaraiyar Kulamāṇikkerumāṇār, gave a perpetual lamp to (*the god*) Mahādēva of the Tiruttonḍisvara (*temple*) at Tirunāvalūr. For (*this lamp she*) gave one hundred undying (*and*) unaging big sheep.⁶

(L. 6.) Having received (*these*) hundred (*sheep*), we, the villagers of Arumbākkam, shall have to pour out daily one uḷakku of ghee by the mādvī.⁷ This (*gift is placed under*) the protection of all Māhēśvaras.

F.—INSCRIPTION OF RAJENDRA-CHOLA I.

This inscription (No. 360 of 1902) belongs to the reign of Parakēsarivarman *alias* Rājendra-Chōḷadēva, *i.e.* the Chōḷa king Rājendra-Chōḷa I. who ascended the throne in A.D. 1011-12.⁸ The figure denoting the year of his reign is lost. A regiment of the king gave to the god a necklace of gold and jewels, and the commander of the regiment gave another necklace of pearls and a bracelet of gold.

TEXT.

- 1 Svasti śr[i] [i*] K[ō]=Pparakēsaripa[r*]mar-ā[ṇa] śrī-Rājēndhi(ṇdi)ra-
Śōḷadēvaṅku yā[ṇḍu] . . [va]ḍu Jayaṅṇḍa-Śōḷa-ma[ṇḍa]lattu-Ttiru-
- 2 muṇaiyppā[ḍi] M[ē]lūr-nāṭṭu-Ttirunāvalūr-āṇa Rājādittadēvapurattu
[Tiruttonḍi(ṇḍi)śvarattu Āḍavalāṅku nḍaiyār paḍai Vi(vi)ranārāya[ṇa]-
tte[r]i[ṇḍa-vil]ligaḷ
- 3 śeyd-iṭṭa mālai lṇāl poṇ mu-kkaḷaṅj-arai [i*] idil taḍavi kaṭṭiṇa
spa(spha)ṭika[m] nāyagaṇ utpaḍa uru paṇiṇeṭṭu ni(ni)lam iraṇḍam [i*]
[mu]ttōḍu mālai o-

¹ Compare the preceding inscription (C.)

² Read *vaitta*.

³ This sign of punctuation is expressed by a dot above the line.

⁴ Cancel this syllable.

⁵ The syllable *mā* is entered below the line.

⁶ See above, p. 134, note 2.

⁷ See above, p. 136, note 3.

⁸ See page 7 above.

4 nṛu [I*] idu še[y]vitt=iḍuvittāṇ i-ppaḍaikkku nāyagam seyda Mārāyan
 Paḷuvūr Nakkan [I*] ivanē tiru-kaiyckku śātti aruḷa taḍavi kaṭṭina
 sphatikam oṇṇu mutt=¹ēṇṇa kâ-
 5 rai oṇṇu po[n kaḷa]ñju [I*] ivai pan-Māhahēśva[ra*]-²ra[kshai] [II*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the . . th year of king Parakésarivarman *alias* the glorious Rājendra-Chōḷadēva,—the chosen bowmen of Vīranārāyaṇa,³ a regiment of the king, made and gave 1 necklace, consisting of three and a half *kaḷaṇju* of gold, to (*the god*) Āḍavallār of the Tiruttonḍiśvara (*temple*) at Tirunāvalūr *alias* Rājādittadēvapuram in Mēlūr-naḍu, (*a subdivision*) of Tirumunaiyāpādi, (*a district*) of Jayanṅṇḍa-Sōḷa-maṇḍalam. In this (*necklace*) were fixed eighteen pieces of crystal, including the central gem, and two sapphires.

(L. 3.) One necklace of pearls. This was caused to be made and to be given by Mārāyan Paḷuvūr Nakkan,⁵ who commanded this regiment.

(L. 4.) The same person (*gave*) one bracelet, to be placed on the arm of the god (*and consisting of*) one *kaḷaṇju* of gold, in which one crystal was fixed (*and*) on which pearls were mounted.

(L. 5.) These (*gifts are placed under*) the protection of all Māhēśvaras.

No. 20.—FOURTEEN INSCRIPTIONS AT TIRUKKOVALUR.

By E. HULTZSCH, PH.D.

Tirukkōvalūr is the head-quarters of a tāluca of the South Arcot district. It contains a Vishṇu temple named Trivikrama-Perumāl, and the suburb of Kīlūr a Śiva temple named Virattāṇēśvara. Of the subjoined inscriptions, ten (A. to J.) are in the Śiva temple and four (K. to N.) in the Vishṇu temple.

The sacred writings of the Śaivas and Vaishṇavas of the Tamiḷ country mention both of the Tirukkōvalūr temples. Tiruñāṇasambandar refers to the Śiva temple as 'Virattāṇam at Kōvalūr,'⁶ and Tirumaṅgai-Ālvār to the Vishṇu temple as 'Idaikaḷi at Kōvalūr.' The subjoined inscriptions have the forms Tiruvirattāṇam (A. to J.) and Tiruviḍaikaḷi (K.) or Idaikaḷi (L.). Tirukkōvalūr (A. to C., E. to K.) or Kōval (L.) bore in the time of the Chōḷa dynasty the surname Madurāntaka-chaturvēdimaṅgalam (K.). It was included in Kuṟukkaikūṟram, a subdivision of Malāḍu or Milāḍu,⁷ a district of 2,000 (villages), which in the time of the Chōḷas was surnamed Jananātha-vaḷanāḍu (K.).

The subjoined inscriptions incidentally mention three villages, *viz.* Upaṅgalpūṇḍi (G.), Neṇmali and Śiṟṇiṇjūr (H.). Of these, I can only identify the second, which is the modern Nemali.⁸

¹ The first *t* of *mutt*= is entered below the line.

² Read *-Māhēśvara-*.

³ This regiment was probably named after Parāntaka I., who had the surname Vīranārāyaṇa; see *South-Ind. Inscr.* Vol. II. p. 379. Two Tanjore inscriptions mention another regiment, entitled Paṇḍita-Sōḷa-terinda-villigal, which was named after a surname of Rājendra-Chōḷa I. himself; see *ibid.* Vol. III. p. 127 and note 17.

⁴ Āḍavallār or Āḍavallār is a Tamiḷ synonym of Natēśa, a form of Śiva.

⁵ This person may have been a native of Kīḷappaluvūr, which is mentioned in the *Dēvdrām* under the name of Paḷuvūr; see *South-Ind. Inscr.* Vol. III. p. 152.

⁶ One of the sixty-three devotees of Śiva, Meypporuṇāyaṇār, is supposed to have resided at Tirukkōvalūr; see *South-Ind. Inscr.* Vol. II. p. 167.

⁷ See page 135 above.

⁸ No. 159 on the *Madras Survey Map* of the Tirukoilur tāluca.

A.—INSCRIPTION OF VIJAYA-NANDIVIKRAMA.

This Tamil inscription (No. 278 of 1902) is dated in the 17th year of Vijaya-Nandivikrama, i.e. of the Gaṅga-Pallava king Vijaya-Nandivikramavarman.¹ It records the gift of a lamp by a concubine of Vāṇakōvaraiyar. This was probably the title of the chief of Vāṇakōppāḍi or Vāṇagappāḍi, a district which according to other inscriptions (No. 40 of 1887-88 and No. 126 of 1900) included Tiruvannāmalai on the northern bank of the Pennai.² A later Vāṇakōvaraiyar is referred to in an inscription of Kulōttuṅga I.³ and another Vāṇakōvaraiyaṇ in one of Kulōttuṅga III. (No. 72 of 1890).

TEXT.

- 1 Svasti śrī [||*] Kō Vijaiya-vikrama-⁴Nandivi[k*]kiramarkku yāṇḍu 17āvaḍu(du)
 Malāṭṭu
 2 Kurukkai-kkūṟṟattu Tirukkōvalūr Tiruvi(vi)[ra]ṭṭāṇattu=Pperumālukku oru-no-
 3 ndā-vilakku Mānikka[t*]tār magalār Kōṇakkaṇār Vāṇakōvaraiyar bōgi-
 4 yār vaitta poṇ paḷaṇ-gāṇḍōḍu uraiy=oppaḍu 15 la⁵ [||*] i-ppoṇ
 5 paḍiṇaṇ-⁶gaḷaṇjuṇ=gōṇḍu kaḍavōm ivv-ūr nagarattōm [||*] i-ppoṇ-
 6 piṇ palisaiyālēy niśadam ulakk=ennai ā(a)tṭuvōm=ānōm nagarattōm [||*] idu pan-
 Māhēśvara-rakshai [||]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 17th year of king Vijaya-Nandivikrama,— Kōṇakkaṇār, the daughter of Mānikkattār (and) the concubine⁷ of Vāṇakōvaraiyar, gave 15 *kaḷaṇju* of gold, which was equal in fineness to the old *kāṭu*,⁸ (for) one perpetual lamp to (the god) Perumāḷ⁹ of the Tiruviraṭṭāṇam (temple) at Tirukkōvalūr in Kurukkai-kūṟam, (a subdivision) of Malāḍu.

(L. 4.) We, the citizens of this place, have received these fifteen *kaḷaṇju* of gold.

(L. 5.) Out of the interest of this gold, we, the citizens, shall have to pour out daily one *ulakku* of oil.

(L. 6.) This (gift is placed under) the protection of all Māhēśvaras.

B.—INSCRIPTION OF VIJAYA-NRIPATUNGAVIKRAMA.

This Tamil inscription (No. 277 of 1902) is dated in the 21st year of Vijaya-Nripatunga-vikrama,— the son and successor¹⁰ of Vijaya-Nandivikrama whose name we have found in the preceding inscription (A.). It records the gift of a lamp by a servant of Veṭṭuvadaraiyar,— apparently a local chief.

TEXT.

- 1 Svasti śrī [||*] Kō Vijaiya-Nirupatōṅgavikramarkku yāṇḍu 21āvaḍu Milā-
 2 ṭṭu-Kkurukkai-kkūṟṟattu Tirukkōvalūr Tiruvi(vi)raṭṭāṇattu Mahādēvarkku
 natnā(ndā)-vilā-
 3 kkiṇṇukku Veṭṭuvadaraiyarkku aṟāmupṇum Nannan Korraṇ kuḍutta poṇ
 4 12 la¹¹ [||*] paṇṇiru-kaḷaṇjiṇ palisaiyālēy iravum pa[ga*]lum oru-nondā-vilak-

¹ See above, Vol. VI. p. 321.

² I.e. the Southern Pennaiyāru; see above, Vol. VI. p. 333.

³ *South-Ind. Inscr.* Vol. III. p. 152.

⁴ Cancel *-vikrama-*.

⁵ This letter slants towards the right; it is evidently an abbreviation for *kaḷaṇju*. In an inscription of Kulōttuṅga I. (above, Vol. V. p. 105, text line 5) I have misread this symbol as *pa*.

⁶ Read *paḍiṇaṇ-*.

⁷ *Bōgi* is used in the sense of *bōgiṇi* (*bhōgiṇī* in Sanskrit).

⁸ This must be the designation of some gold coin; compare above, Vol. V. p. 106 and note 3.

⁹ This is one of the Tamil names of Viṣṇu, but is here applied to Śiva.

¹⁰ See above, Vol. VI. p. 321.

¹¹ See note 5 above.

5 k=erippôm=ânôm Tirukkôvalûr nagarattôm śandrâdittaval [*] idu pan-Mâ.
6 hêśvara-rakshai ||

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 21st year of king Vijaya-Nṛpatuṅgavikrama,—Nannan Korraṇ, a servant¹ of Veṭṭuvadaraiyar, gave 12 *kaḷaṇṇu* of gold for a perpetual lamp to (*the god*) Mahādēva of the Tiruviraṭṭāṇam (*temple*) at Tirukkôvalûr in Kuṟukkai-kūṟram, (*a subdivision*) of Milāḍu.

(L. 4.) Out of the interest of (*these*) twelve *kaḷaṇṇu*, we, the citizens of Tirukkôvalûr, shall have to burn one perpetual lamp night and day, as long as the moon and the sun shall last.

(L. 5.) This (*gift is placed under*) the protection of all Māhêśvaras.

C.—INSCRIPTION OF VIJAYA-NRIPATUNGAVIKRAMAVARMAN.

This Tamil inscription (No. 303 of 1902) belongs to the same king and year as the preceding one (B.) and records the gift of a lamp by the same servant of Veṭṭuvadiyariyar. This form of the title occurs also in an inscription of the 22nd year of Vijaya-Nṛpatuṅgavarman at Tiruchcheṇṇambūṇḍi (No. 301 of 1901), while the preceding inscription (B.) has the slightly different form Veṭṭuvadaraiyar.

TEXT.

1 Svasti śrī [||*] Kô Viśaiya-Niru[patuṅga]vikkira-
2 maparumaṟku yāṇḍu [21]āvaḍu T[ir]i[ru]kkô-
3 valûr Tiruvi(vi)raṭṭ[ā]ṇattu Mahādēvarkku [na]-
4 ndā-viḷak[k]iṇukku Veṭṭuvadiyariyar a-
5 ṛāmuppu=Nannan Korraṇ kuḍutta po-
6 [ṇ] paṇṇiru-kaḷaṇṇu [*] idaṇ paḷiśaiyā[1]
7 nandā-viḷakku iravum pagalum erippô-
8 mm=ânôm Tirukkôvalûr nagarattôm [*] i-
9 [du paṇ-Māhêśvara-ra*]kshai [||]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 21st year of king Vijaya-Nṛpatuṅgavikrama-varman,—Nannan Korraṇ, a servant of Veṭṭuvadiyariyar, gave twelve *kaḷaṇṇu* of gold for a perpetual lamp to (*the god*) Mahādēva of the Tiruviraṭṭāṇam (*temple*) at Tirukkôvalûr.

(L. 6.) Out of the interest of this (*gold*), we, the citizens of Tirukkôvalûr, shall have to burn a perpetual lamp night and day.

(L. 8.) This (*gift is placed under*) the protection of all Māhêśvaras.

D.—INSCRIPTION OF PARAKESARIVARMAN.

This Tamil inscription (No. 299 of 1902) is dated in the 5th year of the Chôla king Parakesarivarman² and records the gift of a lamp by a queen of Vāṇakôvaraiyar.³

TEXT.

1 Svasti śrī [||*] Kô=Ppara[kê]śaripaṇ[ma]rku yāṇḍu aiṇjāvaḍu Tiruvi(vi)-
raṭṭāṇattu perumāṇaḍigaḷukku na-

¹ In *arḍmaṇṇam*, *arḍm* is perhaps a poetical form of *aram*, 'charity'; compare *paḍam* and *kaḍam* for *paḍam* and *kaḍam*. *Uṇṇu* is the relative participle of *uṇ*, 'to eat.'

² See above, Vol. V. p. 42.

³ On this title see p. 139 above.

- 2 nā[ā]-vilakk[i]ṇukku Vāṇakōvaraiyar dēviyār=[i]lādaigaḷ magaḷā[r*] Naṅgai
 Kulamāṇ[i]ḷkka-
 3 ttār vaitta poṇ paḍiṇaiṇ(ā)-gaḷaṇṇu [i*] i-ppōṇṇukku kaḷaṇṇu-vāy=ttiṅgaḷ uri-
 4 ppaḍiyāl iravum pagalam nandā-vilakk=erippippōm=āṇḍō=naga[r*]ttōm [i*]
 5 idu paṇ-Māhēśvara-rak[sh]ai [i*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the fifth year of king Parakēsarivarman,— Naṅgai Kulamāṇikkattār, the queen of Vāṇakōvaraiyar (*and*) the daughter of Ilādaigaḷ,¹ gave fifteen *kaḷaṇṇu* of gold for a perpetual lamp to the god of the Tiruviraṭṭāpam (*temple*).

(L. 3.) For this gold, we, the citizens, shall cause to burn a perpetual lamp night and day, at the rate of one *uri* (of oil) per month for each *kaḷaṇṇu*.

(L. 5.) This (*gift is placed under*) the protection of all Māhēśvaras.

E. and F.—INSCRIPTIONS OF PARANTAKA I.

These two Tamil inscriptions (Nos. 279 and 280 of 1902) belong to the reign of "Parakēsarivarman who took Madirai (Madhurā)," i.e. of the Chōḷa king Parāntaka I.² The first is dated in his 28th and the second, which follows it in line 4, in his 33rd year.

The inscription E. records the gift of a lamp by a daughter of Kayirūr Perumāṇār, a chief of Milāḍu, and the inscription F. refers to a similar gift by the regiment of prince Arikulakēśarin. The same prince is mentioned as 'the royal son of the Chōḷa king' in an inscription of the 24th year of Parāntaka I. at Tirupandurutti near Tanjore.³ He is perhaps identical with Arimjaya, the third son of Parāntaka I.⁴

TEXT OF E. AND F.

- 1 Svasti śrī [i*] Madirai koṇḍa kō=Pparakēsaripanma[r*]kk-iyāṇḍu 28āvaḍu
 Malāṭṭu-Kkukukkai-
 2 kūṟṟattu Tirukkōvalūr Tiruvi(vi)raṭṭāpattu=Pperumāṇukku oru-nondā-
 vilakku[k*]ku Mi[i]ḷāḍ-ūḍaiyār
 3 Kayirūr=Perum[ā]ṇār magaḷār Rājadēviyār Tēśaḍakki Perumāṇār vaitta
 śāvā m[ū]vā=ppēr-āḍu nū-
 4 ru [i*] ivai pan-Māhēśvara-rakshai || 6 Svasti śrī [i*] Madirai koṇḍa
 kō=Pparakēsaripanma[r*]kk-iyāṇḍu [3]3āvaḍu Tiruk-
 5 kōvalūr Tiruvi(vi)raṭṭāpattu Maḥ[ā*]dēvarkku piḷḷaiyār Arikulakēśariyār
 paḍaiyār Malaiyāna-orai-chēvagar oru-
 6 nondā-vilakkukku śandirāḍittavall-eriya vaitta śāvā mu(mū)vā=ppēr-āḍu nūru [i*]
 ivai pan-Māhēśvara-rakshai || 6

TRANSLATION OF E.

Hail! Prosperity! In the 28th year of king Parakēsarivarman who took Madirai,— Rājadēviyār Tēśaḍakki⁵ Perumāṇār, the daughter of the lord of Milāḍu, Kayirūr

¹ The name of this person suggests that she may have been connected with the Lāṭa chiefs of the North Arcot district; see above, p. 134 and note 4.

² See above, p. 133 and note 6.

³ Published by Mr. Venkayya in the *Madras Christian College Magazine* of August 1890.

⁴ No. 6 of the Table in *South-Ind. Inscr.* Vol. I. p. 112.

⁵ This word means 'the subduer of the lustre (of enemies).' Both this surname and the following title *Perumāṇār* would be more appropriate for a prince, than for a princess.

Perumāṇār, gave one hundred undying (and) unaging big sheep¹ for one perpetual lamp to (the god) Perumāḷ² of the Tiruviraṭṭāṇam (temple) at Tirukkōvalūr in Kurukkai-kūṇṇam, (a subdivision) of Malāḍu. These (sheep are placed under) the protection of all Māhēśvaras.

TRANSLATION OF F.

Hail! Prosperity! In the 33rd year of king Parakēsarivarman who took Madirai,—the Malaiyāṇa-ōṅṅaichchēvagar,³ the regiment of prince Arikulakēsarīyār, gave one hundred undying (and) unaging big sheep for one perpetual lamp, (which was) to burn as long as the moon and the sun shall last, to (the god) Mahādēva of the Tiruviraṭṭāṇam (temple) at Tirukkōvalūr. These (sheep are placed under) the protection of all Māhēśvaras.

G.—INSCRIPTION OF KRISHNA III.

This Tamil inscription (No. 268 of 1902) is dated in the 21st year of Kaṇṇaradēva, i.e. of the Rāshtrakūṭa king Kṛṣṇa III.⁴ It records a grant of land by the Vaidumba-mahārāja Śandayaṇ Tiruvayaṇ and (his queen) Śūttiradēvi.⁵

The Vaidumbas appear to have been local chiefs. One of them is stated to have been defeated by Parāntaka I.⁶ 'Śandayaṇ Tiruvayaṇ,' i.e. Tiruvayaṇ, the son of Śandayaṇ, has to be identified with Tiruvaiyaṇ, the father of Śamkaradēva who was a contemporary of Rājārāja I.⁷ and who is called a Vaidumba in an inscription of Rājendra-Chōla I.⁸

The subjoined grant of Tiruvayaṇ is quoted, and the names and measurements of the fields are repeated, in an inscription of Rājārāja I. (No. 236 of 1902), which has been utilized for the translation of the present record.

TEXT.

- 1 Svasti śrī [||*] Kaṇṇaradēvaṅk-iyāṇḍu irubattoṇṇāvadu Malāṭṭu-Kkurukkai-
kkūṇṇattu Tirukkōvalūr-Ttiruvi(vi)raṭṭāṇam-uḍaiya perumāṇa-
- 2 diḡalukku Vaidumba-mahārājar Śandayaṇ Tiruvayaṇ Tirukkōvalūr sabhaiyār-
iḍai yāṇ vilai-kōṇḍa bhūmi Uṇaṅalpūṇḍi-⁹
- 3 yir-paḍu-nīlam naṅṣeyum puṇṣeyum Bagavanda-kkaḷaṇi irubattēṭṭum Kāḍēru kālū=
Marattuḷāṅ-vēli eṭṭum Kāḷarmēḍu ki(ki)ḷḷaṇa
- 4 pattum mēlaṇa iraṇḍu māvuṇ Kalīya-kkaḷaṇi Kōṇpāḍu eṭṭu māvuṇ [||*] ittaṇai
nīlamum poṇ kuḍuttu iṇai iḷichchi āḷvār-
- 5 kku=ttiruvamudu [i]raṭṭikku nīvandañ-jeydu kuḍuttēṇ Tiruvayaṇ-ēṇ [||*]
ivaiyirḷ Kāḍambaṇum=Uttiraṇ-iḍai-Chchūttiradēvi koṇ-
- 6 ḍu kuḍuttāṇa pattu=chcheḡuvum Uvachcha-kkaḷaṇ [||*] idu pan-Māhēśvarar=irakshai ||—

TRANSLATION.

(Line 1.) Hail! Prosperity! In the twenty-first year of Kaṇṇaradēva,—I, the Vaidumba-mahārāja Śandayaṇ Tiruvayaṇ, purchased from the members of the assembly of Tirukkōvalūr (the following) wet land and dry land, situated in Uṇaṅalpūṇḍi:— the

¹ See above, p. 134, note 2.

² See above, p. 139, note 9.

³ I.e. 'the unrivalled warriors of Malayālam.' This was perhaps a regiment of Nairs.

⁴ See above, p. 135 and note 3.

⁵ This name may correspond in Sanskrit either to Sūtradēvi or to Śūdradēvi.

⁶ South-Ind. Inscr. Vol. II. p. 387, verse 9.

⁷ South-Ind. Inscr. Vol. III. p. 104.

⁸ Ibid. p. 108. For other references to the Vaidumbas see *ibid.* p. 106.

⁹ The *i* of *ḍi* is expressed twice.

Bhagavanta field, (containing) twenty-eight (*mā*);¹ (the field called) *Kāḍēru*, (containing) a quarter (*vēli*);² the *Marattulaṇ* field, (containing) eight (*mā*); ten (*mā*) below the *Kaḷarmēdu*; two *mā* above (the same); and eight *mā* (called) *Kōrpādu* (in) the *Kaḷiya* field. Having paid gold and having exempted this land from taxes, I, *Tiruvayaṇ*, gave (*it*) to the god of the *Tiruvirattāṇam* (temple) at *Tirukkōvalūr* in *Kurukkai-kūṛṇam*, (a subdivision) of *Malāḍu*, for the requirements of a double (*daily*) offering to the god.

(L. 5.) Out of this (*land*) *Śūttiradēvi* gave a field of ten (*mā*), which (*she*) had purchased from *Kaḍambaṇ* and *Uttiraṇ*, (as) a field for the *Uraochchas*.³

(L. 6.) This (*gift is placed under*) the protection of all *Māhēśvaras*.

H.— INSCRIPTION OF KRISHNA III.

This Tamil inscription (No. 235 of 1902) belongs to the same king as the preceding one (G.). The year of the reign is obliterated, but may have been the 22nd. The inscription records a gift of gold by a female relative of the *Vaidumba-mahārāja Tiruvayaṇ*, whose name has been already met with in G.

TEXT.

- 1 Svasti śrī [||*] Kannaradēvaṇku yā[n]ḍu⁴ [Mal*][āt]ṭu=
Kkuruḱkai-kkūṛṇattu-Ttirukkōvalūr-Ttiruvi(vi)raṭṭāṇatt-ālvārkku saṁ-
- 2 [kr]ānti-tōṇum snapaṇaṇ=jeyvadaṇku Vaidum[ba]-mahārājar Tiruvayaṇār dēviyār
mu(mā)tta-dēviyār Virattāṇ Vi(vi)ranāraniyār vaiṭṭa
- 3 [po]ṇ irubadiṇ kaḷaṇju [i*] i-ppōṇ irubadiṇ kaḷaṇjuṇ=goṇḍu kaḷaṇjiṇ-vāy=kkala-
ppoliyūṭṭ-āga=ppēriḷama(mai)[y]āl irubadiṇ
- 4 kala=nellum tūyav=ākki kūli-pparam paṭṭu tiru-muṛṭattukkē koḍu seṇṇ=alaṇḍu
kuḍuppōm=āṇōm Milāḍamāṇikkam=āgiyā(ya) Neṇmali sa[bb]aiyōm [i*] i-nne-
- 5 1 taṇḍuvārkku me[y*]=kkaṇḍu sōṇu kuḍuppōm=āṇōm Neṇmali sabhaiyōm [i*]
Neṇmali sabhaiyārum Śirriṇjūr sabhaiyārum pēriḷa-
- 6 ma(mai)yāl=alakk[u]=nellu aṇubadiṇ kalam=ivai eṇṇāli-kkālāl eḷuba[t]taiṇ-
[ga]lamu[n=d]iṇṇaḷ-obādi aṇu-kalaṇḍē m[u]-kkuru[ṇi]yūṇ=goṇḍu kalaṣam iruba . . .
.

TRANSLATION.

(Line 1.) Hail! Prosperity! In the [22nd ?] year of *Kannaradēva*,— queen *Virattāṇ Viranāraniyār* (i.e. *Viranārāyaṇī*), the elder sister of the queen of the *Vaidumba-mahārāja Tiruvayaṇār*, gave twenty *kaḷaṇju* of gold to the god of the *Tiruvirattāṇam* (temple) at *Tirukkōvalūr* in *Kurukkai-kūṛṇam*, (a subdivision) of *[Mal]āḍu*, for bathing (*the god*) at every *saṁkrānti*.

(L. 3.) Having received these twenty *kaḷaṇju* of gold, we, the members of the assembly of *Milāḍamāṇikkam* alias *Neṇmali*, shall have to supply — at the rate of interest of one *kalam* per *kaḷaṇju* — twenty *kalam* of paddy by the *pēriḷamai* (measure), cleaning (*it*), defraying the cooly charge, conveying (*the paddy*) to the very court-yard of the temple, going (*there*) and measuring (*it*).

(L. 4.) To those (*temple officials*) who shall call for this paddy, we, the members of the assembly of *Neṇmali*, shall have to supply boiled rice after having identified (*their*) persons.

¹ The *mā* is $\frac{1}{20}$ of a *vēli*.

² This is equal to five *mā*, the measurement of this field given in No. 236 of 1902.

³ I. e. the temple drummers; see *South-Ind. Inscr.* Vol. II. p. 299, note 2.

⁴ The existing traces of letters suggest the reading *22dēvaḍu*.

(L. 5.) The members of the assembly of Neṇmali and the members of the assembly of Śirriñjūr have to measure sixty *kalam* of paddy by the *pēriḷamai*.

(L. 6.) Having received these (sixty *kalam*), (which are equal to) seventy-five *kalam* by the *kāl*¹ of eight *nāḷi*, and to six *kalam* and three *kurunī* per month,
 . . twenty (?) pots²

I.—INSCRIPTION OF KRISHNA III.

This Tamil inscription (No. 267 of 1902) is dated in the 24th year of the same king as the two preceding inscriptions (G. and H.) and records a gift of 24 lamps by the Vaidumba-mahārāja Tiruvayan, the donor of G.

TEXT.

- 1 Svasti śrī [||*] Kaṇṇaradēvaṇk=iyāṇḍu(ṇḍu) irubattu-nālāvadu Malāṭṭu=Kkuṇkai-kūṇṇattu=
- 2 Ttirukkōval[ū]r=Ttiruv[ī]raṭṭāṇatt=āḷvārkku Vaidumba-mahārājar Tiruvayanār
- 3 āḷvārkku [cha]ndrādittaval tiru-viḷakku 24kku vaitta āḍu sāvā mu(mu)vā=ppē-
- 4 r-āḍu iraṇḍāyirattu-munnāṅṇu-nāliṇālum nondā-viḷakku pan-Māhēśvara-rakshai ||—

TRANSLATION.

Hail ! Prosperity ! In the twenty-fourth year of Kaṇṇaradēva,— the Vaidumba-mahārāja Tiruvayanār gave to the god of the Tiruviraṭṭāṇam (*temple*) at Tirukkōvalūr in Kuṇkai-kūṇṇam, (*a subdivision*) of Malāḍu, two thousand three hundred and four undying (*and*) unaging big sheep³ for 24 sacred lamps (*which shall burn*) before the god as long as the moon and the sun shall last. The perpetual lamps (*fed*) by (*the ghee prepared from the milk of these sheep are placed under*) the protection of all Māhēśvaras.

J.—INSCRIPTION OF RAJARAJA I.

This Tamil inscription (No. 239 of 1902) is dated in the 9th year of Rājarājakēśari-varman, *i.e.* of the Chōḷa king Rājarāja I., and records the gift of a lamp by Amitravalli, (the daughter of) Kundanāṇ and the mother of queen Lōkamahādēvi. The same queen of Rājarāja I. is mentioned in inscriptions at Tanjore and Tiruvaikyāṇ.⁴

TEXT.

- 1 Svasti śrī [||*] Kō Rājarājakēśarivanma[r*]ku yāṇḍu onppadā.⁵
- 2 vadu Mi[l]āṭṭu=Kkuṇkai-kkūṇṇattu=[T]tirukkōvalūr=Ttīda(ru)-
- 3 vi(vi)raṭṭāṇam uḍe(ḍai)yār[k*]ku nam-birāṭṭiyār Ulōgamahādēviyā[rai]=
- 4 ttiru-vayīṇ-vāyitta Kundanāṇ [A]mittirava[li]li āḷvārkk-
- 5 ku chaṇḍrādittavat vaicheha nondā-viḷakku onṇu [i*] tiruvuṇ[ṇ]ā[li*]-
- 6 gaiyār i-[v*]viḷakkāl pon [k]onḍu chaṇḍr[ā]dittavala(lu)m⁶ viḷak[k]=eri-
- 7 [p]pōm=āṇōm tiruvuṇṇālig[ai]-sabhaiyōm [i*] iraṇḍu kāsū
- 8 perṇa ḷā-viḷakku on[ru] [i*] idu pan-Māhēśvara-rakshai ||—

¹ *Kāl* is a shorter form of *marakkāl* or *kurunī*, a measure which consists of 8 *nāḷi* and is equal to $\frac{1}{12}$ *kalam* compare *South-Ind. Inscr.* Vol. II. p. 48, note 5.

² These pots were evidently required for the bathing of the god, which was the purpose of the grant according to l. 2 of the inscription.

³ See above, p. 134, note 2.

⁴ *South-Ind. Inscr.* Vol. II. pp. 90, 142, 148, 152, and 278, note 7; above, p. 25, note 8.

⁵ Read *onḍavadu*.

⁶ The secondary sign for *i* stands above *tava* of *tavalam*.

B.

சுருதிபுராணம் முதலாகிய நான்கு வேதங்களும்
 சாந்தியாகாரம் முதலாகிய நான்கு வேதங்களும்
 விஷ்ணுபுராணம் முதலாகிய நான்கு வேதங்களும்
 பாலகாண்டம் முதலாகிய நான்கு வேதங்களும்
 அப்பெரிய நான்கு வேதங்களும்

E. AND F.

புத்தகம் முதலாகிய நான்கு வேதங்களும்
 சாந்தியாகாரம் முதலாகிய நான்கு வேதங்களும்
 விஷ்ணுபுராணம் முதலாகிய நான்கு வேதங்களும்
 பாலகாண்டம் முதலாகிய நான்கு வேதங்களும்
 அப்பெரிய நான்கு வேதங்களும்

G.

சுருதிபுராணம் முதலாகிய நான்கு வேதங்களும்
 சாந்தியாகாரம் முதலாகிய நான்கு வேதங்களும்
 விஷ்ணுபுராணம் முதலாகிய நான்கு வேதங்களும்
 பாலகாண்டம் முதலாகிய நான்கு வேதங்களும்
 அப்பெரிய நான்கு வேதங்களும்

I.

சுருதிபுராணம் முதலாகிய நான்கு வேதங்களும்
 சாந்தியாகாரம் முதலாகிய நான்கு வேதங்களும்
 விஷ்ணுபுராணம் முதலாகிய நான்கு வேதங்களும்
 பாலகாண்டம் முதலாகிய நான்கு வேதங்களும்
 அப்பெரிய நான்கு வேதங்களும்

TRANSLATION.

(Line 1.) Hail! Prosperity! In the ninth year of king Rājarājakēsarivarman,—Kundaṇaṇ **Amitravalli**, who gave birth to our lady Lōkamahādēviyār, gave to the god of the Tiruvirāṭṭāṇam (temple) at Tirukkōvalūr in Kuṟukkai-kūṟṟam, (a subdivision) of Milāḍu, one perpetual lamp (which shall burn) before the god as long as the moon and the sun shall last.

(L. 5.) Having received gold for this lamp, we, the members of the assembly (in charge) of the store-room of the temple,¹ shall have to burn the lamp as long as the moon and the sun shall last.

(L. 7.) One *lā* lamp(-stand),² worth two *kāḍu*, (was also given).

(L. 8.) This (gift is placed under) the protection of all Māhēśvaras.

K.—INSCRIPTION OF RAJENDRADEVA.

This inscription (No. 123 of 1900) opens with a Sanskrit verse in the Grantha alphabet; the remainder is written in Tamil. It is dated in the 6th year of the Chōla king Parakēsarivarman alias Rājēndradēva, i.e. A.D. 1057-58.³ As in other inscriptions,⁴ Rājēndradēva is stated to have conquered Raṭṭapāḍi, to have set up a pillar of victory at Kollāpuram, and to have defeated Āhavamalla at Koppam.

The object of the inscription is to commemorate the rebuilding of the Tiruviḍaikaḷi temple at Tirukkōvalūr by a chief of Milāḍu, named Narasimhavarman, who had the surname Raṇakēsari-Rāma, belonged to the family of Bhārgava,⁵ and resided at Tirukkōvalūr.

TEXT.

- 1 || Svasti śrī-Narasimhavanma(rma)-nripatiḥ Śr[i]kōvalūrē bhajan vāsaṁ viśva-jagan-nivāsa-vapushaḥ śrī-Vāmanasy=[ā]kur[ō]t [i*] śailam śumbhita-sātakumbha-vilasat-kumbham ma-
- 2 hā-maṇḍa[pa]m prākāraṁ para-mālikā-vilasita[m*] muktāmayi(yi)ṇ=cha prapā(bhā)m ||—
Kōyil śrī-Vaiyishnavar rakshai || Svasti śrī [i*] Tirumagaḷ maruviya ſēngol
vaḷara=ttan tiru-ttam[ai]yan[ō]ḍum [pō]-
- 3 y Irāṭṭapāḍi ēl-arai ilakkamuṇ=gonḍu Kollāpurattu jayasta[m]bha]=nāṭṭi mīḍu pōndu
pēr-āṟṟaṇ-garai Koppattu Āhavamallaṇai aṇjuvittu āṅgavaṇ āṇaiyum
kudiraiyum [p]e-
- 4 nḍir-paṇḍāramuṇ=gaiy-kkoṇḍu vijaiya[r=a]bhishēkaṇ=jeydu vi(vi)ra-simhāsanattu [vi]r-
irund=aruliya kō=Pparakēsaripanmar=āṇa uḍaiyār śrī-Rājēndradēvaṟku
yāṇḍu āṟvadu Milāḍ=āna Ja[nan]āda-[va]lan]āṭṭu=Kkuru-
- 5 kkai-kūṟṟattu brahmadēyam Tirukkōvalūr=āṇa śrī-Madurāntaka-śādurvvēdi-
maṇḍalattu=Ttiruviḍaikaḷi [ā]lvār śrī-vi[m]ānam muṇbu [i]shtagai-ppaḍaiy=āy=
ppalagi=ppilāndamai kaṇḍu Bhārgava-vaṇṣattu Mī[l]āḍu [u]ḍai-
- 6 yār Irāṇakēsari-Irāmar=āṇa Naraśiṅgava[nma]r kōyilai ilich[chi=kka]ruḷ[ga]llē
koṇḍu śrī-vimānamum [ma]ṇḍapamu[m] e[ḍu]ppittu pūra[pa]-por-kuḍam ai[n]ju
vai[p]pittu tiruchchurumāligaiyum [mu]nbi[l] maṇḍapa-
- 7 mun eḍu[p]pittu mu[t]tu-ppandaluṇ=gūḍuttu munbu kal-v[e]ṭṭu-ppaḍiy-uḷla
nima[nda]ṅgaḷ=ellām inda śrī-vimāna]ttē kallum veṭṭuvittār Naraśiṅgavanmar
eṇṇu abishēgam paṇ-

¹ Compare *South-Ind. Inscr.* Vol. III. p. 20, note 5. The word *tiruvuṇḍaligai* is repeated in a clumsy manner (l. 5 f. and l. 7).

² See above, p. 134, note 3.

³ See page 7 above.

⁴ *South-Ind. Inscr.* Vol. II. p. 303; Vol. III. pp. 39 and 111.

⁵ I.e. Śukra, the planet Venus; compare p. 135 above.

⁶ Read -chaturvēdi°.

- 8 ni muḍi kavittu Milāḍu iraṇḍā[yi]ra]m pūmiyum āṇḍa Milāḍ-uḍaiyār
 Narasi[n]gava[nma]r ||— Narasiṅgavanmar śandrāḍittaval erik[ka] vaitta
 tiru-nundā-viḷakku ira[n]ḍu [*] [i]v[ai]-
 9 [oh]chukku viḷakk=erikka kuḍutta śāvā mu(mā)vā=ppora[m]-baṣu [aru]bat tu-nūlu [*]
 iṇaichchāl niṣadam viḷakku ira[n]ḍin[i]ḷku ney uri [*] i-p[er]u-śū=kk[āi]-
 kko[nḍu*]

TRANSLATION.

(Line 1.) Hail! The glorious prince **Narasimhavarman**, residing in **Śrikōvalūra**,¹ made for the god **Vāmana**, in whose body the whole world abides, a great *maṇḍapa* of stone, resplendent with pitchers of shining gold, a surrounding wall, adorned with excellent buildings, and a canopy of pearls. (*These buildings are placed under*) the protection of the *śrī*-**Vaiṣṇavas** of the temple.

(L. 2.) Hail! Prosperity! In the sixth year of king **Parakēsarivarman** *alias* the lord *śrī*-**Rājēndradēva**, who, while (*his*) sceptre, embraced by the goddess of Fortune, was prospering, went with his royal elder brother,² conquered the seven and a half *lakṣhas* of **Raṭṭapāḍi**, set up a pillar of victory at **Kollāpuram**, started again, terrified **Āhavamalla** at **Koppam** (*on*) the bank of the great river, seized his elephants, horses, women and treasures, performed the sacrament of victors, and was pleased to take his seat on the throne of heroes,—

(L. 4.) Having perceived that the central shrine of the god of the **Tiruvīḍaikāḷi** (*temple*) at **Tirukkōvalūr** *alias* *śrī*-**Madurāntaka-chaturvēdimangalam**, a *brahmabhiṣa* in **Ekurukkai-kūṭṭam**, (*a subdivision*) of **Milāḍu** *alias* **Jananātha-vaṇanāḍu**, which formerly consisted of layers of bricks, had become old and cracked,—the lord of **Milāḍu** of the **Bhārgava** lineage, **Raṇakēsari-Rāma** *alias* **Narasimhavarman**, pulled down the temple, rebuilt the central shrine and the *maṇḍapa* of granite, placed (*on the shrine*) five solid pitchers of gold, built a surrounding wall and a *maṇḍapa* in front, and gave a canopy of pearls.

(L. 7.) The lord of **Milāḍu**, **Narasimhavarman**, who, having been anointed and crowned under the name **Narasimhavarman**, ruled the two thousand country of **Milāḍu**, caused to be re-engraved (*on*) the stones of this central shrine all endowments from copies of the former engraving on stone.

(L. 8.) **Narasimhavarman** gave two perpetual lamps, to burn as long as the moon and the sun shall last. For feeding these lamps, (*he*) gave sixty-four undying (*and*) unaging big cows.³ From these, one *uri* of ghee (*has to be supplied*) daily to (*these*) two lamps. Having received these cows,

L.—INSCRIPTION OF RAMA NARASIMHA.

This inscription (No. 118 of 1900) consists of a single Tamil verse. It is a short poetical version of the preceding inscription (K.) and refers to the rebuilding of the **Idaikāḷi** temple at **Kōval**, i.e. **Tirukkōvalūr**, by **Rāma Narasimha**.

TEXT.

- 1 Svasti śrī [||*] Naṇ-gōṇ-Irāmaṇ-eḷiṇ-chengō-
- 2 Nārasi[n]gaṇ eṇ-gōṇ-raṇ Kōval Idaikaḷiyi-
- 3 1 aṇḡyē karuṇḡaḷ-paḍai . ai[n]ḍu śem-boṇ-
- 4 kuḍan=dā-ṇeruṇḡa=ppayilvittā=ṇiṇru ||—

¹ This is a Sanskritized form of **Tirukkōvalūr**.

² *Viz. Rājādhirāja I.*; see *South-Ind. Inscr.* Vol. III. p. 89.

³ Compare above, p. 184, note 2.

02

No. 21.—TWO FURTHER INSCRIPTIONS OF TAMMUSIDDHI.

By H. LÜDERS, Ph.D.; GÖTTINGEN.

A.—TIRUVORRIYUR INSCRIPTION OF SAKA-SAMVAT 1129.

The subjoined inscription is engraved on the east wall of the second *prākāra* of the Ādhipuriśvara temple at Tiruvorriyūr in the Saidāpāt tāluka of the Chingleput district.¹ The excellent inked estampages from which it is edited here were supplied to me by Dr. Hultsch.

The inscription consists of 26 lines in Grantha characters which vary in size from $\frac{3}{8}$ " to $1\frac{1}{2}$ ". The language is Sanskrit, and the whole text is in verse. With regard to orthography it may be noted that the engraver has followed the common practice of the time in this part of the country, in writing a surd consonant instead of a sonant before a sonant, in *patma* (ll. 1, 2, 3), *dr̥ikbh̥yām* (l. 3), *utthavati* (l. 8), *ushatbuddha* (l. 13), and *bhavatbh̥ir* (l. 25). Instead of *ushadbuddha* lexicographers teach *usharbudha*, and this form is actually found in the *Uttar-rāmacharita* (6, 4*). Nevertheless I do not venture to alter *ushatbuddha* into *usharbudha*, as the word occurs again in exactly the same shape in line 15 of the Arulāla-Perumāḷ inscription of Tammusiddhi (B. below), and under these circumstances a mere clerical error seems to be out of the question.²

The inscription is one of king Tammusiddhi or Tammusiddha, and in every respect closely resembles the two inscriptions of that chief which I have edited above, p. 119 ff. I have pointed out already on that occasion that the present inscription is of some importance as settling the question of the relationship of Dāyabhīma and Nallasiddhi, which was left undetermined by the other two records.³ Besides, the genealogical portion of the inscription contains seven new verses, three of which, however, are of no interest for the historian as they are merely in praise of some well-known heroes of the solar line from which Tammusiddhi claimed descent, *vis.* Raghu (v. 8), Daśaratha (v. 9), and Rāma (v. 10). Verse 12 also, which alludes to the feats of the ancient Chōḷa king Kalikāla, adds nothing to our knowledge as it is an almost literal equivalent of the corresponding verse in the other two inscriptions. The verses 26 and 27 are eulogies of Tammusiddhi after the usual fashion.

The only new verse of historical value is verse 15, which introduces a king Betta as a descendant of Madhurāntaka Pottappi-Chōḷa and an ancestor of Tiluṅgavidya or, as he is called here (v. 16), Tiluṅgabijja. Literally translated, the verse runs thus: "In this family was born (a king) called Betta, who was the crusher of the thunderbolt whose flight was impelled by Śakra; if he with his fiery splendour had risen before, the cutting of the wings of the mountains also would not have taken place." Betta is here compared to Agni, the fire or the fire-god, who has the reputation of being able to split diamonds and thunderbolts.⁴ As Betta,

¹ No. 104 of the Government Epigraphist's collection for the year 1892.

² The writing *ushadbuddha* is perhaps due to the influence of Tamil phonology. As in Tamil a Sanskrit dental generally assumes the sound of r before a labial (compare *e.g.* Tamil *urpatti* = Sanskrit *utpatti* and Tamil *arppadam* = Sanskrit *adbhutam*), I think it not unlikely that the r of *usharbudha* also was looked at as a secondary sound and therefore erroneously converted into d or t.

³ It will be noticed that the term *tad-vamśajaḥ* in verse 11 of the Tiruppāśūr inscription is replaced here (v. 20) by the words *asy=amśajaḥ*.

⁴ See especially a passage in the *Uttar-rāmacharita* (6, 4*), pointed out to me by Prof. Kielhorn: *uśohāṇḍa-vajra-bhāṇḍa-dvayaphōṣa-paṭuḥ . . . uśarbudhaḥ*, 'the fire . . . which is able to split into pieces the exceedingly hard vajras.' In this case, it is true, *vajra* would naturally suggest the meaning of diamond; but as *vajra* has also the meaning of thunderbolt, and as the thunderbolt is thought to be of the same substance with the diamond, it is easy to understand how later writers came to credit the fire also with the faculty of destroying thunderbolts.

however, is not a legendary person to whom purely fictitious exploits such as a fight with Indra might be ascribed, it is evident that the words *Śakra-chôdita-gatêr asanêḥ prahartâ* must be understood in a double sense and as referring to some historical event. We are thus led to take Āsani as a proper name and to translate 'who defeated Āsani whose march had been ordered by Śakra.' In this case Āsani would seem to have been the general of a king called Śakra or Indra; but it is perhaps even more probable, as suggested to me by Prof. Kielhorn, that *Śakra-chôdita-gatî* is the Sanskrit rendering of some Tamil or Telugu *biruda* of Āsani, just as Āsani itself may be the Sanskrit equivalent of some Dravidian name. Who this Āsani was, I am unable to tell; but it can be shown, at any rate, that proper names or *birudas* with the meaning of 'thunderbolt' are by no means uncommon in Southern India. Pagāppidugu, 'the thunderbolt which cannot be split,' was the surname of the Pallava Mahēndravarmān I.¹ Among the ancestors of the Chôla chief Śrīkaṇṭha appears an Agraṇipidugu, 'the thunderbolt to the foremost (of his enemies),'² and in the inscriptions of the Perumāḷ temple at Poygai we find four times a certain Śambuvārāyaṇ who bore the *biruda* Virāśani, 'the thunderbolt to heroes.'³ To these may be added Piḍuvaṛāḍitya, the *biruda* of Malla II., one of the chiefs of Velanāṇḍu, as the first member of the compound seems to be connected with *piḍugu*.⁴

The object of the grant is to record that in the Śaka year denoted by the chronogram *Dhira-yāyin*, i.e. 1129 (= A.D. 1207-8), Tammusiddhi allotted to the god, the lord of Āḍhipuri, all the revenue due to the king in the villages belonging to the temple. Āḍhipuri is an attempt of Sanskritizing Tiruvogṛiyūr, the name of the village where the temple is situated.⁵

TEXT.⁶

- 1 Svasti śrī-Tammusiddhāya tasmai yat-sainya-rēṇavaḥ [1*] Brahma-patma(dma)-
sppīśās-sāmkê bhāvi-bhū-sṛisṭi-hêṭavaḥ || [1*] Jayati vijayi-chāpaḥ kshālit-
āśēsha-pāpas-satata-madhura-lāpaḥ prā-
- 2 pta-vidyā-kalāpaḥ [1*] vitata-vitarāṇ-āpaś-sātru-māyā-durāpaḥ praśamita-kali-tāpas=
Tammusiddhi-kshamāpaḥ || [2*] Udadhi-sāyana-bhājāḥ Patma(dma)nābhasya
nābhêḥ kim=api nikhila-hêṭur=jā-
- 3 tam=āścharyya-patma(dma)m [1*] yad=abhajad=api sṛisṭêḥ pūrvvam=êtasya
drikbhyā(gbhyā)m=mṛidu-kāṭhina-mahôbhyām=mīlan-ônūmīlanāni || [3*] Tasmād=
Virūṇchir=udabhūt=suchiran=tad-antar=vvāsād=iva prakāṭayan=rajasah
- 4 pravṛttim [1*] ya[h*] Śrīsa-talpa-phapi-mauli-mapi-pravishṭa-bimbas=srijann=iva
babhau sadṛīśas=sahāyām || [4*] Marīchir=udagāt=tasmād=uday-ādrêr=iv=āmśumān [1*]
tataḥ Kaśyapa êtasmāt
- 5 prakāśa iva nirggataḥ || [5*] Tasmāj=jaga[t*]-tritaya-maṅgala-ratnadīpaś=chhandas-
tanus=timira-kānana-dāva-vahnîḥ [1*] dik-kālayôḥ kim=aparam vyavahāra-hêṭuḥ
kô=py=āvirāsa vasudhādhipa-varṁsa-kandah || [6*] Asmā-
- 6 d=idam prathama-sambhṛita-rāja-sabdah pūrvvô guṇair=nnikhila-nīti-patha-prayôktā
[1*] dēvô Manus=sapadi gôptum=iv=āvatīrṇas=tan-mauḍal-āntara-gataḥ puruṣah
purāṇah || [7*] Tasy=ānvayê Raghur=abhū-

¹ *South-Ind. Inscr.* Vol. II. p. 341. This and the following two references were kindly communicated to me by Prof. Kielhorn from his forthcoming *List of Inscriptions of Southern India*.

² Above, Vol. V. p. 123, note. I assume that Agraṇipidugu stands for Agraṇipidugu.

³ *South-Ind. Inscr.* Vol. I. p. 87 ff.

⁴ See verse 14 of the Piḍāpuram pillar inscription of Prithivīvara and Dr. Hultzsch's note on that passage, above, Vol. IV. p. 49. In this verse Malla II. Piḍuvaṛāḍitya is described as *nija-khadga-khandita-mahôchand-dāniḥ*, 'he who broke by his own sword very fierce thunderbolts,' which almost looks like an imitation of the passage from the *Uttararāmacharita* cited above.—[Compare also Viḍēlviḍugu, 'the crashing thunderbolt,' in *South-Ind. Inscr.* Vol. III. p. 93.—E. H.]

⁵ [See above, Vol. V. p. 106 and note 5.—E. H.]

⁶ From inked estampages supplied by Dr. Hultzsch.

- 7 t Surabhêḥ payôbbhir=yyaḥ pōshitaḥ prakṛiti-kārapatām upētaiḥ [1*] āharttur=
addhvaram=amushya¹ kim=atra chitraṁ sarvasva-dānam=api viśva-diśāṁ
vijētuḥ || [8*] Ath=ābhavat Pañktirathas=tad-anvayē bhuj-āpadā-
- 8 nēna chirāya rakṣa[i]tā [1*] adānavā yēna kṛit=Āmarāvati sa-dāna-vā[h*]² svairam=
iyañ=cha mēdini || [9*] Tasmād=utbha(dbha)vati sma vikrama-dhanō Rām-
ābhidhānō Harir=yyas=sañkh[y*]³ vinihatya rākshasa-patim svar-gga-
- 9 rvva-sarvvañkasham [1*] dēvim svām śāśinaḥ kṛisām=iva ka lām=arkkam
praviśy=ānelam śuddhim prāpya vinirggatām punar=api svikṛitya yātaḥ
purim || [10*] Babhūtur=ullāsita-kīrtti-nirjjharā Raghōḥ kulē=smin bahavaḥ
- 10 kshamābhṛitaḥ [1*] divas-prithivyōr=api yair=nniyantṛibhir=nairāñkuśō nīti-pathaḥ
pravarttitaḥ || [11*] Tasmin kulē samabhavat Kalikāla-Chōlō vīraḥ Kavēra-
tanayān-tatpinim vidhātā [1*] yat-kēli-yasṭi-
- 11 parighattita-mātra ēva Mēruś=chalan=vyatikaram haritān=chakāra || [12*] Jātō=sya
vāmśē Madhurām vijitya paśchād=udañchan-Madhurāntak-ākhyāḥ [1*] nitānta-
mukt-ābharaṇāḥ prachandāḥ Pāṇḍy-āṁganāḥ prāg=iva ya-
- 12 ś=chakāra || [13*] Jishpur=Andhrēshu yaḥ kṛitvā purim Pottappi-samjñitām [1*]
tatas=tat-pūrvva-Chōl-ākhyāḥ prakhyāta-bhujā-vikramaḥ || [14*] Tasmin kulē
samudapadyata Betta-nāmā yaś=Śakra-³chōdita-gatēr=a[śu]-
- 13 nēḥ prahartā [1*] prāg=ēva yady=aradagamishyad=⁴ushatbu(dbu)dh-ārochobiḥ
pakṣa-kshayaḥ kṣhitibhṛitām=api n=ābhavishyat || [15*] Tad-vāmśē sa
Tilumgabiḥja-nripatir=yyēn=Ōjjapuryyām=asau chañchat-
- 14 kīrtti-patākayā tilakita-stambhaḥ pratishṭhāpitaḥ [1*] yasy=āgrē Garuḍan=nirākshya
sahaja-snēhēna sūtē sthitē maddhyē-vyōma vīlambatē dinapatiḥ prāyas=tad-ādi
kṣhapam || [16*] Tat-ku-
- 15 lē⁵ Siddhi-bhūpālāḥ pālayām=āsa mēdinim [1*] yadiya-dōḥ-pad-āyattam=artthi-
pratyarthi-jivitam || [17*] Anujanm=ābhavat=tasya Betta-bhūpaḥ pratāpavān [1*]
tasy=āpi jajñirē putrās=trātāraś=saraṇ-artthi-
- 16 nām || [18*] Dēyabhīmō nripas=tēshān=jyēshṭhaḥ kṣhōṇim=apālayat [1*] yat-
pāpīs=sātrava-śrīpān kēś-ākṛishṭi-kashāyitaḥ || [19*] Asy=ānujas=sahaja-jitvara-
satva(ttva)-rāśīs=sātru-kṣhitīśvara-yaśās=śisīrāmśu-rāhuḥ [1*]
- 17 śrī-Nallasiddhi-nripatir=yyam=upētya kāntan=dig-dakṣiṇā galita-kāñchi-guṇā
babhūva || [20*] Tasy=Aīrasiddhi-nripatis=sahajaḥ kañyān=dūran=nirasya kalim=
asya punaḥ-pravēśam [1*] rōddhum pravṛitta iva yaḥ prachuram ya-
- 18 śa[h*] syan=dik-sīmasu sphaṭika-sāla-nibham babandha⁶ || [21*] Asy=ābhavann=
avani-maṇḍala-rakṣitārah putrās=traya[h*] sphurita-pauruṣa-bhūṣhaṇās=tē [1*]
yair=anvitaḥ prasavitā suchiram vyarājat=tējōmayair=iva nijai-
- 19 r=nnayanais=Tripētraḥ || [22*] Jyāyām=ēśhām=Manmasiddh-īśvaraḥ kṣhmām
kṣhār-āmbhōdhi-śyāma-sīmām śāsāsa [1*] nity-ōdañchad-yad-yaśaḥ-pañjar-āntar-
vvyōma dāhyāmām kōkilatvam bibharti || [23*] Tan-maddhyamas=tad=anu
Betta-nrip-ābhidhāna-
- 20 ś=sāntas=tapōbbhir=avadhīrita-bhōga-vāñchhaḥ [1*] jyēshṭhē gatē divam=anākulam=ēva
rājyan=nikṣiptavān=api kañyāsi Tammusiddhau || [24*] Jayati vipula-
bhūbhṛid-vāmśa-janmā suvṛittaḥ parichita-guṇa-gumpha-

¹ The m of mu has a peculiar form ; it looks as if it had not been finished by the engraver.

² The length of the ā of eads² is expressed by two signs.

³ The akshara kra looks like ta, but apparently only owing to a fissure in the stone.

⁴ Read =udagamishyad=.

⁵ The sign for ś stands at the end of the preceding line.

⁶ Read babandha.

- 21 s=sarubhavan-nāyaka-śrīḥ [*] suchiram=avani-bhūṣhā Tammusiddh-ābhidhānas=sarasa-madhura-mūrttiś=chētanah kō=pi hārah || [25*] Yaśas=śubhram yasya śravaṇa-subhagam saṁsadi muhus=Sahasrākshaś=śrīṇvan-madhura-vachasah kinna-
- 22 ra-mukhāt [*] sva-chakshus-saṁkhyāka-śruti-vibhava-kautūhala-vaśāt kalatrāya prāya[h*] sprīhayati punar=Ggantama-munēḥ || [26*] Daḷita-ripu-karindra-śrēṇi-vistṛṇṇa-kumbha-sthala-vigalita-śumbhan-mauktika-vyāpta-
- 23 mūrttiḥ [*] jayati ghaṣita-lakṣmīḥ kṣhīra-vāś-chūṛṇṇa-kīṛṇṇah puruṣa iva purāṇa[h*] śyāmaḷo yat-kpīpāṇah || [27*] Sa Śrīdēvyām=Ērasiddhi-kṣhiṭśāj-jāta[h*] śrīmān=Manmasiddhi-ānujanmā [*] dhātṛm=ētān=trāyamāṇas=sa-
- 24 mastām=ast-ārātis=Tammusiddhi-kshamāpah || [28*] Dēvāy=Ādhipurīśāya Śak-ābdē dhīrayāyini [*] grāmēshv=asya nṛipa-grāhyam prādād=āyam=aśēshataḥ || [29*] Yatnēna dharmma-saraṇiḥ parirakṣaṇīyā s=ēya-
- 25 m bhavatbhi(dbbi)r=akhilair=iti Tammusiddhaḥ [*] āgāminah prapayatē nṛipatīn=ajasān=dūran=natēna śirasā na śarāsanēna || [30*] ॐ || Itat kṣhōṇḍbhritām=amśu-jaṭalair=mmakutair=ddhritam [*] jaga[t*]-
- 26 traya-prasiddhasya Tammusiddhasya śāsanam || [31*]

TRANSLATION.¹

(Verse 8.) In his (*i.e.* Mann's) family was Raghu who was fed by the milk of Surabhi which had become the cause of procreation. Is it surprising, under these circumstances, that he should have performed a sacrifice at which (*his*) whole property was given away, (*and*) that he should have conquered also all the quarters?²

(V. 9.) Then there was in his family Paṅktiratha,³ who, by the exploits of (*his*) arm protecting for a long time (*both*) Amarāvati and this earth, kept, of his own accord, (*the one*) free from demons (*and the other sprinkled*) with the water of donations.

(V. 10.) From him was born, under the name of Rāma, Hari full of valour,⁴ who, having killed in battle the lord of the Rākshasas who was injuring all (*beings*) through (*his*) arrogance (*awakened by the conquest*) of (*Indra's*) heaven,⁵ took back his queen, after she had emerged in purity from the fire which she had entered, as the narrow digit of the moon (*emerges again in old splendour*) from the sun after it has entered it,⁶ and went to (*his*) capital.

(V. 12.) In this family was born Kalikāla-Chōla, the hero who supplied with banks the daughter of Kāvēra.⁷ When (*Mount*) Mēru had been merely touched by his play-staff, it began to shake and (*thereby*) caused a confusion among the quarters.

(V. 15.) In this family was born (*a king*) called Betta, who was the crusher of the thunder-bolt whose flight was impelled by Śakra;⁸ if he with his fiery splendour had risen before, the outting of the wings of the mountains also would not have taken place.

¹ Only the verses which are not found in the Tiruvālaṅgāḍu and Tiruppāsūr inscriptions have been translated here. Verse 29 also has been omitted, because, apart from the name of the god, it is identical with verse 21 of the Tiruvālaṅgāḍu inscription.

² According to the *Raghuvamśa* (II. 69 ff.) Raghu was conceived by Sudakṣiṇā, after her husband Dilīpa had drunk from the milk of the cow Nandini, the daughter of Surabhi, and not of Surabhi herself as implied by the verse of the inscription. Raghu's *digvijaya* and his performance of the Viśvajit sacrifice are narrated in the fourth *sarga* of the *Raghuvamśa*; compare with our verse especially IV. 86 :- *sa Viśvajitam dajahrē yajñam sarvasa-daḥṣiṇam*.

³ *I.e.* Daśaratha.

⁴ The term *vikrama* is used with reference also to the three strides of Viṣṇu.

⁵ Rāvaṇa's conquest of Indra's heaven is told in the *Rāmāyaṇa*, VII. 27 ff.

⁶ According to the *Purāṇas*, the moon, when reduced by the draughts of the gods, enters the orbit of the sun and is replenished by it; see *e.g.* *Viṣṇupurāṇa* II. 12, 4 ff.

⁷ *I.e.* the Kāvēri; see above, Vol. VI. p. 132, note 5.

⁸ Or 'of Asani Śakrachōditagati.' Regarding this verse see my remarks above, p. 148 f.

(V. 26.) When the thousand-eyed (Indra) in *(his)* court constantly *hears of his (i.e. Tammusiddhi's) brilliant fame*, pleasant to the ear, from the sweet-voiced mouth of the *Kimnara*s, I am sure, he will covet again the wife of the sage Gautama¹ out of desire for the development of ears equal in number to his eyes.²

(V. 27.) Victorious is his sword, which is decked with shining pearls that have dropped from the cleft large frontal globes of the numerous princely elephants of *(his)* enemies, *(and)* which resembles the primeval spirit (Vishnu), because it is dark-blue *(and)* covered with dust as *(Vishnu is sprinkled)* with the water of the milk-ocean, *(and)* because it has established *(his)* royal power *(as Vishnu is united with Lakshmi)*.

B.—ARULALA-PERUMAL INSCRIPTION OF SAKA-SAMVAT 1127.

This inscription, which I edit from inked estampages supplied to me by Dr. Hultzsch, is engraved at the base of the north wall of the stone platform called 'the mountain' (*malai*) in the Arulāla-Perumāḷ temple at Conjeeveram.³

It is written in Grantha characters which vary in height from $\frac{1}{2}$ " to $1\frac{1}{2}$ ". Up to line 15, medial *ai* is expressed in the usual manner by putting the two spirals side by side; see *tasmai* (l. 1), *saṅya* (l. 1), *gṇair* (l. 7), *sambhavair* (l. 8), *kirttyai* (l. 9), *svairam* (l. 10), *yair* (l. 12). But in the second half of the inscription the two signs are put one above the other; see *asy=Aiṇasiddhi-* (l. 16), *yair* (l. 17), *tējōmayair* (l. 17), *nijair=mayana's* (l. 17), *-āsmāi Hastiśailēśvarāya* (l. 20), *akṣhīlair* (l. 20), *jaṭāḷair=mmakuṭair* (l. 21). The language is Sanskrit, and, with the exception of a short passage in ll. 19 and 20, the whole text is in verse. The spelling of the words *patma* (ll. 1, 3, 4), *Vālmākiwat bhānu-* (l. 9), *abhāt bhruj-āpadānēna* (l. 9), *utbhavati* (l. 10), *ushatbudha*⁴ (l. 15), *sphādyat-bhūmnē* (l. 20), *prādāt grāmanam* (l. 20), *bhavatbhīr* (l. 20) is in agreement with the practice followed in similar Grantha inscriptions. The group *ddh* is written *dhdh* in *=Aiṇasiddhi* and *rōddhum* in line 16.

This is another record of king Tammusiddhi. It enriches our knowledge by incidentally mentioning the surname of Tammusiddhi's father, Ērasiddhi, and the time and place of Tammusiddhi's inauguration. This information is found in l. 19 f. where it is recorded that in the Śaka year 1127 (=A.D. 1205-6) king Tammusiddhi, the son of Gaṇḍagōpāla and Śrīdēvi, the younger brother of the great king Maṇmasiddhi, having performed his anointment in the town of Nellūr, presented the village of Muṭṭiyampākka, the head-quarters of Paṇṭarāshṭra, to the god, the lord of Hastiśaila. Nellūr is the modern Nellore, the chief town of the district of that name. Muṭṭiyampākka and the district of Paṇṭarāshṭra I am unable to identify. The temple of the lord of Hastiśaila, *i.e.* 'the elephant mountain,' is the Arulāla-Perumāḷ temple⁵ where the inscription is engraved.

Except these data, the inscription contains nothing of historical value which is not known to us from the previously published records of Tammusiddhi, the four verses (4, 8, 9, 12) which here appear for the first time being merely eulogies of the king's mythical ancestors: Brahman, Sagara, Bhagīratha and Kuśa. Perhaps it is worth mentioning that Tiluṅgavidya and Nallasiddhi are omitted in the genealogy, and that the name Betta is here constantly spelt Vetta (vv. 17, 19, 24).

¹ *I.e.* Ahalyā, whom Indra tried to seduce. When Gautama became aware of his intention, he cursed the god, in consequence of which Indra's body was covered with a thousand eyes.

² The idea which forms the theme of this verse is rather far-fetched. Indra, being eager to listen to Tammusiddhi's praise, wants to have a thousand ears. He therefore looks again for Gautama's wife, hoping that by a new curse of the sage he will get as many ears as he has got eyes.

³ No. 35 of the Government Epigraphist's collection for the year 1893.

⁴ With respect to this word I refer to my remarks above, p. 148.

⁵ [Compare above, Vol. III. p. 71, and Vol. IV. p. 145.—E. H.]

TEXT.¹

- 1 Svasti śrī-Tammusiddhāya tasmai yat-sainya-rēṇavaḥ [*] Brahma-patma(dma)-
sprīśās=śaṅkē bhāvi-bhū-sprīṣṭi-kētavaḥ [|| 1*] Jayati vijayi-chāpaḥ kṣhāṇit-
āśēśha-
- 2 pāpas=satata-madhura-lāpaḥ prāpta-vidyā-kālāpaḥ [1*] vitata-vitaran-āpaś=śatru-māyā-
durāpaḥ praśanita-kali-tāpas=Tammusiddhi-kṣhamāpaḥ [|| 2*] Udadhi-śaya[na]-
bhājaḥ
- 3 [Pa]tma(dma)nābhāsyā nābhēḥ kim=api nikhila-hētur=jjātam=āścharyya-patma(dma)m
[*] yad=abhajaḍ=api sprīṣṭēḥ pūrvam=ētasya dṛigbhyām=mrīdu-kāṭhina-
mahōbhyaṁ=mīlan-ōnmīlanāni [||] [3*] Tasmād=ā-
- 4 virabhūch=charāchara-ja[ga]n-nirmuṇa-nirvvalakas=tasy=āntaś=chira-vāsa-sambhṛita-rajō
vṛttis=sa Patmā(dmā)śanaḥ [*] yēna Śrīpati-talpa-pannaga-phaṇā-ratnēśṭha-
bimba-sprīśā sraṣṭā-
- 5 rō bahavas=sahāya-vidha[y]ē sampādyamānā iva || [4*] Marīchir=udagāt=tasmād=
uday-ādrēr=iv=ānśumān [*] tataḥ Kaśyapa ētasmāt prakāśa iva ninggataḥ
[|| 5*] Tasmāj=jagat-tritaya-maṅga-
- 6 la-ratna-dīpaś=chhandas-tanus=timira-kānana-dāva-vahniḥ [*] dik-kālayōḥ kim=aparām
vyavahāra-lētuḥ kō=py=āvirāsa vasudhādhipa-vamśa-kandaḥ [|| 6*] Tasmād=idam
prathama-sambhṛita-rāja-
- 7 śabdaḥ pūrnō guṇair=akhila-nīti-patha-prayōktā [*] dēvō Manus=sapadi gōptum=
iv=āvatīrṇas=tan-maṇḍal-āntara-gataḥ puruṣaḥ purāṇaḥ [|| 7*] Ath=ānvayē
tasya
- 8 babhūva rakṣitā kṣhitēr=udāras=Sagarō narēśvaraḥ [*] chakāra yas=sāgaram=
ātma-sambhavaḥ=yya[śas]-sama[ṣṭ]ēr=nnirapāyam=āśrayam [|| 8*] Bhagīrathas=tatra
babhūva divyām Sarasvatīm yaḥ kṣhi-
- 9 tim=ānināya [*] Vālmīkivat(vad) bhānu-kulasya kirttyai sampādayitrīm² kavi-
kautukāni [||] [9*] Tad-anvayē Paṅktirathaḥ kramād=abhūt(bhūd) bhuja-āpādānēna
chirāya rakṣ[i]tā [*] adānavā yēna kṛit=Āmarāva-
- 10 tī sa-dāna-vā[h*] svairam=iyāñ=cha mēdini [||] [10*] Tasmād=utbha(dbha)vati sma
vikrama-dhanō Rām-ābhīdhānō Harir=yyas=samkḥ[y*]ē vinihatya rākṣasa-patiṁ
svar-ggarvva-sarvvaṁkasham [*] dēvīm sv-
- 11 ān śaśinaḥ kṛīśām=iva kalām=arkkam praviśy=ānalam śuddhim prāpya
vinirggatām punar=api svīkritya yātaḥ purīm [|| 11*] Abhūt sutas=tasya Kuś-
ābhīdh[ā*]nō rājñāḥ kara-sparśam=avāpya ya-
- 12 sya [*] Kumudva[tī] śā sarasaḥ prarūdhā vikasvar-āngī suchira[n=na]nanda ||
[12*] Babhūvur=ullāsiti(ta)-kīrtti-nirjīharā Raghōḥ kulē=smin bahavaḥ
kṣhamābhṛitaḥ [*] divas-prithivyōr=api yair=nniyantri-
- 13 bhi[r=nni]raṁkuśō nīti-pathaḥ pravartitaḥ [||] [13*] Tat-kulē Kalikālō=bhūt
Kāvērī-tīra-kṛin=nrīpaḥ [*] yat-kēli-yashṭi-tulitē Mērau vyatikṛitā diśaḥ || [14*]
Jātō=sya va[m]śē Madhurā[m] vijitya paśchād=udañchan-Ma-
- 14 dhurāntak-ākhyāḥ [*] [ni]tānta-mukt-ābharanāḥ prachandaḥ Pāṇḍy-āṅganāḥ
prāg=iva yāś=chakāra || [15*] Jishṇur=Andhrēshu yaḥ kṛitvā purīm Pottappi-
samjñitām [*] tatas=tat-pūrvva-Chōl-ākhyāḥ prakhyāta-bhuja-vikramaḥ [|| 16*]
- 15 Tasmin kulē samudapadyata Vetta-nāmā yaś=Śakra-chōdita-gatēr=āśanēḥ prahartā
[*] prāg=ēva yady=udagam[i]shyad=naṣatbu(dbu)dh-ārchchi[h] pakṣa-kṣayaḥ
kṣhitibhṛitām=api n=ābhaviṣhyat [||] [17*] Tad-va[m]śē Siddhi-bhūpālāḥ pālayām=ā-

¹ From inked estampages supplied by Dr. Hultzsch.² The syllable *mpd* has been added below the line.

- 16 sa mēdinīm [*] yadīya-dōḥ-pad-āyattam=artthi-pratyartthi-jīvitam [|| 18*] Anujanm=ābhavat=tasya Vetta-bhūpaḥ pratāpavān [*] tasy=āpi jajñirē putrās=trātāras=śaraṇ-artthiṇām || [19*] Dāyabhimō nripas=tēśā[m] jyēsthah kshōṇim=apālayat [*] yat-pāṇ[i]ś=sātrava-śr[i]ṇām kēs-ākṛiṣṭi-kashāyitah [|| 20*] Asy=Aīrasiddhī(dhī)-nripat[i]s=sahajaḥ kaniyān=dūran=nirasya kal[i]m=asya punaḥ-pravēśam [*] rōdhdu(dhū)m pravṛitta iva yaḥ prachurām yaśa[h*] svan=d[i]k-sīmasu sphatika-sāla-nibham babandha [||] [21*]
- 17 Asy=ābhavann=avani-maṇḍala-ra[kṣhi]tāra[h pu]trā[s=traya][h*] sphuri[ta]-pauruṣa-bhū[sha]nās=tē [*] yair=anvitaḥ prasavitā suchiram vyarājat=tējōmayair=iva nijair=nnayanais=Tripētraḥ [|| 22*] Jyāyān=ēśām=Manmasiddh-īśvaraḥ kṣmārī kshārāmbhōdhi-śyāma-sīmarī śasāsa [*] nity-ōdañchad-yad-yaśaḥ-paṇjar-āntar=vyōma ddhyāmarī kōkilatvam bibharti || [23*] Tan-madhyamas=tad=anu Vetta-nrip-ābhīdhānās=śāntas=tapōbhīr=avadhīrita-bhōga-vāñchah [||] [24*] Jayati vipula-bhūbhīd-va[m]śa-janmā suvṛitah parichita-guṇa-guṇphas=sambhaya[n*]-nāyaka-śrīḥ [*] suchiram=avani-bhūśā Tammusiddh-ābhīdhānās=sarasa-madhura-mūrttis=chētana[h]² kō=pi h[āraḥ] [|| 25*] [Ya]śās=śubhrām yasya śravaṇa-suhagairī samśadi muḥus=śahasrākṣas=śrīpvan=madhura-vachasaḥ kīnara-mukhāt [*] sva-chakṣus-samkhyāka-
- 19 śruti-vibhava-kautūhala-vaśāt kaṣṭrāya prāya[h*] sprihayati punar=Ggautama-munēḥ || [26*] Daḷita-ripu-karīndra-śrēṇi-vistīrṇ[a]a-kumbha-sthala-vigaḷita-śumbhan-mauktika-vyāpta-mūrttiḥ [*] jayati ghaṭita-lakṣmīḥ kṣīra-vās-chūrṇa-kīrṇaḥ puru[sha] iva pu[rāṇa][h*] śyāmaḷo yat-kṛipāṇaḥ || [27*] Sa khalu samasta-sāmrājya Nellūr-nagarē kṛit-ābhīdhēka[h*] śrī-Gaṇḍagōpāla-Śrī-
- 20 dēvi-vira-sūtīr=Mmanmasiddhi-mahārāj-ānujanmā Tammusiddhi-mahīpālāḥ pālaya[nn=a]khilām=arṇpav-āmbarām [*] Dēvāy=āsmāi Hast[i]śailēśvarāya sphāyat(yad)-bhūmnē śārayō[gyē]śa[k-ā][bd]ē [||] [28*] Paṇṭa-rāshṭra-pradhānam prādāt(dād) grāmam=Muṭṭiyampākka-samjñam [||] [28*] Yatnēna dharmma-sarāṇiḥ parirakṣap[i]yā s=ēyam bhavat(vad)bhīr=akhilair=iti Tammusiddhaḥ [*] āgāminah prapayāt nripatīn=ajāsran=dūran=natēna śīra-
- 21 sā na śarāsanēna [|| 29*] Ēta[t] kshōṇibhīrītām=amśu-jatālair=mmakutair=dḍlipitam [*] jaga[t*]-traya-prasiddhasya Tammusiddhasya śāsanam || [30*]

TRANSLATION.⁴

(Verse 4.) From this (*lotus*) arose that Padmāsana,⁵ who, having accumulated the power of *rajas*, because he had dwelt long in its interior,⁶ accomplished the creation of the animate and inanimate world, (*and*) who, in order to create companions, seemed to produce many creators, when he touched the images reflected in the jewels of the hoods of the snake (*which formed*) the couch of the husband of Śrī.⁷

(V. 8.) Then there was in his (*i.e.* Mann's) family an illustrious ruler of the earth, king Sagara, who by his own sons made the ocean an everlasting receptacle of the aggregate of (*his*) fame.

(V. 9.) In this (*family*) was Bhagīratha, who led to the earth the heavenly Sarasvatī⁸ that produced wonders of poets like Vālmiki for the glorification of the solar race.

¹ The *la* has been added below the line.

² The *visarga* has been added below the line.

³ Three *akṣaras* before *ddhim* are illegible.

⁴ The translation comprises only those verses which are not found in the inscriptions of Tammusiddhi published until now.

⁵ *I.e.* Brahman.

⁶ See above, p. 124, note 5.

⁷ *I.e.* Vishṇu.

⁸ *I.e.* the Gāṅgā, and, at the same time, the goddess of eloquence.

(V. 12.) His (*i.e.* Râma's) son was he who bore the name of Kuśa. Having obtained the touch of the hand of this king, that Kumudvatī, who had emerged from the tank, expanding her body, enjoyed pleasures for a very long time.¹

(Line 19.) Now, this king Tammusiddhi, the heroic offspring of the glorious Gaṇḍa-gôpāla and Śrīdevī, the younger brother of the great king Manmasiddhi, having performed his anointment to universal sovereignty in the town of Nellūr, while protecting the whole (earth) girt with the oceans,—

(V. 28.) Presented, in the Śaka year (denoted by the chronogram) Śārayōgya (*i.e.* 1127), the village called Muṭṭiyampākka, . . . the head-quarters of Paṇṭarāshṭra, to this god, the lord of Hastīśaila, whose wealth is increasing.

No. 22.—MADHUBAN PLATE OF HARSHA;

THE YEAR 25.

By F. KIELHORN, PH.D., D. LITT., LL.D., C.I.E.; GÖTTINGEN.

This plate was discovered, in January 1888, in a field near the village of Madhuban² in the pargana Nathûpûr of the tahsîl Sagrî, in the Azamgarh district of the Benares division of the United Provinces, and is now in the Provincial Museum of Lucknow. The inscription which it contains has been already edited, by the late Professor Bühler,³ in *Ep. Ind.* Vol. I. p. 67 ff. As it is desirable to issue a facsimile of the plate, I re-edit the inscription from impressions that were furnished to Dr. Hultsch by the late Mr. E. W. Smith.

This is a single copper-plate, about 1' 8" broad by 1' $\frac{3}{4}$ " high, and inscribed on one side only. Judging from the impressions, a seal was soldered on to the middle of the proper right side of the plate, just as is the case with the Banaskhêra plate of Harsha and the three plates of the *Mahārâjas* of Mahôdaya,⁴ but it must have got detached from the plate⁵ and has not been discovered. In the upper part and on the proper left side the plate has suffered somewhat from corrosion, but the writing throughout is so deeply engraved that on the back of the impressions every letter of the 18 lines which the plate contains may be read with absolute certainty. The size of the letters is about $\frac{5}{16}$ ". The characters belong to the north-western class of alphabets;⁶ in general, they closely resemble those given (from the Lakkhâ Maṇḍal inscription, *North. Inscr.* No. 600) in columns xv. and xvi. of Table IV. of Professor Bühler's *Ind. Palæographie*. Of initial vowels the text only contains *a* (*e.g.* in *anayôr=*, l. 15); *i* (*e.g.* in *iva*, l. 6), the form of which, employed here, in Professor Bühler's Table occurs only in much later inscriptions; *u* (in

¹ The words used of Kumudvatī are selected with reference to the original meaning of that name. Kumudvatī is likened to a group of lotuses (*kumudvatī*) growing in a pond (*sarasaḥ prarddhā*), which open their blossoms (*vikasavar-āṅgt*) when touched by the beams (*kara-parāṁ avāpya*) of the moon. The marriage of Kuśa and Kumudvatī, the sister of the serpent Kumuda, is told in the sixteenth *sarga* of the *Raghuvamśa*.

² According to Dr. Führer, *Monumental Antiquities and Inscriptions in the N.-W. Provinces and Oudh*, p. 189, where the above information is given, the village of Madhuban is 32 miles north-east of Azamgarh; but I have not found the name in the *Indian Atlas*, sheet No. 108.

³ Some of the errors which Prof. Bühler's text contains were corrected by him, when editing the Banaskhêra plate of Harsha, above, Vol. IV. p. 208 ff.

⁴ See above, Vol. IV. p. 208, and Vol. V. p. 208.

⁵ Compare the Sôpat seal of Harshavardhana, *Gupta Inscr.* p. 281, and Plate.

⁶ The apparently more antique manner in which essentially the same alphabet was written in Eastern India may be seen from the plates of the time of Śaśāṅkarāja (above, Vol. VI. p. 144, Plate) which are only about ten years older than this Madhuban plate.

ukhāya, l. 7); and *ē* (in *ēkachakka*°, l. 3). Of the consonants, *gh*, *ḡh* and *b* do not occur; and *chh*, *jh*, *ñ* and *ṭh* are only found as subscript letters, e.g. in *tach=chhāsanaṃ*, l. 10, *ujjhātavin*, l. 7, *ājñā*, l. 15, and *jyēshṭha*, l. 13. Regarding the other signs it may be noted that five of them—*k*, *g*, *ḡ*, *r* and *ś*—when they have no subscript letters, have a small hook at the bottom (see e.g. *bhōgākara*-, l. 15, *taḡit*-, l. 16, and *saṃuddēśīch*-, l. 13); and attention may also be drawn to the forms of *k* (e.g. in *kara*-, l. 15), *ñ* (e.g. in *sōdraṅgaḥ*, l. 11), *ch* (e.g. in *chamchalāyāḥ*, l. 16), *t* (e.g. in *paṭalā*°, l. 17), *d* (e.g. in *dānaṃ*, l. 16), *ph* (in *phalaṃ*, l. 16), and *v* (e.g. in *Śivadēva*°, l. 14). The superscript sign for *r* is sometimes written above, and sometimes on, the line; *y*, where it follows upon another consonant, is always denoted by the secondary, subscript form, even in the conjunct *ry* (e.g. in *pariyantaḥ*, l. 11). The ordinary form of the subscript *th* may be seen from the *sthā* of *rājasthānīya*-, l. 9; the same form is used in the conjunct *rth*, in *sampriṭṭārthi*-, l. 5, but the full form of *tha* is exceptionally employed in the *sthā* of *śēd-pasthānaṃ*, l. 15. The subscript form of *n* does not differ from the sign for *na*; see e.g. *Sāvarṇi*-, l. 13, and *Vishnavaridha*-, l. 14. Apparently in order to distinguish clearly between the subscript *dh* and *v*, the latter is denoted by a peculiar triangular sign; compare e.g. the *ddh* of *-bhīriddhaya*°, l. 13, with the *tv* of *-āgrihāratvāna*, l. 14. The only final consonant which occurs is the *t* of the word *saṃrat* in line 18; it is denoted by the lower part of the sign for *ta*, with a separate horizontal line above it.—As regards medial vowels, only the signs for *ā*, *u* and *ā* call for remarks. The ordinary sign for *ā* (and for the *ā* of *jā*) may be seen e.g. in *mahārājādhi-rāja*-, l. 12. When *ā* follows upon *i*, *ṭ* or *n*, or a conjunct beginning with one of these consonants, it is denoted by a wavy line placed vertically above the sign for *i*, *ṭ* or *n*; see e.g. *bhañṭvā*, l. 10, *Uhaṭṭāraka*-, l. 13, and *°karaṇādhi*-, at the end of line 17. In the same way *ā* is denoted in the *khyā* of *samākhyaṭam*, l. 17 (compare with it the *khyā* of *vimukhāḥ*, l. 7), and in the *jñā* at the commencement of line 10 (compare with it the *jñā* of *ājñā*-, l. 15).¹ Excepting in the syllable *ru* (for which see *Varuṇ*-, l. 5), the vowel *u* is either denoted by a subscript vertical line—or prolongation of the vertical line of the consonant-sign—ending with a small hook, or by a sign which resembles the subscript *u* of the modern Nāgarī alphabet. The former way of denoting *u* is followed in writing the *aksharas* *chekhu*, *shnu*, *du*, *nu*, *pu*, *mu*, *yu*, *vu*, *du* and *su*, the latter in *ku*, *tu*, *gu*, *tu*, *stu* and *bhu*; compare *vichchurita*-, l. 4, *dushṭa*-, l. 6, *saṃuchita*-, l. 15, and *tulya*-, l. 15, *Skandaguptaḥ*, l. 17, etc. For two ways of writing the medial *ā*—the one followed only in *dā*, and the other in *kā*, *pā* and *bhā*—compare *dātakā*°, l. 17, and *kāṭa*-, l. 10.—The inscription does not contain the signs of the *jihvāmūlīya*, *upaḍhmānīya* and *avagraha*; but in line 18 it has three numerical symbols, for 20, 5 and 6. The symbol for 20 is like the *akshara* *tha*; that for 5 looks like *tri*, with the sign of the medial *ā* attached to it; and the symbol for 6 resembles the *akshara* *dā* with a subscript *u*. Signs of punctuation are used in the text three times, in lines 16 and 17. Throughout the writer has formed the letters with great care and skill.—The language of the inscription is Sanskrit.² Any unusual or rare words and technical terms which it contains will be drawn attention to in the notes on the translation. The text generally is in prose, but it contains a verse in lines 6 and 7, and two benedictive and imprecatory verses—in one of which the king Harsha himself is referred to as an authority for the sentiment expressed—in lines 16 and 17. In respect of orthography it need only be stated that the sign for *v* denotes both *v* and *b*, that *k* and *t* are generally doubled before *r* (e.g. in *puttras*-, l. 1, and *-ātikhraṇta*-, l. 3, but not in *-pravṛitta-chakra*, l. 3), and that now and then the rules of *samdhī* have not been observed.

The inscription is a charter of the well-known king Harsha—or Harshayardhana, the hero of Bāṇa's *Harsha-charita*, who ruled part of Northern India at the commencement of the 7th

¹ In the Banskhera plate of Harsha the same superscript sign for *ā* is more frequently employed.

² According to Prof. Bühler the language of the Banskhera plate is better than that of this plate; but I cannot find any difference.

century A.D.—by which the village of Sômakunḍakâ in the Kuṇḍadhâni vishaya of the Śrāvastī bhukti, which had been previously held by a Brâhman on the strength of a forged charter, was granted to two other Brâhmanas. The king's order was issued from the royal residence or camp of Kapitthikâ (l. 1), and is dated on the 6th of the dark half of the month Mârgaśīrsha of the year 25 (apparently of the king's reign¹). The actual order is preceded by the genealogy of Harsha, in the course of which it is stated that his immediate predecessor, his elder brother Râjyavardhana, after defeating Dêvagupta and other kings, was treacherously slain in his enemy's quarters. On this event and on the genealogy generally it is now unnecessary to comment.

Of the localities mentioned in the inscription, Kapitthikâ apparently is the Kie-pi-tha (Kapittha) of Hiuen-Tsiang,² which, again, is the same as Sâmkâśya, identified by the late Sir A. Cunningham³ with the modern Sankisa,⁴ on the Kâlinadī river, about 40 miles north-west of Kanauj. And Śrāvastī, after which the Śrāvastī-bhukti was called, is the modern Sahet-Mahet⁵ in the Gonda district of Oudh. Kuṇḍadhâni, from which the Kuṇḍadhâni-vishaya received its name, and the village of Sômakunḍakâ have not been identified.

TEXT.⁶

- 1 Ōm⁷ svasti [||*] Mahâ-nau-hasty-aśva-jayaskandhâvârât=Kapitthikâyâh⁸ mahârâja-
śrī-Naravarddhanas=tasya putras=tatpādānudhyātah śrī-Vajrinidēvyām=utpannah
paramādityabhaktō
- 2 mahârâja-śrī-Râjyavarddhanas=tasya putras=tatpādānudhyātah śrī⁹Apsarôdēvyām=
utpannah paramādityabhaktō mahârâja-śrīmad-A(â)dityavarddhanas=tasya putras=
tatpādānudhyātah śrī-Mahâ-
- 3 sēnaguptâdēvyām=utpannaś=¹⁰chatussamudr-âtikkrānta-kirttiḥ pratâp-ânurâg-ôpanat-
ānyarâjâ¹¹ varṇa-âśrama-vyavasthâpana-pravṛtta-chakra êkachakkraratha iva
prajānām=ârti-harah
- 4 paramādityabhaktah paramabhaṭṭâraka-mahârâjâdhirâja-śrī-Prabhâkaravarddhanas=
tasya putras=tatpādānudhyātah sitayaśahpratâna-vichohhurita-sakalabhuvanamaṇḍalâh
parigṛhita-
- 5 Dhanada-Varuṇ-Ēndia-prabhṛiti-lôkapâla-tējâh satpath-ôpârjhit-ânêka-draṇa-bhūmi-
pradâna-samprîrit-ârtibhridayô=tisayita-pûrvvarâja-charitô dēvyām=amalayasômatyâin
- 6 śrī-Yasômatyām=utpannah paramasaugatah Sugata iva parahit-aikaratah
paramabhaṭṭâraka-mahârâjâdhirâja-śrī-Râjyavarddhanah Râjânô¹² yudhi dushṭa-vâjina
iva śrī-Dêvagupt-â-
- 7 dayah kṛitvâ yēna kasâprahâra-vimukhâh sarvvê samam samyatâh [||*] utkhâya
dvishatô vijitya vasudhâm kṛitvâ prajānām priyam prâṇân=ujjhitavân=arâti-bhavanê
saty-ânurôdhēna yah [||*] Tasy=ânuja-

¹ If the Harsha era dates from the commencement of Harsha's reign, the date must fall in A.D. 630-81.

² See Beal's *Si-yu-ki*, Vol. I. p. 202; compare also *Jour. Roy. As. Soc.* 1897, p. 421.

³ *Archæol. Survey of India*, Vol. I. p. 271.

⁴ See the *Imperial Gazetteer of India*, 2nd ed., Vol. XII. p. 223.

⁵ See *ibid.* p. 126. Compare also Dr. Bloch in *Jour. As. Soc. of Bengal*, Vol. LXVII. Part. I. pp. 289 and 290; to the inscriptions there enumerated as mentioning Śrāvastī may now be added the Lucknow Museum plate of Kīrtipâla, above, p. 96, l. 12 of the text.

⁶ From impressions supplied by the Curator of the Provincial Museum, Lucknow.

⁷ Denoted by a symbol.

⁸ Here and in other places below the rules of *sandhi* have not been observed; read °kdyâ.

⁹ Read sry-.

¹¹ Read °rdjô.

¹⁰ Originally °tpannah and °shatuh was engraved.

¹² Metre: Śârdûlavikṛidita.

- 8 s-tatpādānūdhyaṭaḥ paramamāhēśvarō Mahēśvara iva sarvasat[^{t*}]v-ānukampi
paramabhaṭṭāraka-mahārājādhirāja-śrī-Harshaḥ Śrāvasti-bhuktau Kuṇḍadhāni-
vaishayika-Sōmakunḍakā-¹grāmē
- 9 samupagatām² mahāsāmanta-mahārāja-daussādhasādhanika-pramātāra-rājasthānya-
kumārāmāty-ōparika-vishayapati-bhaṭa-chāṭa-sēvak-ādīn=prativāsi-janapadās=cha³ samā-
10 jñāpayaty=astu vaḥ samviditam=‘ayam Sōmakunḍakā-grāmō vīā (brā)hmaṇa-
Vamarathyēna kūṭa-sāsanaēna bhuktaka iti vichārya yatas=tach=chhāsanaḥ
bhāktvā tasmād-ākshipya cha svasimā-
- 11 paryantaḥ s-ōdraṅgaḥ sarva-rājakulābhāvyā-pratyāya-samētaḥ sarva-parihṛita-
parihārō vishayād=uddhṛita-piṇḍaḥ⁵ putra-pautr-ānugaḥ⁶ chandrārkkakshiti-
samakālino
- 12 bhūmichchidra-nyāyēna mayā pituḥ paramabhaṭṭāraka-mahārājādhirāja-śrī-
Prabhākara-varddhanadēvasya mātuh paramabhaṭṭārikā-mahādēvī-rājñī-śrī-
Yasōmatidēvyāḥ⁷
- 13 jyēsthabhṛātri-paramabhaṭṭāraka-mahārājādhirāja-śrī-Rājyavarddhanadēvapādānām cha
punya-yaśō-bhivṛiddhayaḥ Sāvarnnisagōttra-chchhandōgasavra (bra)hmachāri-bhaṭṭa-
Vārasvāmi-
- 14 Vishpuvṛiddhasagōttra-va (ba)hvirichasavra (bra)hmachāri-bhaṭṭa-Śivadēvasvā m i b h y ā m
pratigruha-dharmmaḥ=‘āgrahāratvēna pratipāditaḥ⁹ viditvā bhavadbhiḥ samanu-
mantavyaḥ prati-
- 15 vāsi-janapadair=apy=‘ājñāśravaṇa-vidhēyair=bhūtvā yathāsamuchita-tulyamēya
bhāgabhogakara-hirany-ādi-pratyāyāḥ¹⁰ anayōr=ēv=ōpanēyāḥ sēv-ōpasthānam cha
karaṇyam=ity=a-¹¹
- 16 pi cha || ¹²Asmat-kula-kkramam=udāram=udāharadbhir=anyais=cha dānam=idam=
abhyānumōdanīyam || ¹³lakshmyās=taḍit-salila-vndvuda-chamchalāyāḥ¹³ dānam
phalaḥ parayaśah-paripālanam cha || Karmaṇā¹⁴
- 17 manasā vāchā karttavyaṁ prāpinē hitam || ¹⁵Harshēṇ=aita¹⁵ samākhyātam dharm-
ārjjanam=anuttamaḥ || Dūtako=ttra mahāpramātāra-mahāsāmanta-śrī-Skanda-
guptaḥ || ¹⁶mahākshapatalādhikaraṇādhi-
- 18 kṛita-sāmanta-mahārāj-Śvaragupta-samādēśāch=ch=ōtkirṇam Garjjarēṇa¹⁶ || ¹⁷Samvat¹⁷ 20 5 Mārggaśirsha-vadi 8 || ¹⁸;

TRANSLATION.

(Line 1.) Ōm. Hail!

From the great royal residence¹⁸ of victory, (furnished) with boats, elephants and horses—
from Kapitthikā :¹⁸—

(There was) the Mahārāja Naravardhana.²⁰ Begotten on Vajripidevi, his son, who medi-
tated on his feet, (was) the devout worshipper of the Sun, the Mahārāja Rājyavardhana [I.].

¹ Originally Sōmakunḍikā— was engraved, but the vowel i of the akshara ṇḍi has been struck out; see the name below, in line 10.

² Read ‘gatām’.

³ Read ‘padāt=cha’.

⁴ Read ‘samviditam’.

⁵ The akshara du of vishayādūddhṛita— is quite clear in the impressions.

⁶ Read ‘nuga’.

⁷ Read ‘dēvyā’.

⁸ Read ‘dharmmēṇ’; see my note on the translation.

⁹ Here one would have expected ‘paddita’ etc.

¹⁰ Read ‘tyāyā’.

¹¹ Read ‘iti’ A—.

¹² Metre: Vasantatilakā.

¹³ Read ‘buddhuda-chamchalāyā’.

¹⁴ Metre: Ślōka (Anushtubh).

¹⁵ Read ‘attat’.

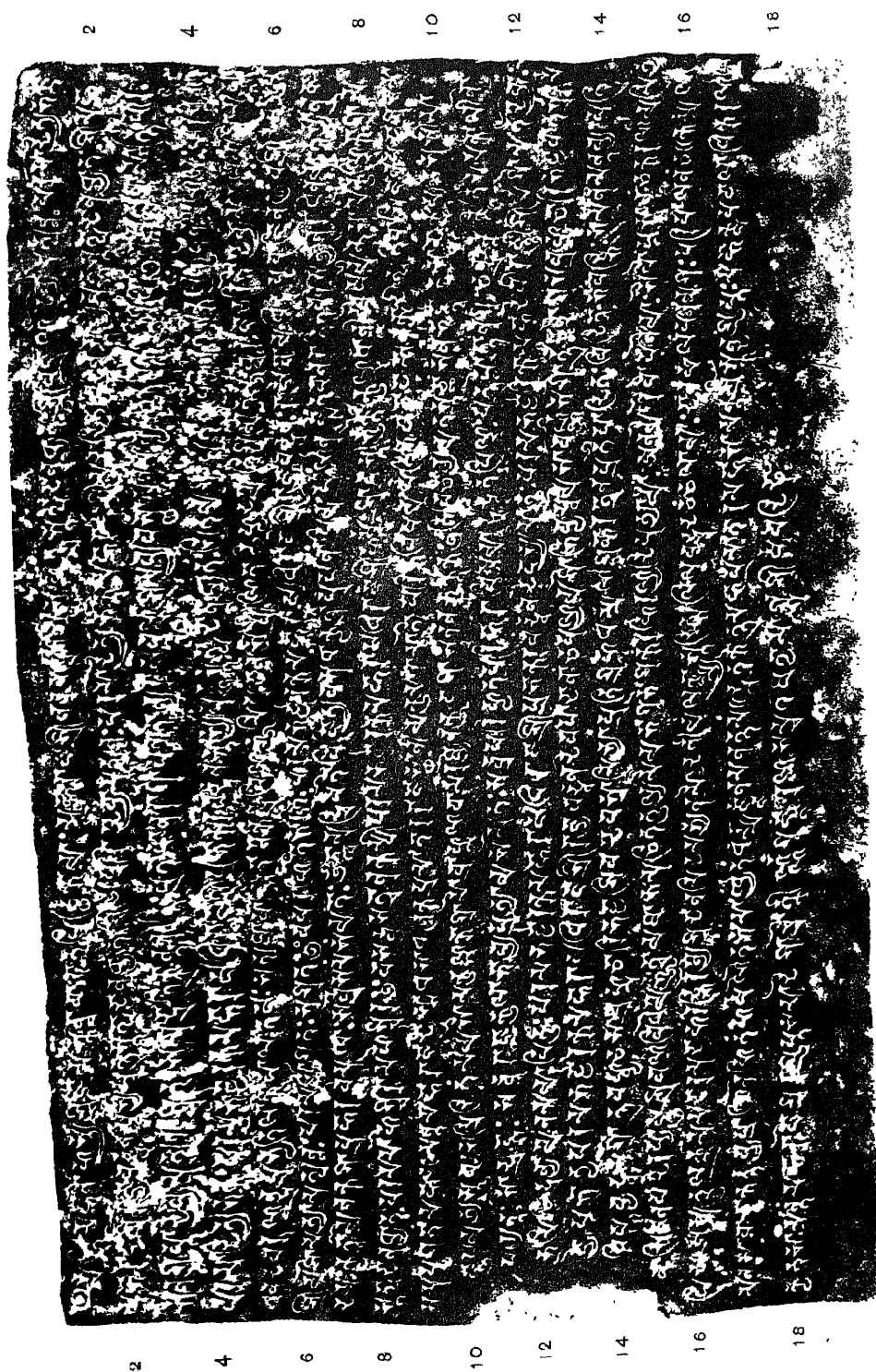
¹⁶ The first akshara of this word is undoubtedly ga.

¹⁷ Read ‘samvat’.

¹⁸ O— ‘from the great camp.’

¹⁹ The sentence is continued below, in the words ‘his younger brother . . . Harsha issues this command.’

²⁰ In the original the names of the kings and queens— including the name Dēvagupta in line 6, but excluding the name Harsha in line 17— have the word śrī or śrīmat, ‘the illustrious’ or ‘glorious,’ prefixed to them.



W. GRIGGS, COLLOTYPE.

SCALE '43

FROM AN IMPRESSION SUPPLIED BY THE LATE E. W. SMITH.

F. KIELHORN.

Begotten on *Apsarôdêvi*, his son, who meditated on his feet, (*was*) the devout worshipper of the Sun, the *Mahârāja Âdityavardhana*. Begotten on *Mahâsênaguptâdêvi*, his son, who meditated on his feet, (*was*) the devout worshipper of the Sun, the *Paramabhattachâraka Mahârâjâdhîrâja Prabhâkaravardhana*, whose¹ fame crossed the four oceans; before whom other kings bowed down on account of his prowess and out of affection for him; who wielded his power for the due maintenance of the castes and orders of life, (*and*) who, like the sun,² relieved the distress of the people. Begotten on the queen of spotless fame *Yasômati*, his son, who meditated on his feet, (*was*) the devout worshipper of Sugata (Buddha)—like Sugata solely delighting in the welfare of others—the *Paramabhattachâraka Mahârâjâdhîrâja Râjyavardhana* [II.], the tendrils of whose bright fame overspread the whole orb of the earth; who appropriated the glory of Dhanada. Varuṇa, Indra and the other guardian (deities) of the world; who gladdened the hearts of suppliants by many donations of wealth and land acquired in righteous ways, (*and*) who surpassed the conduct of former kings.

He in battle curbed *Dêvagupta* and all the other kings together, like vicious horses made³ to turn away from the lashes of the whip. Having uprooted his adversaries, having conquered the earth, having acted kindly towards the people, he through his trust in promises⁴ lost his life in the enemy's quarters.

(L. 7.) His younger brother, who meditates on his feet, the devout worshipper of Mahêsvara (Śiva)—like Mahêsvara taking compassion on all beings—the *Paramabhattachâraka Mahârâjâdhîrâja Harsha* issues this command to the *Mahâsûmantas*, *Mahârâjas*, *Dimhsûddhusiddhanikas*, *Pramâtâras*,⁵ *Râjasthânyas*, *Kumârâmâtyas*, *Uparikas*, *Vishayapatis*, regular and irregular soldiers, servants and others, assembled at the village of *Sômakunḍakâ* which belongs to the *Kunḍadhânî vishaya*⁶ in the *Śrâvasti bhukti*, and to the resident people:—

(L. 10.) Be it known to you! Having ascertained that this village of *Sômakunḍakâ* was held⁷ by the *Brâhmap Vâmarathya* on the strength of a forged charter,⁸ I therefore have broken that charter and taken (*the village*) away from him, and, for the increase of the spiritual merit and fame of my father, the *Paramabhattachâraka Mahârâjâdhîrâja Prabhâkaravardhanadêva*, of my mother, the *Paramabhattachârîkâ Mahâdêvi*, the queen *Yasômatidevi*, and of my several eldest brother, the *Paramabhattachâraka Mahârâjâdhîrâja Râjyavardhanadêva*, have given it to the nation

¹ Compare *Gupta Inscr.* p. 220, lines 1 and 2 of the text.

² The word for 'sun,' employed in the original on account of the preceding *-pravritta-chakra*, is *ekachakra-ratha*, 'whose chariot has only one wheel'; compare for it e.g. in the third act of the *Ratnâvali* the verse commencing with *adhvânâh-n=ai-kachakrah prabhavati*, and Mayûra's *Sûryasata* a, v. 59 (where the Sun says: *na hi ratnâbhyâti mē n=ai-kachakrah*). For the idea that the sun relieves distress, compare e.g. *Gupta Inscr.* p. 162, text, l. 2.

³ The Gerund *kritva* of the original text is employed, in an unusual way, to convey a passive sense; 'like vicious horses (curbed) after they have been made to turn away from the lashes of the whip.' In Prâkrit we do find passive Gerunds; compare e.g. *bhajiṇi janti* (= *bhaktva gānti*), 'they run away after having been broken,' in Prof. Pischel's *Materialien zur Kenntnis des Apabhramsa*, p. 23. For Sanskrit I can only quote, from the *Dakṣaśatâra-charita*, *kim upakṛitya pratyupakṛitavatt bhavēyam*, where the Gerund *upakṛitya* must mean 'after having been favoured.'

⁴ According to the *Harsha-charita*, 'allured to confidence by false civilities on the part of the king of Gauda,' see Prof. Cowell and Mr. Thomas's Translation, p. 178.

⁵ On *pramâtâra* and *mahâpramâtâra*, which occurs in line 17 of the text, see *Ind. Ant.* Vol. XXV. p. 182, note 70; *pramâtâri* also apparently occurs in *Gupta Inscr.* p. 216, l. 9.

⁶ With *Kunḍadhânîvishayika* compare *Ângadyavâishayika*, above, Vol. IV. p. 211, l. 7, *Vâladvâishayika*, *Gupta Inscr.* p. 216, l. 6, *Gayâvâishayika*, *ibid.* p. 256, l. 7 of the text, . . . *vâishayika*, *ibid.* p. 50, l. 25, etc.

⁷ In *bhuktaka* the suffix *ka* has been added to *bhukta*—as noted already by Prof. Bühler, through the influence of the Prâkrit—without altering the meaning of *bhukta* (*acquired*); compare Prof. Pischel's *Grammatik der Prâkrit-Sprachen*, § 598. In *Gupta Inscr.* we similarly find *atishishṭaka*, *kāritaka*, *dattaka*, *pravishṭaka*, *pratisishṭapitaka*, *utpannaka*, *utpadyamānaka*.

⁸ On the subject of forged copper-plates see now Dr. Fleet in *Ind. Ant.* Vol. XXX. p. 201 ff.

of a donation¹ (to Brāhmanas), as an *agrahāra* — extending to its proper boundaries, with the *udranga*, together with all income that might be claimed by the king's family,² exempt from all obligations,³ as a piece taken out of the district⁴ (*to which it belongs*), to follow the succession of⁵ sons and sons' sons, for as long as the moon, the sun and the earth endure, according to the maxim of *bhāmichchhīdra* — to the *Bhaṭṭa* Vātasvāmin who is of the *gōtra* of *Sāvarṇi* and a fellow-student of the *Chhandōgas*,⁶ and the *Bhaṭṭa* Śivadēvasvāmin who is of the *gōtra* of *Vishṇuvṛiddha* and a fellow-student of the *Bahvrichas*.⁷ Knowing this, you should assent to this, and the resident people, being ready to obey my commands, should make over only to these two⁸ the *tulya-mēya*,⁹ the share of the produce, payments in money and other kinds of income, as they may be due, and should render service to them. Moreover :—

(L. 16.) Those who profess (*to belong to*) the noble line of our family and others should approve of this donation. Of fortune, unstable as lightning and a bubble of water, donations and the preservation of others' fame¹⁰ are the (real) fruit.

By deeds, thoughts and words one should do good to the living. This *Harsha* has declared to be the very best way of earning religious merit.

(L. 17.) The *dūtaka* in this matter is the *Mahāpramāṇīra Mahāsāmanta*, the illustrious *Skandagupta*. And by order of the great officer in charge of the office of records, the *Sāmanta Mahārāja* *Īśvaragupta*, (*this was*) engraved by *Garjara*.

The year 20 5 Mārgaśirsha-vadi 6.

No. 23.— TIRUVENDIPURAM INSCRIPTION OF THE TIME OF RAJARAJA III., NARASIMHA II. AND KOPPERUNJINGA.

By E. HULTZSCH, PH.D.

This inscription (No. 142 of 1902) is engraved on the west wall of the *prākāra* of the *Dēvanāyaka-Perumāḷ* temple at *Tiruvēndipuram*, a village $4\frac{1}{2}$ miles west-north-west of

¹ Since *pratigraha-dharmanā*, which would be a *Bahuvrīhi* compound, could not be taken to qualify *agrahāra* in the abstract noun *agrahārātveṇa*, I have altered it to *pratigraha-dharmēṇa*. With the whole passage compare e.g. above, Vol. VI. p. 139, l. 34, *akṣa yantī-dharmēṇa-ākaraṭveṇa pratipāditāḥ*. Compare also phrases like *pratigraheṇa pratipāditāḥ*, *Ind. Ant.* Vol. XV. p. 118, l. 12 of the text; *agrahārātveṇa pratipāditāḥ*, *ibid.* Vol. XX. p. 124, l. 9 of the text; *dēvāgrahārātveṇa pratipādayati sma*, *Gupta Inscr.* p. 289, l. 10; etc.

² With *rājākūḍbhāḍya* compare *rājābhāḍya* in the plates of the *Mahārājas* of *Uchchakalpa*, *Gupta Inscr.* p. 118, l. 11; p. 122, l. 13; p. 127, l. 20; etc.

³ With *sarva-parihṛita-parihāra* compare *sarvaśiṣṭi-parihāra-parihṛita* in the plates of the *Vākātaka Mahārājas*, e.g. above, Vol. III. p. 262, l. 20. The meaning intended is more correctly expressed by *parihṛita-sarvāpāda*, e.g. above, Vol. IV. p. 250, l. 53, and by *sarvakara-parihāraṁ kṛitvā*, above, Vol. III. p. 223, l. 16. Compare also *sarva-bādhā-parihāra* (e.g. *Ind. Ant.* Vol. IX. p. 128, l. 35), and for similar expressions see above, Vol. VI. p. 13, note 8.

⁴ The expression *viśayād=udhṛita-piṇḍa* I have found again only in the *Pāṇḍukēśvar* plate of *Lalitāsūradēva*, *Ind. Ant.* Vol. XXV. p. 180, l. 21. I am not quite certain about the exact meaning of it.

⁵ I.e. 'to be inherited in turn by'; compare *putra-pautr-ānugāmin*, e.g. above, Vol. III. p. 262, l. 21.

⁶ I.e. a student of the *Sāmaveda*.

⁷ I.e. a student of the *Rigveda*.

⁸ Instead of *anayōr=eva* one would have expected *abhyām=eva*.

⁹ I do not know the exact technical meaning of *tulya-mēya* which might be translated by 'things to be weighed and to be measured'; *mēya* by itself we find, in *grāma-pratyāgā mēya-hirany-ādayaḥ*, in *Gupta Inscr.* p. 257, l. 12; and *tulya* occurs *ibid.* p. 70, l. 10, apparently in a technical sense. See also above, p. 62.

¹⁰ Viz. by not resuming the grants made by them.—The verse occurs with different readings in *Ind. Ant.* Vol. XIX. p. 349, l. 9 of the text, and Vol. XXV. p. 181, l. 28.

Cuddalore (Kūḍalār), the head-quarters of the South Arcot district.¹ It consists of 9 lines in the Tamil alphabet and language and forms a single big sentence, which can, however, be dissolved into several distinct periods with the help of the gerunds *kēṭtu*, 'having heard,' in line 2, and *enru*, 'having said,' in lines 3 and 4. The pronoun *namakkum*, 'to us,' in line 9 shows that the subject of the passage beginning in line 4 is the plural of the pronoun of the first person.

The language exhibits a few peculiarities. The letters *d* and *ḍ* are doubled after a nasal in *yāṇḍu* (l. 1), *Ṣēṇḍa*² (l. 2) and *eṇḍu* (l. 9). Instead of the gerund *koṇḍu* (twice in l. 6, and l. 8), the poetical form *koḍu* occurs four times (ll. 2, 3, 4 and 9). *Arulivittu* (ll. 4 and 9), *arulivittaka* (l. 9) and *veṭṭivittu* (l. 7) are vulgar forms of *aruluvittu*, etc.

This inscription is distinguished from most other South-Indian inscriptions, as it does not record a donation or similar transaction, but is of a purely historical character. It is dated in the 16th year of *Tribhuvanachakravarthin Rājarājadēva* (l. 1) and must have been engraved at the instance of two military officers (*daṇḍāḷka*³), named Appaṇa and Samudra-Goppaya⁴ (l. 5), in the service of the Hoysāṇa (or Hoysaḷa) king Vira-Nārasimhadēva (l. 1). This king had heard that Kōpperuñjiṅga had captured the Chōḷa emperor at Ṣēṇḍamaṅgalam. Anxious to vindicate his title 'the establisher of the Chōḷa country,' he started from Dōrasamudra and conquered the Maha[ra] kingdom. When at Pāchchūr, he ordered the two above-mentioned officers to continue the campaign. They advanced through the enemy's country until they reached Ṣēṇḍamaṅgalam, forced Kōpperuñjiṅga to release the Chōḷa emperor, and accompanied the latter into his dominions.

The title 'establisher of the Chōḷa country,' which the inscription applies to Vira-Nārasimhadēva (l. 3), and the statement that he conquered the Mahara kingdom, show that this king is identical with the Hoysaḷa Narasimha II., who in several inscriptions is styled 'the establisher of the Chōḷa kingdom' and 'the uprooter of the Makara or Magara kingdom.'⁴ As the inscriptions of Narasimha II. are dated between A.D. 1222 and 1234, it follows that the king Rājarāja, to whose 16th year the subjoined inscription belongs (l. 1), is the Chōḷa king Rājarāja, to whose 16th year the subjoined inscription belongs (l. 1), is the Chōḷa king Rājarāja III., who ascended the throne in A.D. 1216,⁵ and whose 16th year accordingly corresponded to A.D. 1231-32. He is no doubt identical with the 'Chōḷa emperor' who was captured and released at Ṣēṇḍamaṅgalam. The dates of other inscriptions of Rājarāja III. show that he continued to reign after his re-installation. His latest known date is A.D. 1243-44 in an inscription at Poygai.⁶

The subjoined inscription mentions a considerable number of geographical names. Dōrasamudra, the capital of Narasimha II., is the modern Halēbiḍ in the Bēlūr tāluka of the Hassan district in the Mysore State. Pāchchūr, where he halted on his expedition against Kōpperuñjiṅga (l. 4), is perhaps identical with a village of that name in the Trichinopoly tāluka, opposite to the island of Śrīraṅgam, 2 miles north of the Coleroon river, and 9½ miles west by south of Kappagūr, the southern capital of Narasimha's successor Śōmēśvara.⁷ If this identification of Pāchchūr is correct, it would follow that Narasimha II. left his dominions by way of the Gajalhaṭṭi pass, and that the Mahara (Makara or Magara) kingdom (l. 3) has to be looked for in the Coimbatore or Salem district. In the course of the expedition which Appaṇa and Samudra-Goppaya undertook against Kōpperuñjiṅga, they first destroyed the villages of Ellēri, Kalliyārmūlai and Toludagaiyūr (l. 5). Then they worshipped the god at Ponnambalam

¹ See Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 212, where the name is spelt 'Tiruvandipuram.' The same erroneous form is found on the *Madras Survey Map* of the Cuddalore tāluka. The *Postal Directory of the Madras Circle*, p. 1350, has correctly 'Tiruvandipuram.'

² *Daṇḍāḷka* and *daṇḍyaka* are *tadbhavas* of the Sanskrit *daṇḍandāyaka*; see *Ind. Ant.* Vol. XX. p. 304 and note 7.

³ The first part of this name is apparently derived from Dōrasamudra.

⁴ See Fleet's *Dun. Kan. Distr.* p. 507; Mr. Rice's *Ep. Carn.* Vol. IV., Ng. 98, and Vol. VI., Kd. 12a.

(l. 6 f.), destroyed *Toṇḍaimāṇallūr*, and halted at *Tiruppādirippuliyūr* (l. 7). Next they destroyed *Tiruvadigai* and *Tiruvekkarai* (l. 7) and the country between the *Vāraṇavāsi* river in the north, *Śēndamaṅgalam* in the west, and the sea in the east (l. 8). As far as the route of *Narasimha's* two officers can be followed on the map, it appears that they crossed the present South Arcot district from south to north. *Elḷēri* and *Kalliyūrmūlai* (now *Kaliyamalai*) are in the southern portion of the *Chidambaram tāluka*.¹ *Pōṇṇambalam* is one of the *Tamiḷ* names of *Chidambaram* itself. *Toṇḍaimāṇallūr* is perhaps the modern *Toṇḍamānattam* in the *Cuddalore tāluka*,² and *Tiruppādirippuliyūr* is the well-known ancient name of *Tirupāpuliyūr*,³ a railway station north of *Cuddalore*. *Tiruvadigai* is *Tiruvadi*⁴ near *Paṇṇuṭṭi*,⁵ and *Tiruvekkarai* is *Tiruvakkarai* in the *Villupuram* (*Viluppuram*) *tāluka*.⁶ As regards *Śēndamaṅgalam*,⁷ where *Kōpperuñjīga* kept the *Chōla* king prisoner, and at the gates of which the war seems to have ended,—the *Postal Directory of the Madras Circle* mentions no less than eighteen villages of this name, three of which belong to the South Arcot district. The *Śēndamaṅgalam* which is intended here is probably the one in the *Tirukoilur* (*Tirukkōvalūr*) *tāluka*.⁸ I am unable to identify the *Vāraṇavāsi* river, which has to be looked for to the north of *Śēndamaṅgalam*,⁹ and the village of *Toḷudagaiyūr*, which must have been situated south of *Chidambaram*. It is not clear why *Appaṇa* and *Samudra-Goppaya* selected the temple of *Tiruvēndipuram* for engraving this account of their achievements. Perhaps it was at this village that they took leave of the *Chōla* king *Rājarāja III.*, whom they had rescued from the hands of *Kōpperuñjīga* at *Śēndamaṅgalam*.

As far as we know at present, *Narasimha II.* was the first among the *Hoysala* kings who possessed a portion of the *Trichinopoly* district. In an inscription on a *vīrakal*, dated in A.D. 1222,¹⁰ he is stated to be "marching against the *Raṅga* in the South," i.e. the island of *Śrīraṅgam*, and in the *Harihar* inscription of A.D. 1224¹¹ he is already called 'the uprooter of the *Makara* kingdom' and 'the establisher of the *Chōla* kingdom.' Hence his conquest of *Śrīraṅgam* seems to have taken place between A.D. 1222 and 1224. This first invasion of the *Makara* and *Chōla* kingdoms was distinct from and prior to the conquest of the same two kingdoms which is related in the *Tiruvēndipuram* inscription, and it is presupposed by the wording of the latter, which implies that the king started on his new campaign in order to vindicate his previously earned title 'establisher of the *Chōla* country.' A further testimony to *Narasimha's* influence in the *Chōla* country is supplied by an inscription in the *Gōkarṇēśvara* temple at *Tirugōkarṇam* near *Pudukkōṭṭai* (No. 410 of 1902), which is dated in the [1]0th year of *Tribhuvanachakravartin Rājarājadēva*, i.e. A.D. 1225-26, and records a grant of land by a servant of *Sōmaladēvi*,¹² the wife of *Sōmēśvaradēva*, the son of the *Pōsala* king *Vīra-Nārasimhadēva* of

¹ Nos. 274 and 290 on the *Madras Survey Map* of this *tāluka*.

² No. 229 on the *Madras Survey Map* of this *tāluka*.

³ No. 204 on the *Madras Survey Map* of the *Cuddalore tāluka*.

⁴ See above, Vol. VI. p. 331 and note 8.

⁵ No. 79 on the *Madras Survey Map* of the *Cuddalore tāluka*.

⁶ 'Tiruvakkarai,' No. 289 on the *Madras Survey Map* of this *tāluka*.

⁷ This word is derived from *Śēṇḍaṇ*, 'the red one,' a name of the god *Skanda*.

⁸ No. 283 on the *Madras Survey Map* of this *tāluka*.

⁹ The nearest river on the north of *Śēndamaṅgalam* is the *Gedilam*.

¹⁰ Mr. Rice's *Ep. Carn.* Vol. VI., Cm. 56:—*Saka-varusa 1144 Chitrabhānu-saṁ | rada Āśvīna-sudda 10 [da*]sami Maṅgalavādrad=āndu*. On this date Professor Kielhorn remarks as follows:— "For *Āśvīna-sudi 10* of *Saka-Saṁvat 1144* expired=*Chitrabhānu* this date is wrong; it would correspond to Friday, the 16th September A.D. 1222. If we could read *sudda 7 sa[pta*]mi*, it would regularly correspond to Tuesday, the 13th September A.D. 1222."

¹¹ Dr. Fleet's *Dyn. Kan. Distr.* p. 507.

¹² See above, Vol. III. p. 9, note 6. Another princess of the same name is mentioned in Mr. Rice's *Ep. Carn.* Vol. IV., Kp. 63. She is there compared to *Lakshmi*, and *Narasimha II.* to the *Moon*. Hence she must have been his sister, and not his wife as Mr. Rice thinks (*ibid.*, Introduction, p. 21). According to other inscriptions, the wife of *Narasimha II.* and the mother of *Sōmēśvara* was *Kāladēvi*; see *ibid.* Vol. III., Md. 122; Vol. IV., Ng. 98; and Vol. VI., Kd. 125.

Dōrasamudra.¹ Finally, a mutilated inscription in the Raṅganātha temple at Śrīraṅgam (No. 54 of 1892), dated in A.D. 1233,² records a grant by a female relation of Bhujabala-Bhīmakēśava-Daṇḍanāyaka, the great minister (*mahāpradhāna*) of *Pratāpachakravartin* Pōśala *īrī-Vīra-Nārasimhadēva*.

Among the opponents of Narasimha II., the Harihar inscription of A.D. 1224 and the Basarālu inscription of A.D. 1234 mention the Kāḍava king and the Pāṇḍya king,³ and three inscriptions state that "his valour caused the reduction of the Pāṇḍya sovereignty."⁴ As will appear below (p. 164 and note 3), Kōpperuñjiṅga claimed to belong to the Kāḍava or Pallava family. If he is meant by the expression 'Kāḍava king' in the Harihar inscription, it would follow that he had come into hostile contact with Narasimha II. before the time of the Tiruvēndipuram inscription, perhaps on the occasion of Narasimha's first attack on Śrīraṅgam between A.D. 1222 and 1224. The Pāṇḍya contemporary of Narasimha II. was Māravarman *alias* Sundara-Pāṇḍya I., who, as shown by Professor Kielhorn,⁵ ascended the throne in A.D. 1216. This king boasts on his part to have conquered the Chōḷa country and to have restored it to the Chōḷa king; and an inscription of his 9th year, *i.e.* A.D. 1225, is actually found in the Raṅganātha temple at Śrīraṅgam,⁶ while we have seen that Narasimha II. was marching against Śrīraṅgam in A.D. 1222.

Among the partisans of Kōpperuñjiṅga, the inscription mentions two chiefs named Śōlakōṇ⁷ (l. 5) and Kōḷi-Śōlakōṇ (l. 6). Viragaṅganādālvāṇ and Chinattarayaṇ are stated to have been killed and are called 'officers of the king.' Apparently, they were originally in the service of Rājarāja III. and had gone over to Kōpperuñjiṅga. Of special interest is the statement that "four officers including Parākramabāhu, the king of Īlam," were killed. What the author wants to say is perhaps "Parākramabāhu and three of his officers." Īlam is the Tamil name of Ceylon. According to Wijesinha's Translation of the *Mahāvamsa* (page xxiv. ff.), Parākramabāhu I. died in A.D. 1197 and Parākramabāhu II. in A.D. 1275, and neither of them fell in battle. Hence the Parākramabāhu of this inscription must be different from both; perhaps he was not a king, but a prince of Ceylon.

Kōpperuñjiṅga, the person who was responsible for Narasimha's interference in the affairs of the Chōḷa kingdom, is first mentioned in an inscription of the Viḍḍhagiriśvara temple at Viḍḍhāchalam (No. 136 of 1900), the head-quarters of a tāluca in the South Arcot district. This record opens as follows:—

- 1 ॐ Svasti śrīḥ [||*] Tribhuvanachchakravatti-
- 2 gaḷ śrī-Rājarājadēvaṛku vāṇ-
- 3 ḍu lāḍvadu uḍaiyār Tiru-
- 4 mudugunṇam-uḍaiya nāyaṇāṅku Pal-
- 5 lavan Kōpperuñjiṅgan agam-
- 6 baḍi-mudaligaḷil Edirigaṇāyan Po-
- 7 ttappi-Chchōḷan i-nṇāyan-

¹ *Tōraiṣamuttirattu śrī-Pōśala-Vīra-īrī-Nārasīṅgadēvar maganār Śōmīśvaradēvar māār Śōmaladēvi*[g]ār.

² *Vijaya-samma(samva)tsarattu Kāttigai suddha-pañchami Adivōdra=mudal*; "from Sunday, the fifth tithi of the bright (fortnight) of Kāttigai in the Vijaya year." Professor Kielhorn kindly informs me that, "for the month Kārtika of Śaka-Samvat 1155 expired=Vijaya, this date regularly corresponds to Sunday, the 9th October A.D. 1233."

³ Dr. Fleet's *Dyn. Kan. Distr.* p. 507.

⁴ Mr. Rice's *Ep. Carn. Vol. III.*, Md. 121; Vol. IV., Ng. 98; and Vol. VI., Kd. 12a.

⁵ Above, Vol. VI. p. 814.

⁶ See *Ind. Ant.* Vol. XXI. p. 344, and above, Vol. VI. p. 303, No. 5. The Tirupparaṅgunṇam cave-inscription and the smaller Tiruppuvaṇam grant belong to the reign of the same king.

⁷ A different person of the same name is mentioned among the officers of Vikrama-Chōḷa in the *Vikīrama-śōḷa-Uḷa*; *Ind. Ant.* Vol. XXII. pp. 143 and 149.

8 āṅku vaitta tirunundāviḷa-

9 kku onṅukku

"In the 14th year of the emperor of the three worlds, the glorious Rājarājadēva,—
Eḍiṅgaṇāyaṅ Pottappi-Chōḷa, (one) among the chiefs of the body-guard¹ of the Pallava
Kōpperuñjiṅga, gave to the lord, the god of Tirumudugunṇam,² one perpetual lamp," etc.

From this inscription we learn that Kōpperuñjiṅga claimed to belong to the Pallava family,³
and that in A.D. 1229-30, i.e. two years before the Tiruvēndipuram inscription, he still acknow-
ledged Rājarāja III. as his sovereign. The defeat which Narasimha II. inflicted on
Kōpperuñjiṅga enabled Rājarāja III. to remain in power until at least A.D. 1243-44.⁴ About this
time he was either ousted or succeeded by his former enemy; for, an inscription of Kōpperuñjiṅga,
who had assumed the titles *dēva*, 'king,' and *Sakalabhuvanachakravartin*, in the Arulāla-
Perumāl temple at Conjeeveram shows that the 18th year of his reign corresponded to Śaka-
Samvat 1182. I subjoin the date-portion of this inscription, and that of three other inscriptions
at Tiruveṇṇainallūr, Tiruviḍaimarudūr and Tirukkālukkunṇam.

A.—In the Arulāla-Perumāl temple at Conjeeveram.⁵

1 Svasti śrī [||*] Śakābdam āyiratt-orunūṇṇu-ṇ[ba]tt-iraṇḍiṇ mēl sellāniṇṇa
Śagalabuvanaṇach[cha]kkaravattigaḷ śrī-Kōpperuñjiṇ[ga]d[ē]vaṅku yāṇḍu
[18āvadu] Vṛiśchika-nāyaṅṇu apara-pakshattu daśamiyum Nāyaṅṇu-
kkiḷamaiyu[m*]⁶

"In the [18th] year of the emperor of the whole world, the glorious Kōpperuñjiṅgadēva
which was current after the Śaka year one thousand one hundred and eighty-two,—
.⁷ a Sunday and the tenth *tithi* of the second fortnight of the
month Vṛiśchika."

B.—In the Vaikuṇṭha-Perumāl temple at Tiruveṇṇainallūr.⁸

1 [Svasti*] [śrī ||] Sakalabhuvanaṇachakravartigaḷ śrī-Kōpperuñjiṇ[ga]dēvar[k*]k
yāṇḍu [7ā]vadu Sim[ha]-nāyaṅṇu apara-pakshattu chaturthiyum Veḷḷi-
kkiḷamaiyum peṇṇa Rēvati-nāl.

"In the [7]th year of the emperor of the whole world, the glorious Kōpperuñjiṅgadēva,—
on the day of Rēvatī, which corresponded to a Friday and to the fourth *tithi* of the second
fortnight of the month Simha."

C.—In the Mahalingasvāmin temple at Tiruviḍaimarudūr.⁹

1 Svast[i] śrī [||*] Śagalabuvanaṇasakkaravattigaḷ śrī-Kōpperuñjiṅga[dē]vaṅku yāṇḍu
18vadu Kaṇ[ṇ]i-nāyaṅṇu pūrvva-pakshattu pañchadaśiyum Nāyaṅṇu-kiḷam[ai]
peṇṇa Śadayattu [n]āl.

"In the 18th year of the emperor of the whole world, the glorious Kōpperuñjiṅgadēva,—
on the day of Śatabhishaj, which corresponded to a Sunday and to the fifteenth *tithi* of the first
fortnight of the month Kanyā."

¹ See Dr. Gundert's *Malayāḷam Dictionary*, p. 2, s.v. *agambadi*.

² This is the Tamil name of Vṛiddhāchalam; compare *South-Ind. Inscr.* Vol. I. p. 123, and Vol. III. p. 152.

³ In the *Madras Christian College Magazine* of March 1892, Mr. Venkayya states that two inscriptions at
Tiruvannāmalai also call Kōpperuñjiṅga a Pallava or Kāḍava. Regarding Kāḍava as a synonym of Pallava, see
above, p. 25, and *South-Ind. Inscr.* Vol. III. p. 68.

⁴ See above, p. 161 and note 6.

⁵ No. 38 of 1890; see *South-Ind. Inscr.* Vol. II. p. 340, note 5.

⁶ The remainder of the line is built in.

⁷ A portion of the date, which probably contained the name of the *nakshatra*, is lost.

⁸ No. 320 of 1902.

⁹ No. 135 of 1895.

D.— In the Vēdagiriśvara temple at Tirukkalukkuṇṇam.¹

1 Svasti śrī [1[*] Śagalabuvanachchakkaravatt[i]gaḷ Avaniy-āḷa-ppirandār Kōpperuñ-jīṅgadēvarkku yāṇḍu [3]lvadu Kumba-nāyaru pūrvva-pakshattu d[v]iḷ[i]yaiyum Śa-

2 ni-kkōlamaiyum perṇa Uttirattādi-nāḷ.

"In the [3]1st year of the emperor of the whole world, him who was born to rule the earth, Kōpperuñjīṅgadēva,— on the day of Uttarabhadrapadā, which corresponded to a Saturday and to the second *tīthi* of the first fortnight of the month Kumbha."

According to Professor Kielhorn, who has kindly examined these four dates, "the first date (A.), of Śaka-Saṃvat 1182 expired and the 18th year current, regularly corresponds to **Sunday, the 31st October A.D. 1260**, which was the 4th day of the month **Vṛiśchika**, and on which the tenth *tīthi* of the dark half (of the month Kārttika) ended 6 h. 31 m. after mean sunrise. The second date (B.), of the 7th year, corresponds to **Friday, the 30th July A.D. 1249**, which was the 3rd day of the month **Simha**, and on which the fourth *tīthi* of the dark half (of the month Śrāvaṇa) ended 9 h. 38 m., and the *nakshatra* was **Rēvati** from 3 h. 56 m., after mean sunrise. The third date (C.) is incorrect. The fourth date (D.), of the 31st year, corresponds to **Saturday, the 10th February A.D. 1274**, which was the 18th day of the month **Kumbha**, and on which the second *tīthi* of the bright half (of the month Phālguna) ended 10 h. 46 m., and the *nakshatra* was **Uttara-Bhadrapadā** for 21 h. 1 m., after mean sunrise. The three dates A., B. and D. show that *Sakalabhuvanachakravartin* Kōpperuñjīṅgadēva must have ascended the throne in **A.D. 1243** between, approximately, the 11th February and 30th July." His reign extended to at least A.D. 1278-79; for, as the subjoined list of his inscriptions shows, two of them at Chidambaram are dated in his 36th year. In this list the inscriptions are arranged under different heads according to the manner in which they quote the king's name and titles.

I. Kōpperuñjīṅgadēva.

1. 20th year: Tiruvettār, No. 83 of 1900.
2. 22nd year: do. No. 95 of 1900.

II. Sakalabhuvanachakravartigaḷ śrī-Kōpperuñjīṅgadēva.

1. 5th year: Vṛiddhāchalam, No. 134 of 1900.
2. [7]th year: Tiruvēnnainallūr, No. 320 of 1902.
3. 8th year: Vṛiddhāchalam, No. 135 of 1900.
4. 14th year: Vallam, No. 186 of 1892.²
5. 16th year: Chidambaram, No. 467 of 1902.
6. Do. do. No. 468 of 1902.
7. 18th year: Tiruvīdaimarudūr, No. 135 of 1895.
8. [18th] year: Conjeeveram, No. 38 of 1890.
9. 26th year: Tirukkōvalūr, No. 308 of 1902.
10. 36th year: Chidambaram, No. 455 of 1902.

III. Sakalabhuvanachakravartigaḷ Avaniy-āḷa-ppirandār Kōpperuñjīṅgadēva.

[3]1st year: Tirukkalukkuṇṇam, No. 181 of 1894.

¹ No. 181 of 1894. The inscription records the gift of a lamp by the wife of Pañchanedi-Vāṇar *alias* Nilagaṅgarayar (l. 3). The same person or a relation of his is mentioned in an inscription of the 28th year of Kulōttuṅga III.; *South-Ind. Inscr.* Vol. III. p. 84.

² See *South-Ind. Inscr.* Vol. II. p. 340, note 4.

IV. Sakalabhuvanachakravartigaḷ Avaniy-āla-ppiṇandār *alias* śrī-Kōpperuñjīṅgadēva.

- | | | | |
|----|------------|--------------|------------------|
| 1. | 3rd year : | Chidambaram, | No. 462 of 1902. |
| 2. | Do. | do. | No. 465 of 1902. |
| 3. | Do. | do. | No. 466 of 1902. |
| 4. | 5th year : | do. | No. 459 of 1902. |
| 5. | Do. | do. | No. 464 of 1902. |

V. Sakalabhuvanachakravartigaḷ śrī-Avaniy-āla-ppiṇandār *alias* Kōpperuñjīṅgadēva.

- | | | | |
|----|-------------|--------------|------------------|
| 1. | 5th year : | Chidambaram, | No. 463 of 1902. |
| 2. | 8th year : | do. | No. 460 of 1902. |
| 3. | 34th year : | do. | No. 461 of 1902. |
| 4. | 36th year : | do. | No. 456 of 1902. |

The Vallam inscription of the 14th year¹ mentions 'prince (*pillaiyār*) **Nilagaṅgaraiyar**,' apparently a son of Kōpperuñjīṅgadēva. An inscription in the Arulāla-Perumāl temple at Conjeeveram (No. 41 of 1893), which is dated in the 22nd year of *Tribhuvanachakravartin* Vijaya-Gaṇḍagopāladēva,² records the gift of a flower-garden by Nilagaṅga of **Āmūr**, who bore the surname **Bhū-pālan-ōḍbhava** (in Sanskrit) or **Puvi-āla-ppiṇanda** (in Tamil), *i.e.* 'who was born to rule the earth.' This person is no doubt identical with the prince **Nilagaṅgaraiyar** of the Vallam inscription, and his surname is a slight modification of *Avaniy-āla-ppiṇandār*, the title of his father Kōpperuñjīṅgadēva.

As stated on page 163 above, the Tiruvēndipuram inscription mentions among the partisans of Kōpperuñjīṅga a certain **Śōlakōṇ**. This person is probably identical with an officer whose name occurs in most of the Chidambaram inscriptions of Kōpperuñjīṅgadēva. In one inscription he is called "Perumālppillai *alias* Śōlakōṇār, (one) among his (*viz.* Kōpperuñjīṅgadēva's) officers,"³ and in another (No. 462 of 1902) "the lord of Araśūr, Śēgaṇivāyar *alias* Pillai Śōlakōṇār Āliyar." The grant portion of the Chidambaram inscriptions of the 3rd to 16th years opens with the words *Śōlakōṇ ḍalai*, *i.e.* "the order of Śōlakōṇ," and ends with the words *ivai Śōlakōṇ eḷuttu*, *i.e.* "this (is) the signature of Śōlakōṇ." Accordingly, Śōlakōṇ must have been the representative of Kōpperuñjīṅgadēva at Chidambaram until at least A.D. 1258-59.

A short undated inscription at Tiruvēndipuram supplies the name of Śōlakōṇ's younger brother. This inscription (No. 146 of 1902) runs as follows :—

- | | | | |
|---|-------------------------|----|----------------------|
| 1 | Svasti śrī [\|\|*] Avani- | 7 | Śōlakōṇ ta[m]- |
| 2 | āla-ppiṇandā- | 8 | bi Perumāl Vē- |
| 3 | ṇ Kōpperuñ- | 9 | [ṇ]āḍuḍaiyāṇ se[y*]- |
| 4 | jīṅgadēvar ti- | 10 | vitta tirukkōpura- |
| 5 | rumēṇikkū naṇṇā- | 11 | m \|\|ḍ- |
| 6 | ga Śēgaṇivāyaṇ | | |

"Hail! Prosperity! For the benefit of the royal body of him who was born to rule the earth, Kōpperuñjīṅgadēva,— Perumāl **Vēṇāḍuḍaiyāṇ**, the younger brother of Śēgaṇivāyaṇ Śōlakōṇ, caused to be made (*this*) sacred *gōpura*."

Vēṇāḍuḍaiyāṇ seems to have succeeded his elder brother as officer in charge of Chidambaram. For, in two Chidambaram inscriptions of the 34th and 36th years of Kōpperuñjīṅgadēva (Nos. 461 and 456 of 1902), the grant portion opens with the words *Vēṇāḍuḍaiyāṇ ḍalai* and ends with the words *ivai Vēṇāḍuḍaiyāṇ eḷuttu*.

¹ Above, p. 165, clause II. No. 4.

² As the 15th and 16th years of this king corresponded to A.D. 1265 (*Ind. Ant.* Vol. XXII. p. 220), the date of this inscription must fall in A.D. 1271-72.

³ No. 460 of 1902:— *ivar mudaligaḷ Perumālppillai ḍṇa Śōlakōṇār*.

A solitary Sanskrit record of Kôpperuñjîgadêva is found as far north as Drâkshârâma in the Gôdâvari district. Unfortunately this inscription (No. 419 of 1893) is so much mutilated that no connected transcript of it can be given. It is dated in the Śaka year 1184 and records gifts to the temple of Bhîmanâtha by the king, who is called *Sakalabhuvanachakravartin*, *Avany-avan-ôdbhava* or *Avany-avana-sambhava*, and *Mahârâjasimha*. The two names beginning with *avani* are Sanskrit translations of his surname *Avaniy-ôla-ppirandâr*.¹ *Mahârâjasimha* means 'the lion among great kings,' while Kôpperuñjîga would mean 'the great lion among kings.' The Drâkshârâma inscription calls him 'the ornament of the Kâthaka family'² and 'a worshipper of Kanakasabhâdhinâtha.'³ He is stated to have defeated the Kârṇāṭa⁴ and Chôla kings and to have established the Pândya country.⁵ The Kâkati king and Ganapati-mahârâja are also referred to in the Drâkshârâma inscription. The first three lines contain two verses in the Śârdûlavikrîḍita metre, and the sixth line states that certain verses were composed by the king himself and inscribed on his gifts to the temple.

It was stated in the preceding paragraph that Kôpperuñjîgadêva claims to have established the Pândya country. On the other hand, an inscription of the Pândya king Jaṭâvarman *alias Tribhuvanachakravartin* Sundara-Pândyadêva at Tiruppanduruttî⁶ asserts that this king "besieged the prosperous city of Śêndamaṅgalam and fought several battles to frighten the Pallava."⁷ This Pallava is evidently Kôpperuñjîgadêva, and Śêndamaṅgalam seems to have been his capital, as we might already conclude from the Tiruvendipuram inscription, according to which Kôpperuñjîga was besieged in Śêndamaṅgalam.

TEXT.

- 1 Svasti śrî [||*] Tiribu[vaṇa]ch[cha]kka[ra]vattigaḥ śrî-Râjarâjadê[va]r[k]ku yâṇ[d]ḍu⁸
15[vaḍ]il edirâ[m]=ânḍu Prâtâ[pa]chchakkaravatti Hoy[śa]ṇa-śrî-Vi(vi)ra-
Nârasi[m*]hadevaṇ Sôla-chchakkaravattiyai=
- 2 Kkô[pp]eruñjîgaṇ ⁹[Ś]êṇḍdamaṇ[ga*]lattê [p]iḍi[t]tu koḍu iru[ndu] taṇ
[pa]ḍaiyai iṭṭu râyattai alittu dēv-â[la]iyanṅa[lu]m ¹⁰Vishṇa-stâṇṅaḷum
aligaiyâlê ippaḍi dēvaṇ kêt[t]=a[ru]-
- 3 i Sôla-maṇḍala-pratisht-âsâriyaṇ¹¹ ennu[m] ki(ki)r[t*]t[i] ni[lai]-ni[rū]tti a[l]ladu
i-k[k]âlam=ntuvad[i]llai¹² enṇu Dôra[samuttiratti[ni*][n]ru[m] eḍuttu vandu
[Ma]ha[ra*]-râjya=nirmuḍalam=âḍi iṇaiyumu [i]vaṇ penḍu-paṇḍara[mu]m kai-
kkoḍu
- 4 Pâchchûrilê viṭṭu=Kkôp[pp]eruñjîgaṇ dē[śa]mu[m] alittu=Chchôla-chchakkarav-
attiyaiyum eḷund=aruḷi[lu] vittu=tiko(kko)ḍuv=an[rū]¹³ dēvaṇ tiruv-uḷlam=ây ēva
viḍai koṇḍu eḷunda svasti śrîmaṇu-¹⁴mahâpradhâni paramaviśvâsi
- 5 daṇḍinagôpaṇ Jagago(do)bbagaṇḍaṇ Appaṇa-dann[â]kkaṇum Śa[mu]tt[ī]ra-
Gop[pa]ya-dannâkkaṇum Kôpperuñjî[n]gaṇ iru[n]da E[||]lêriyu[m]
Kalliyûrmu(mu)laiyum Sôlakôp iru[nda] Toḷudagaiyûrum alit[tu] vē-
- 6 [nda]ṇ mudaligali[*] Viragaṅga[n]â[d]âvân J[i](chi)ṇa[t]taraya[n] iḷattu râjâ
Parâk[k]i[da](ra)maḥâ-nu[||]i[t]ṭa [mu]dali [4] pēraiya . . . ko[n]rū

¹ See above, p. 165 f.

² Here 'Kâthaka' can hardly refer to the kings of Cuttack, but must be taken as a Sanskrit equivalent of 'Kâḍava,' see above, p. 164, note 3.

³ *I.e.* of the god at Chidambaram.

I.e. the Hoysala king Narasimha II.

⁶ *Pândya-mahâḍala-sthâpana-sûtradhârṇa*.

⁷ No. 166 of 1894. According to Professor Kielhorn, the date of this record corresponds to the 7th October A.D. 1257; see above, Vol. VI. p. 307 f.

⁸ Line 10 f.:—*Śêndamaṅgala-chchêḷum-baḍi murri=Ppallava=naḍ* =ppala pôt-âḍi*.

⁹ Read *yânḍu*.

¹⁰ Read *Śênda**.

¹¹ Read *Vishṇu-stâṇḍa**.

¹² Read *pratisht-âsâriyaṇ*.

¹³ Read *ntuvadil*.

¹⁴ Read *enṇu*.

¹⁵ Read *irina**.

- i[va][r*]gaḷ kudiraiyu[m] kai-konḍu Kolli-Chchōlakōṇ kudiraiḡaṇai(lai)yum
kai-kkonḍu Poḷḷ]-
- 7 ṇa[mba]ḷa-dēvaṇaiyum kumbittu eḍuttu vandu Toṇḍaimāṇallūr ulliḍa tamukk-
u[rga]lum aḷit[tu] aḷi . . [kkā]ḍum veṭṭi(ṭṭu)vittu Tiruppā[d]i[r]i[p]-
puliṭṭu[ṭ]iḷē viṭṭu irundu Tiruvadigai Tiruvekkarai ulliṭṭa ūr-
- 8 gaḷum aḷittu Vāraṇavāṣi āṇṇukku=ṭṭerku Śēn[da*]maṇḡalattukkum ku² kiḷakku
kaḍaliḷē [aḷi]-ūṇḡalum kuḍi-k[kā]ḷga[ḷu]m ūṭṭum aḷidudum³ peṇḍu[ga]ḷai
piḍittum kollai-konḍum Śēndamaṇḡalattilē eḍuttu vi-
- 9 ḍa=ppū(ppō)ḡiṇa aḷaḍi(vi)ḷē Kōpperuṇḡi[ḷi]n*ḡaṇ kulaindu Śōḷa-chchakka[ra*]-
vattiṇai e[ḷu]nd=a[ru*]ḷi(ḷu)[vi]kka=[kka*]ḍavadāḡa dēvaṇukku vinṇappa[m*]
śeya ivar viṭṭu namakkum āḷ vara=kkāṭṭuḡaiyāḷē Śōḷa-chchakka[ra*]vattiṇai
eḷund[ḍa=a]ruḷi(ḷu)vittu=kkoḍu vō(ppō)ndu rāḷjattē puḡa viṭṭadu ௨-

TRANSLATION.

(Line 1.) Hail! Prosperity! In the year which was opposite to the 15th year (*i.e.* in the 16th year)⁵ of the emperor of the three worlds, the glorious Rājārājadēva,— when king⁶ *Pratāpachakravartin*, the Hoysāṇa, the glorious Vira-Nārasimhadēva, heard that Kōpperuṇḡiṇḡa had captured the Chōḷa emperor at Śēndamaṇḡalam, that he destroyed the kingdom with his army, and that the temples of the god (Śiva) and the places (*sacred to*) Viṣṇu were destroyed, he exclaimed :— “This trumpet shall not be blown⁷ unless (*I shall*) have maintained (*my*) reputation of being ‘the establisher of the Chōḷa country.’⁸ ”

(L. 3.) He started from Dōrasamudra, uprooted the Maha[ra] kingdom, seized him,⁹ his women and treasures, and halted at Pāchehūr.

(L. 4.) Then the king was pleased to order :— “Destroy the country of Kōpperuṇḡiṇḡa and liberate the Chōḷa emperor.”— Hail! (*We*), the glorious great minister, the very confidential servant, *Danḍinagōpa*¹⁰ Jagadobbagaṇḍa¹¹ Appaṇa-Daṇṇākka and Samudra-Goppaya-Daṇṇākka, took leave (*from the king*) and started.

(L. 5.) (*We*) destroyed (*the villages of*) Ellēri and Kalliyūrmūlai where Kōpperuṇḡiṇḡa was staying, and Toḷudagaiyūr where Śōḷakōṇ was staying; killed . . . among the king's officers Viragaṇḡanāḍāḷvāṇ (*and*) Chīṇattarayaṇ, and 4 officers including Parākrama-bāhu, the king of ḷam; seized their horses; and seized the horses of Kolli-Śōḷakōṇ.

(L. 6.) Having worshipped the god of Poṇṇambalam, (*we*) started (*again*), destroyed rich (?) villages including Toṇḍaimāṇallūr, caused the . . . forest to be cut down, and halted at Tiruppādirippuliyūr.

(L. 7.) (*We*) destroyed Tiruvadigai, Tiruvekkarai and other villages; burnt and destroyed the port-towns¹² on the sea and the drinking-channels to the south of the Vāraṇavāṣi river and to the east of Śēndamaṇḡalam; and seized and plundered the women.

¹ Read *tamakk-ūr* (?).

² Read *aḷittum*.

³ See *South-Ind. Inscr.* Vol. III. p. 33, note 3.

⁴ The trumpet (*kāḷam*) was one of the five instruments used in producing the *pañcha-mahāśabda*; see above, Vol. V. p. 216, note 3, and p. 260, note 3. The king here makes a vow that he will dispense with his right of using this instrument, until he will have defeated Kōpperuṇḡiṇḡa and re-established the Chōḷa king.

⁵ Literally, ‘the architect (causing) the stability of the Chōḷa country.’ The parallel term *Pāṇḍya-maṇḍali-siḍḡapand-śīrādhāra* (see above, p. 167, note 5) proves that the word *adhāra* is here used in its Tamil meaning: ‘a master-carpenter, an architect.’

⁶ *Viz.* the Mahara king.

⁷ This word is not Tamil, but Kanarese, and means ‘the commander of an army.’

⁸ On this *śirūda*, which is also Kanarese, see above, Vol. III. p. 64, note 9.

⁹ See Dr. Gundert's *Malayāḷam Dictionary*, s. v. *aḷi* and *aḷi-mukham*.

² Cancel this syllable.

⁴ Read *eḷund*.

⁶ This word (*dēva*) occurs at the end of line 2.

(L. 8.) When (*we*) advanced against Śēndamaṅgalaṃ and were going to encamp (*there*), Kōpperuñjiṅga became afraid and submitted to the king that (*he*) would release the Chōla emperor.

(L. 9.) As he (*viz.* the king) agreed and despatched a messenger to us, (*we*) liberated the Chōla emperor, went (*with him*), and let (*him*) enter (*his*) kingdom.

NO. 24.—DATES OF CHOLA KINGS.

BY F. KIELHORN, PH.D., D.LITT., LL.D., C.I.E.; GÖTTINGEN.

(Continued from page 10.)

Dr. Hultzsch again has sent me a large number of dates of Chōla kings, of which I now publish twenty-three, with the results of my calculations. Of these, the dates Nos. 61-74 show that the times previously found for the commencements of the reigns of the five kings to whom they belong—Rājarāja I., Rājendra-Chōla I., Kulōttuṅga-Chōla I., Vikrama-Chōla, and Kulōttuṅga-Chōla III.—are correct. The dates of Rājarāja III., Nos. 75-78, reduce the time during which this king must have commenced to reign, to the period from (approximately) the 23rd June to the 13th August A.D. 1216. And the dates Nos. 79-83, belonging to Rājendra-Chōla III., of whom no dates had yet been examined, prove that this king commenced to reign between (approximately) the 21st March and the 8th May A.D. 1246. The remaining dates sent to me are very difficult to deal with;¹ their publication will probably have to be deferred to the time when more dates of the kings to whom they belong have been discovered.

A.—RAJARAJA I.

61.—In the Mūlēsvara temple at Bāhūr.³

- 1 Svasti śrī [||*] Kānda[||]ūr-Choh[ā]l[ai] ka[lam-aṇu]tta kō I[rā]jarāja-
k[ē]sar[ipa]nmaṅku yā[p]-
2 ḍu lla(ā)vadu ivv-āṭṭai Mīdhu(thu)na-nāyaṇṇu
3 apara-pakshattu Nāyaṇṇu-kkiḷamai peṇṇa Kātti[g]ai-nāṇṇu³ pagal.

"In the 11th year (of the reign) of king Rājarājakēsarivarman who destroyed the ships (at) Kānda[ūr]-Śālai,—in daytime on the day of Kṛittikā, which corresponded to a Sunday of the second fortnight of the month of Mithuna in this year."

The date corresponds to Sunday, the 14th June A.D. 996, which was the 22nd day of the month of Mithuna, and on which the 11th *tithi* of the dark half (of Jyāishṭha) ended 12 h. 58 m., while the *nakṣatra* was Kṛittikā, by the Brahma-siddhānta for 13 h. 47 m., according to Garga for 15 h. 6 m., and by the equal space system from 2 h. 38 m., after mean sunrise.

B.—RAJENDRA-CHOLA I.

62.—In the Karavandiśvara temple at Uḍaiyārkōyil.⁴

- 1 Sva[st]i śrī [||*] Tiru manni valara [v=U]ḍaiyār śrī-Rājendra-Śōḷadēva[rku]
17 kō=Ppararē(kē)śaripaṇ[ma]
yāp[ḍu] 3lā[vadu]

¹ They apparently belong to three kings of whom no dates have yet been published in this list.
² No. 178 of the Government Epigraphist's collection for 1902.
³ Read -nāṇṇu.
⁴ No. 433 of the Government Epigraphist's collection for 1902.

- 19 i[vv-āṇḍu] Kaṛ[kadaga-nāya]ṛru pū[rvva-pakshat]tu chatu[r]tth[iy]um Vell[i]-
kk[i]lamaiyum [pe]ṛra Pu[narba]ṭi-
20 śatti=nāḷ.

"In the 31st year (of the reign) of king Parakēsarivarman [*alias*] the lord, the glorious Rājendra-Chōḷadēva,—on the day of Punarvasu, which corresponded to a Friday and to the fourth *tithi* of the first fortnight of the month of Karkāṭaka in this year."

The date is intrinsically wrong because the *nakshatra* on the fourth *tithi* of a bright half in the month of Karkāṭaka cannot be Punarvasu. The equivalent of the date apparently is Friday, the 23rd July A.D. 1042, which was the 28th day of the month of Karkāṭaka and which was entirely occupied by the fourth *tithi* of the bright half (of Śrāvaṇa). The *nakshatra* on this day was Uttara-Phalguni, by the equal space system and according to Garga for 13 h. 8 m., and by the Brahma-siddhānta for 9 h. 51 m., after mean sunrise.

C.—KULOTTUNGA-CHOLA I.

63.—In the Karavandiśvara temple at Uḍaiyārkōyil.²

- 1 Svasti śrī || Puḡaḷ śūḷṇḍa puṇari
8 [kōv=Irāja]kēsariṇat[ma]r-āṇa Tribhuva-
9 nachchakkaravattigaḷ śrī-Ko[ḷ]ṭtuṅga-Śōḷadēvar[k*]ku yāṇḍu 16āvaḍu . . .
Mina-nāyaṛru [apara-pakshattu V]i[y]āḷa-kkilamai[y]um
dacha(śa)miyu[m] peṛra Uttirāḍa[ttu nāḷ].

"In the 16th year (of the reign) of king Rājakēsariivarman *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva,—on the day of Uttarāshāḍhā, which corresponded to a Thursday and to the tenth *tithi* of the second fortnight of the month of Mina."

A date of the month of Mina of the 16th year of Kulōttuṅga-Chōḷa I. would be expected to fall in A.D. 1086,³ and in my opinion this date undoubtedly corresponds to Thursday, the 12th March A.D. 1086, which was the 19th day of the month of Mina, and on which the *nakshatra* was Uttarāshāḍhā, by the equal space system and according to Garga for 16 h. 25 m., and by the Brahma-siddhānta for 9 h. 51 m., after mean sunrise. But the *tithi* which ended on this day, 10 h. 50 m. after mean sunrise, was the 9th, not the 10th *tithi*, of the dark half (of Phālguna).—This result shows that the word *dachamiyum* of the original date should be altered to *navamiyum*.⁴

D.—VIKRAMA-CHOLA.

64.—In the Vāmanapurīśvara temple at Tirumāṇikulī.⁵

- 1 [S]va[s]ti śrī [i] [i*] Pū-māḍu puṇara
2 kō=P[arakē]śar[i]pa[ṇ]mar-ā[ṇa] Ti[r]ibuvānachcha[k*]karavattigaḷ
śrī-Vikrama-Śōḷadēvaṛku yāṇḍu paḍiṇ-o[ṇ]rāvaḍu . . . [nāya]ṛ[u
apa]ra-pakshattu śkādasiyum Budan-kiḷamaiyum peṛra Viśāgattu nāḷ.

"In the eleventh year (of the reign) of king Parakēsarivarman *alias* the emperor of the three worlds, the glorious Vikrama-Chōḷadēva,—on the day of Viśākhā, which corresponded to a Wednesday and to the eleventh *tithi* of the second fortnight of the month of"

¹ The *tithi* was a *prathama-chaturthī*.

² No. 899 of the Government Epigraphist's collection for 1902.

³ See above, p. 7, note 5.

⁴ [It is not absolutely excluded that the writer wanted to write *navamiyum*, and that the two Grantha letters *da* and *cha* are in reality a badly shaped *na* and *va*, respectively.—E. H.]

⁵ No. 148 of the Government Epigraphist's collection for 1902.

My calculation shows that the name of the month of this date was **Dhanus**. For this month the date corresponds to **Wednesday**, the 19th December A.D. 1128,¹ which was the 25th day of the month of **Dhanus**, and on which the 11th *tithi* of the dark half (of *Mārgaśīrsha*) ended 22 h. 1 m. after mean sunrise, while the *nakṣatra* was *Viśākṣhā*, by the equal space system and according to Garga for 16 h. 25 m., and by the *Brahma-siddhānta* for 11 h. 50 m., after mean sunrise.

65.—In the **Karavandiśvara** temple at **Uḍaiyārkōyil**.²

- 1 [Sva]sti ś[ī]r[ī] [||*] Pū-mādu p[unara]
 2 kō= pan[ma*]r=āna
 Tir[i*]bu[va*]na[cha][k*]karavattiga| śrī-Vik[kira*]ma-Śōḷadēvark[ku yāp]ḍu
 1[5]āva[du Si]mha-nāyaṟṟu apara-[pa]³ [m]
 V[iyā]la-kkila[m]ai[yum pe]ṟṟa⁴

"In the 15th year (of the reign) of king [Parakēsa]rvarman *alias* the emperor of the three worlds, the glorious **Vikrama-Chōḷadēva**,— [on the day of], which corresponded to a **Thursday** and to the [*tithi*] of the second fortnight of the month of **Simha**."

This date does not admit of verification.

E.—**KULOTTUNGA-CHOLA III.**

66.—In the **Vāmanapurīśvara** temple at **Tirumānikūḷi**.⁵

- 1 Svasti śrī [||*] Puyal peruga
 3 kō=Pparakēsariparman=āṇa Tribhū(bhu)vaṇasakra[va]ttiga| śrī-
 Kulōttuṅga-Śōḷadēvaṟṟku y[ā]ṇḍu mu(mū)[n]rāvaḍu Siṁha-nāyaṟṟu
 apara-bha(pa)kshattu pañchamiyum Tīṅga-kiḷamaiya(yu)m peṟṟa Aśvati-nāḷ.

"In the third year (of the reign) of king **Parakēsarivarman** *alias* the emperor of the three worlds, the glorious **Kulōttuṅga-Chōḷadēva**,— on the day of **Aśvinī**, which corresponded to a **Monday** and to the fifth *tithi* of the second fortnight of the month of **Simha**."

A date of the month of **Simha** of the third year of **Kulōttuṅga-Chōḷa III.** would be expected to fall in A.D. 1180, and in my opinion this date undoubtedly corresponds to the 12th August A.D. 1180, which was the 16th day of the month of **Simha**, and on which the 5th *tithi* of the dark half (of *Śrāvaṇa*) ended 9 h. 34 m., while the *nakṣatra* was **Aśvinī** for 3 h. 17 m., after mean sunrise. But the day was a **Tuesday**, not a **Monday**.⁶

67.—In the **Bhaktaparādhiśvara** temple at **Giḍaṅgil**.⁷

- 1 Svasti śrī [||*] Kō=Pparakēsarivanmar=āṇa Tribhuvānachakravartiga| śrī-Kulōttuṅga-
 Śōḷadēvaṟṟku
 2 yāṇḍu 3vaḍu Siṁha-nāyaṟṟu irubattē[ān=di[yadi*]y=āṇa Budan-kiḷamai peṟṟa
 Aśvati-nāḷ.

"In the 3rd year (of the reign) of king **Parakēsarivarman** *alias* the emperor of the three worlds, the glorious **Kulōttuṅga-Chōḷadēva**,— on the day of **Aśvinī**, which corresponded to a **Wednesday** which was the twenty-seventh solar day of the month of **Simha**."

¹ The year A.D. 1118 would yield no satisfactory equivalent for this date.

² No. 404 of the Government Epigraphist's collection for 1902.

³ Read *-pakshattu*; the *tithi* is lost.

⁴ The *nakṣatra* is lost.

⁵ No. 165 of the Government Epigraphist's collection for 1903; *Sou'h-Ind. Inscr.* Vol. III. No. 85.

⁶ On Monday, the 11th August A.D. 1180, the 5th *tithi* of the dark half commenced 8 h., and the *nakṣatra* was **Aśvinī** from 3 h. 56 m., after mean sunrise.

⁷ No. 226 of the Government Epigraphist's collection for 1903.

Under the preceding date it has been stated that the *nakshatra* was *Āśvini* on the 16th day of the month of *Simha* of the third year of the king's reign; *Āśvini* therefore cannot have been the *nakshatra* on the 27th day of the same month. Nor would the weekday be correct; for the 27th day of *Simha* of the third year would be Saturday, the 23rd August A.D. 1180 (when the *nakshatra* was *Uttara-Phalgunī*).—I have not found any year of the reign of *Kulottuṅga-Chōla III.* for which the date would be correct.

68.—In the *Vāmanapurīśvara* temple at *Tirumānikūḷi*.¹

- 1 Svasti śrī [||*] Tiribuvānachchakravattigaḷ śrī-Vīrarājēndira-Śōḷadēvaṟku yaṇḍu
ēḷavadu Simha-[nāyaṟ]ṟu irubattāṟān=diyadi āṇa Budan-kiḷamaiyum
pūṟshva(rvva)-pakshattu chchatu[r*]daśiyum=āṇa² Śadaiya-
2 ttu nāl.

“In the seventh year (*of the reign*) of the emperor of the three worlds, the glorious *Virarājendra-Chōḷadēva*,³—on the day of *Śatabhishaj*, which was the fourteenth *tithi* of the first fortnight and a **Wednesday**, which was the twenty-sixth solar day of the month of *Simha*.”

The 26th day of the month of *Simha* of the 7th year of *Kulottuṅga-Chōla III.* corresponds to **Wednesday**, the 22nd August A.D. 1184.⁴ On this day the 14th *tithi* of the bright half (of *Bhādrapada*) ended 13 h. 19 m., and the *nakshatra* was *Śatabhishaj*, by the equal space system and according to *Garga* from 1 h. 19 m., and by the *Brahma-siddhānta* from 1 h. 58 m., after mean sunrise.

If this were a date of *Rājendra-Chōla III.*, it would be quite incorrect.

69.—In the *Darbhāraṇyēśvara* temple at *Tirunaḷḷār*.⁵

- 1 Svasti śrī [||*] Tiribuvānachchakkaravattigaḷ Madurai koṇḍu Pāṇḍiyan muḍi-
ttalaiyum koṇḍ-aruḷiya śi-Kulōttuṅga-Śōḷadēvaṟkku [y]āṇḍu 17vadu Kumba-
[n]āyaṟṟu pūṟva-pattisattu⁶ ti[tī]yaiyum⁷ Tiṅgaṭ-kiḷamaiyum peṟṟa Uttiraṭṭādi-
nāl.

“In the 17th year (*of the reign*) of the emperor of the three worlds, the glorious *Kulōttuṅga-Chōḷadēva*, who, having taken *Madurai*, was pleased to take also the crowned head of the *Pāṇḍya*,—on the day of *Uttara-Bhādrapadā*, which corresponded to a **Monday** and to the second *tithi* of the first fortnight of the month of *Kumbha*.”

The date corresponds to **Monday**, the 13th February A.D. 1195, which was the 21st day of the month of *Kumbha*, and on which the second *tithi* of the bright half (of *Phālguna*) commenced 1 h. 55 m. after mean sunrise, while the *nakshatra* was *Uttara-Bhādrapadā*, by the *Brahma-siddhānta* and according to *Garga* the whole day, and by the equal space system from 3 h. 17 m. after mean sunrise.

70.—In the *Kripāpurīśvara* temple at *Tiruveṇṇainallūr*.⁸

- 1 Svasti śrī [||*] Pū maruviya diśaimugattōn
Tiribuvānachchakkaravattigaḷ Maduraiyum Pāṇḍiyan muḍi-ttalaiyuṇ=koṇḍ-aruḷina

¹ No. 164 of the Government Epigraphist's collection for 1902.

² The *da* of “*daśi*” is entered below the *śi*.

³ The name *Virarājendra-dēva* (II.) is applied to *Kulōttuṅga III.* in two inscriptions of the 5th year at *Chidambaram* (Nos. 121 and 122 of 1887-88).

⁴ The *Simha-samkrānti* took place 16 h. 48 m. after mean sunrise of the 27th July A.D. 1184.

⁵ No. 395 of the Government Epigraphist's collection for 1902.

⁶ Read *-pakshattu*.

⁷ Read *dvitīyaiyum*.

⁸ No. 313 of the Government Epigraphist's collection for 1902.

śrī-Kulōttuṅga-Śōladēva[ṛ]ku yāṇḍu 17āvadu Miduna-nāyaṛ[ṛu] apara-pakshattu
trai(trayōdasiyum Viyāla-kkiḷamaiyum peṛṛa Urōṣaṇi-[nā].

"In the 17th year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva, who was pleased to take Madurai and the crowned head of the Pāṇḍya,—on the day of Rōhiṇī, which corresponded to a Thursday and to the thirteenth *tithi* of the second fortnight of the month of Mithuna."

The date undoubtedly corresponds to Thursday, the 8th June A.D. 1195, which was the 13th day of the month of Mithuna, and on which the *nakshatra* was Rōhiṇī for 9 h. 51 m. (or 9 h. 12 m.) after mean sunrise. As the 13th *tithi* of the dark half (of Jyāishṭha) ended on this day only a minute or two after true sunrise, I should have expected the writer to quote the 14th *tithi* instead of the 13th.

71.—In the Ikshupurīśvara temple at Kōvilvenṇi.¹

1 T[i]r[i]buvanacholakkaravatt[i]gaḷ Ma-
2 duraiyum Paṇḍiyan muḍi-ttaliyuṇ=go[n]ḍ-aruliya [ś]i-[Ku]-
3 lōttuṅga-Śōladēvaṛkku yā[n]ḍu pattonḇadabadu=Kkani-²nā-
4 yaṛru=ppūr[va*]-pakshattu navamiyum Tiṅga[ḷ]-kiḷamaiyum peṛṛa At[ta]-
5 nāḷ.

"In the nineteenth year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva, who was pleased to take Madurai and the crowned head of the Pāṇḍya,—on the day of Hasta, which corresponded to a Monday and to the ninth *tithi* of the first fortnight of the month of Kanyā."

The date is intrinsically wrong because the *nakshatra* on the 9th *tithi* of a bright half in the month of Kanyā cannot be Hasta. The equivalent of the date apparently is Monday, the 2nd September A.D. 1196, which was the 6th day of the month of Kanyā, and on which the 9th *tithi* of the bright half (of Bhādrapada) ended 22 h. 22 m. after mean sunrise. The *nakshatras* on this day were Mūla and Pūrvāśāḍhā.

72.—In the Vāmanapurīśvara temple at Tirumāṇikūḷi.³

1 S[va]sti śrī [ḷ]* T[iribu]vaṇachchakkara[va]ttiga[ḷ] Ma[d]urai koṇḍu Pāṇ[ḍiya]ṇ
muḍi-ttala-
2 yuṇ=gond-aruliya śrī-Kulōttuṅga-Śōladēvaṛkku y[ā]ṇḍu pattonḇadā-
3 vadu Rishabha-nāyaṛru āṇ=diyadiy=āṇa pūrvva-pakshattu dvādasiyum Budan-
kiḷam[ai]yum peṛṛa [A]-
4 ttattu nāḷ.

"In the nineteenth year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva, who, having taken Madurai, was pleased to take also the crowned head of the Pāṇḍya,—on the day of Hasta, which corresponded to a Wednesday and to the twelfth *tithi* of the first fortnight, which was the sixth solar day of the month of Rishabha."

The date corresponds to Wednesday, the 30th April A.D. 1197, which was the 6th day of the month of Rishabha,⁴ and on which the 12th *tithi* of the bright half (of Vaiśākha) ended 19 h. 37 m., while the *nakshatra* was Hasta, by the equal space system and according to Garga for 7 h. 13 m., and by the Brahma-siddhānta for 3 h. 56 m., after mean sunrise.

¹ No. 397 of the Government Epigraphist's collection for 1902.

² Read *pattonḇadāvadū=Kkani*.

³ No. 161 of the Government Epigraphist's collection for 1902.

⁴ The Rishabha-samkrānti took place 14 h. 4 m. after mean sunrise of the 24th April A.D. 1197.

73.—In the Vāmanapurīśvara temple at Tirumāṇikūḷi.¹

- 1 Svasti śrī [||*] Tiribuvanachchakkaravarttiga[!] Maduraiyum Īlamum Pāṇḍiyan
muḍi-ttalaḷaiyūṅ=gonḍ-arul[i]ya śrī-Kulōttuṅga-Śōḷadēva[r*]kku yāṇḍu 21vadu
Mēsha-n[ā]yāṇṇu pūrvva-[pa*]kshattu daśamiyum Budan-kīḷamaiyu[m] peṇṇa
[Ma]gattu nāl.

"In the 21st year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva, who was pleased to take Madurai, Īlam and the crowned head of the Pāṇḍya,—on the day of Maghā, which corresponded to a Wednesday and to the tenth *tithi* of the first fortnight of the month of Mēsha."

The date corresponds to Wednesday, the 7th April A.D. 1199, which was the 14th day of the month of Mēsha, and on which the 10th *tithi* of the bright half (of Vaiśākha) ended 23 h. 39 m., while the *nakṣatra* was Maghā, by the equal space system for 22 h. 20 m., by the Brahma-siddhānta for 7 h. 53 m., and according to Garga for 10 h. 30 m., after mean sunrise.

74.—In the Vāmanapurīśvara temple at Tirumāṇikūḷi.²

- 1 Svast[i] śr[i] [||*] Pu[ya]l vāyttu
4 kō=Pparakēsariparṇmar=āṇa Tiribuvanachchakkaravarttiga[!]
Maduraiyum=Īlamuṅ=gonḍu Pāṇḍiyan muḍi-ttalaḷaiyūṅ=gonḍ-arulīṇa śrī-Kulōt-
5 tuṅ[ga]-Śōḷadēvarkku yāṇḍu 21vadu Rishabha-nāyāṇṇu pūrvva-pakshattu tri(tra)yō-
daśiyum Śani-kkīḷamaiyum peṇṇa Attatti=nāl.

"In the 21st year (of the reign) of king Parakēsarivarman *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷa III, who, having taken Madurai and Īlam, was pleased to take also the crowned head of the Pāṇḍya,—on the day of Hasta, which corresponded to a Saturday and to the thirteenth *tithi* of the first fortnight of the month of Rishabha."

A date of the month of Rishabha of the 21st year of the reign of Kulōttuṅga-Chōḷa III, would be expected to fall in A.D. 1199, but for that year this date is incorrect, and I have not found any other year of the king's reign for which it would be correct. Such being the case, I feel certain that the month of Rishabha has been quoted erroneously instead of Mēsha. For this month the date regularly corresponds to Saturday, the 10th April A.D. 1199, which was the 17th day of the month of Mēsha, and on which the 13th *tithi* of the bright half (of Vaiśākha) ended 22 h. 48 m. after mean sunrise, while the *nakṣatra* was Hasta, by the equal space system and according to Garga the whole day, and by the Brahma-siddhānta for 21 h. 40 m. after mean sunrise.

F.—RAJARAJA III.

75.—In the Tirumālīśvara temple at Māgaral.³

- 1 i-ttē[varkku] yāṇḍu nālāvadu Mid[u]ṇa-[nāya]r[ru] apara-
pakshat[t]u=ppaṇchamiyun=D[i]ṅga[t-t]kīḷamaiyum peṇṇa Sadaiyattu nāl.

"In the fourth year (of the reign) of this king,⁴—on the day of Śatabhisaj, which corresponded to a Monday and to the fifth *tithi* of the second fortnight of the month of Mithuna."

The date corresponds to Monday, the 22nd June A.D. 1220, which was the 29th day of the month of Mithuna, and on which the 5th *tithi* of the dark half (of Āshāḍha) ended 15 h.

¹ No. 169 of the Government Epigraphist's collection for 1902.

² No. 170 of the Government Epigraphist's collection for 1902.

³ This is an earlier date of the same reign which is quoted in No. 76 below.

⁴ Viz. Rājārāja III.

56 m., while the *nakshatra* by the equal space system was *Śatabhishaj* for 4 h. 36 m., after mean sunrise.

76.—In the Tirumāliśvara temple at Māgaral.¹

1 T[i]r[i]buvāṇachchak[ka]ravatt[i]ga[ī] śrī-Rāsarāśadēvaṅku yāṇ[ḍu]
5[va]ḍu Simha-nāyaṅṛu a[pa]ra-[pa]kshattu pañchamiyum Buda[ṇ]-
k[i]lāmaiyum [p]eṛra Aśvat[i]-nāl.

"In the 5th year (of the reign) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day of Aśvinī, which corresponded to a Wednesday and to the fifth *tithi* of the second fortnight of the month of Simha."

The date corresponds to Wednesday, the 19th August A.D. 1220, which was the 24th day of the month of Simha, and on which the 5th *tithi* of the dark half (of Bhādrapada) commenced 10 h. 38 m., while the *nakshatra* was Aśvinī for 18 h. 24 m., after mean sunrise.—As the 5th *tithi* commenced very late in the day, I consider it probable that it has been quoted erroneously instead of the 4th.

77.—In the Ikshupurīśvara temple at Kōvilveṇṇi.²

1 [Sva]sti śrī [||*] Tiribuvāṇachchakkara-
2 vattigaḷ śrī-I[r]ājarājadēvaṅku
3 yāṇḍu 6ā[vad]u edir-ām-a[ṇ]-
4 ḍu Tulā-nā[ya]ṅ[ru] pūrva-[pa*]kshat-
5 ta saptamiyum Viyāḷa-[k]k[i]lāmai-
6 [y]um peṛra Uttirāḍattu [n]ā[||*].

"In the year which was opposite the 6th year (of the reign) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day of Uttarāśhāḍhā, which corresponded to a Thursday and to the seventh *tithi* of the first fortnight of the month of Tulā."

The date corresponds to Thursday, the 13th October A.D. 1222, which was the 16th day of the month of Tulā, and on which the 7th *tithi* of the bright half (of Kārttika) ended 11 h. 33 m., while the *nakshatra* was Uttarāśhāḍhā, by the equal space system and according to Garga for 13 h. 8 m., and by the Brahma-siddhānta for 6 h. 34 m., after mean sunrise.

78.—In the Ādiyappaṇ temple at Kil-Kāsākudi.³

1 Rājarājadēvaṅku yāṇḍu pattāvaḍu Mēsha-nāyaṅṛu apara-pakshattu
ashtamiyum Śevvāy-kkilāmaiyum peṛra Avittattu nāl.

"In the tenth year (of the reign) of Rājarājadēva,—on the day of Śravishṭhā, which corresponded to a Tuesday and to the eighth *tithi* of the second fortnight of the month of Mēsha."

The date corresponds to Tuesday, the 21st April A.D. 1226, which was the 28th day of the month of Mēsha, and on which the 8th *tithi* of the dark half (of Vaiśākha) ended 10 h. 16 m., while the *nakshatra* was Śravishṭhā, by the equal space system and according to Garga for 19 h. 3 m., and by the Brahma-siddhānta for 19 h. 42 m., after mean sunrise.

G.—RAJENDRA-CHOLA III.

79.—In the Karavandiśvara temple at Uḍaiyārkōyil.⁴

1 Svasti śrī [||*] T[i]r[i]bu[va*]ṇachchakkaravatt[i]gaḷ śrī-[i]rājēndira-Śōḷa-
dēvaṅku⁵ yāṇḍu 3vaḍu Miṇa-nā-

¹ No. 217 of the Government Epigraphist's collection for 1901.

² No. 396 of the Government Epigraphist's collection for 1902.

³ No. 392 of the Government Epigraphist's collection for 1902.

⁴ No. 406 of the Government Epigraphist's collection for 1902.

⁵ Read *dēvaṅku.

2 [ya]ṛṛu pū[rvva]-pakshattu pañ[cha]m[i]yum Śaṇi-kkiḷamaiyu[m p]eṛra [U]rōṣai-nāḷ.

"In the 3rd year (of the reign) of the emperor of the three worlds, the glorious Rājendra-Chōḷadēva,— on the day of Rōhiṇi, which corresponded to a Saturday and to the fifth *tithi* of the first fortnight of the month of Mina."

My examination of the four dates Nos. 79-82 has yielded the result that the reign of Rājendra-Chōḷa III. commenced between (approximately) the 21st March and the 8th May A.D. 1246.

This date, No. 79, corresponds to Saturday, the 20th March A.D. 1246, which was the 26th day of the month of Mina, and on which the 5th *tithi* of the bright half (of Chaitra) commenced 0 h. 30 m., while the *nakshatra* was Rōhiṇi for 18 h. 24 m. (or 17 h. 44 m.), after mean sunrise.

80.— In the Raṅganātha temple at Śrīraṅgam.¹

1 Kannarigarāja-pra[ti]kūla-kāladanḍa makarālaya-majjita-[Kali]-bala
Vi(vi)ra-Sōmi(mē)śvara-kar-āmukta-pāda-[vi]rābharaṇa
2 Tiribuva[ṇa]chchakkaravattigaḷ śrī-Rāṣēndira-Śōḷadēvarkku yāṇḍu
7āvadu Magara-nāyaṛṛu apara-pakshattu aṣṭami[y]um Budan-k[i]lamaiyum
peṛra Śittirai-nāḷ.

"In the 7th year (of the reign) of the emperor of the three worlds, the glorious Rājendra-Chōḷadēva, the hostile rod of death to the Kannariga (*i.e.* Kar-ṇāṭaka) king, he who had drowned the power of the Kali (age) in the ocean, the hero's anklets² on whose feet were put on by the hands of Vira-Sōmēśvara,³ — on the day of Chitrā, which corresponded to a Wednesday and to the eighth *tithi* of the second fortnight of the month of Makara."

The date corresponds to Wednesday, the 25th December A.D. 1252. On this day the Makara-(Uttarāyaṇa)-samkrānti took place 13 h. 3 m.,⁴ the 8th *tithi* of the dark half (of Pausa) commenced 0 h. 17 m., and the *nakshatra* was Chitrā, by the equal space system and according to Garga the whole day, and by the Brahma-siddhānta for 21 h. 1 m. after mean sunrise.

81.— In the Rājagōpāla-Perumāḷ temple at Maṇṇārguḍi.⁵

Svasti śrī [||*] Tribuvaṇachchakkaravattigaḷ śrī-Rāja[jē]ndra-⁶[Śōḷa]dēvarkku yāṇḍu
21vadu Karkaḍaga-nā[yaṛṛu] a[para-pakshattu ēk]ādaśiyum Budhaṇ-
kiḷamaiyum peṛra Rōhi[n]i-nāḷ.

"In the 21st year (of the reign) of the emperor of the three worlds, the glorious Rājendra-Chōḷadēva,— on the day of Rōhiṇi, which corresponded to a Wednesday and to the eleventh *tithi* of the second fortnight of the month of Karkāṭaka."

The date corresponds to Wednesday, the 30th June A.D. 1266, which was the fourth day of the month of Karkāṭaka, and on which the 11th *tithi* of the dark half (of Āshāḍha) ended

¹ No. 64 of the Government Epigraphist's collection for 1892.

² *Vīr-ābharaṇa* is used in the sense of the Tamil *vīra-kkaḷaḷ*.

³ This implies that the Chōḷa king had defeated the Hoysala king Sōmēśvara and employed him as a servant.

⁴ Ordinarily, therefore, the 25th December A.D. 1252, here described as a day of the month of Makara, would be considered to be the last day of the month of Dhanu.

⁵ No. 105 of the Government Epigraphist's collection for 1867.

⁶ Read -Rāṣēndra-.

10 h. 21 m. after mean sunrise, while the *nakshatra* was Rôhîṇî, by the Brahma-siddhânta and according to Garga the whole day, and by the equal space system from 2 h. 38 m. after mean sunrise.

82.—In the Anṇāmalainātha temple at Mannārgudi.¹

- 1 Ti[ru](ri)buvaṇachchak[ka]ravattigaḷ śrī-Rāj[é*]n[di]ra-Śōḷa[d]ēvarkku yāṇḍu 22vada
Rishabha-nāyarṛu [pū]rvva-pakshattu śadurteśiyum Nā[ya]ṛru-kkiḷamaiyum peṛra
Viśāgattu nāḷ.

“In the 22nd year (of the reign) of the emperor of the three worlds, the glorious Rājendra-Chōḷadēva,—on the day of Viśākhā, which corresponded to a Sunday and to the fourteenth *tithi* of the first fortnight of the month of Rishabha.”

The date corresponds to Sunday, the 8th May A.D. 1267, which was the 14th day of the month of Rishabha, and on which the 14th *tithi* of the bright half (of the first Jyāishṭha) ended 21 h. 40 m. after mean sunrise, while the *nakshatra* was Viśākhā, according to Garga the whole day, by the Brahma-siddhânta for 22 h. 20 m., and by the equal space system from 3 h. 17 m., after mean sunrise.

83.—In the Raṅganātha temple at Śrīraṅgam.²

- 1 Svasti śrīḥ [||*] Māma-Sōmī(mē)śvara-pratikūla-kāladanḍa [T]iribuvaṇach-
chakkaravattigaḷ śrī-Rājendra-Śōḷadēvarkku yāṇḍu ēḷavad[iṇ] edir=ām=āṇḍu
Vṛiśchika-nāyar[ṛ]u pūrvva-[pa]ksha[t]tu pañchamiyum Tiṅgaḷ-kīḷamaiyum peṛra
Aśvati-nāḷ.

“In the year which was opposite the seventh year (of the reign) of the emperor of the three worlds, the glorious Rājendra-Chōḷadēva, the hostile rod of death to (his) uncle Sōmēśvara,—on the day of Aśvini, which corresponded to a Monday and to the fifth *tithi* of the first fortnight of the month of Vṛiśchika.”

The date is intrinsically wrong because the *nakshatra* cannot be Aśvini on the 5th *tithi* of a bright half in the month of Vṛiśchika.—A date of the month of Vṛiśchika of the year opposite the 7th, i.e. of the 8th year, of the king's reign would be expected to fall in A.D. 1253; but for that year this date would correspond to Tuesday, the 28th October, when the *nakshatras* were Pūrvāshāḍhā and Uttarāshāḍhā. If the date were one of the 9th year of the king's reign, it would correspond to Monday, the 6th November A.D. 1254, when the *nakshatras* were Uttarāshāḍhā and Śravana.—I am unable confidently to suggest any correction of the original date with which the date would yield a satisfactory equivalent.

No. 25.—KALUCHUMBARRU GRANT OF VIJAYADITYA-AMMA II.

By J. F. FLEET, I.C.S. (RETD.), PH.D., C.I.E.

This record is the one which I have entered as U. in *Ind. Ant.* Vol. XX. p. 271, in one of my papers on the Eastern Chalukya chronology, and from which I have given a short extract (verse 8, line 35 ff.) in the same Journal, Vol. XII. p. 249. I edit it from the original plates, which belonged to Sir Walter Elliot and are now in the British Museum. There is no information as to where they were obtained.

The plates are five in number, each measuring about $8\frac{1}{2}$ " by $4\frac{3}{8}$ ". The first of them is inscribed on one side only; the others are inscribed on both sides. The edges of the inscribed

¹ No. 91 of the Government Epigraphist's collection for 1897.

² No. 65 of the Government Epigraphist's collection for 1892.

surfaces, except the last, were raised into rims, to protect the writing. The outer side of the last plate, having no such rims, is somewhat worn; and a few letters there are more or less illegible. But the rest of the record is in a state of very excellent preservation; and the text of it is quite clear and certain, throughout, except in one place in line 36.—The ring, on which the plates are strung, is about $\frac{1}{8}$ " thick and $4\frac{5}{8}$ " in diameter. It has been cut; but it seems to be the same ring which was attached to the plates, and which had not then been cut, when the record first came under my observation, in 1877 or 1878. The seal, in which the ends of the ring are secured, is circular, about 3" in diameter. It has, in relief on a countersunk surface,—across the centre, a boar, standing to the right (proper left), and the legend *śrī-Tribhuvan[ā*]mku[śa]h*, which presents a motto of the kings of the dynasty and means "the glorious elephant-goad of the three worlds;" the *śa*, which is considerably damaged, stands behind the boar, and the *visarga* is in front of the boar; the rest of the legend is in one line above the boar. Above these, there is an elephant-goad, with the sun and moon above it. And, below the boar, there is a floral device, apparently an expanded water-lily shewing seven or eight petals.—The characters belong to the southern class of alphabets, and are of the regular type of the locality and period to which the record belongs. They range in size from a little more than $\frac{1}{8}$ " to nearly $\frac{1}{4}$ ". The engraving, though good, is not very deep; and, the plates being substantial, the letters do not shew through on the reverse sides. Marks of the working of the engraver's tool can be seen in many places, both in the interiors of the letters, and in the copper which was pushed up by the tool at the sides of them; such marks on the sides of the letters, caused in the same way, can be seen very clearly in the lithograph of the Korumelli plates of Rājārāja I.¹ The lingual *q̣* is distinguished from the dental *d* by a slight but marked prolongation upwards of the end of the character. The record presents final forms of *k* in line 17, of *t* in lines 8, 29, 31, 32, 42, 60, and 73, of *n* in lines 11 and 31, and of *m* in lines 10, 12, 13, 14 (twice), 15, 35, and 71. In line 15 it presents a peculiar mark of punctuation, regarding which reference may be made to the foot-note to that passage. As regards palæography,—the guttural *ṇ* does not occur. The *kh*, *j*, *b*, and *l* all present the later cursive forms, throughout. The initial short *i* occurs three times; once in line 43, and twice in line 66. In each instance, it is of the old square type, but the actual form of it presents the following abnormal feature. The full form of the old square initial short *i* of the alphabet with which we are concerned, consisted of an upper component which may be likened to the outstretched wings of a hovering bird, and of a separate bottom part which consisted sometimes of two circles, as may be seen very clearly in *iti*, the last word of the Haidarābād plates of Pulakēsin II. of A.D. 612;² and sometimes of two points or dots, as may be seen in *iva*, line 15, No. 15, and in *iv=*, line 40, the last *akṣhara* but four, of the Diggubarru grant of Chālukya-Bhīma II. of the period A.D. 934 to 945.³ The peculiarity in the present record is, that the ends of the upper component have been brought right down to the lower line of the writing, and the bottom components have been omitted. The form of the letter thus presented is not a transitional form, but is a variety of the old square type. It may be characterised as more or less of a freak. But it cannot be stamped as a mistake. I have found one similar instance, in the word *iti* in line 23 of the Kolavennu plates of the period A.D. 934 to 945;⁴ and there it might perhaps be treated as a mistake, because the two bottom components are duly shewn in that record, as points, in *indur*, line 19, and *ilham*, line 22. In the present record, however, there is no such contrast: the abnormal form only is presented; and it was plainly intended.—In lines 73, 74, there is a Telugu passage, for the translation of which I am indebted to Dr. Hultzsch; and lines 65, 66 present some Telugu words, including the genitive *ḍḍiyūri*. But, with those exceptions, the language is Sanskrit throughout. There are two of the customary benedictive and imprecatory verses in

¹ *Ind. Ant.* Vol. XIV. p. 52, Plate iv. a, the last four or five lines, and Plate v.

² *Id.* Vol. VI. p. 78, Plate.

³ *Id.* Vol. XIII. p. 214, Plate.

⁴ *South-Ind. Inscr.* Vol. I. p. 45. A lithograph, however, has not been given there; and I am quoting from ink-impressions.

lines 68 to 70, and seventeen ordinary verses in the body of the record, with one more, in line 72 f., which refers to the *ājñapti*, the writer, and the composer of the record.—In respect of orthography, we need note only (1) the incorrect *saṃḍhi*, made by the use of an epenthetic *m*, in *brahmanyam=Attili*, for *brahmanya Attili*, or more correctly *brahmanyô=Attili*, in line 49;¹ (2) the omission to combine the *t* and *s* in *saṃḍhi* in *sat-saraṇam*, line 39, and *śrīmat śrī*, line 59-60; (3) the omission of the *visarga* in *chāru-śrī*, for *chāru-śrīḥ*, line 55-56, in accordance with an optional rule of Southern India,—taught, Professor Kielhorn tells me, in the *Vydsatikshā*,—which permits the omission of a *visarga* before a sibilant that is followed by any consonant, hard or soft;² (4) the doubling of *s* before *y*, once, in *tassya*, line 65; and (5) the use of *ś* for *s* three times, in *asau*, lines 17, 41, and *vitṛāśa*, line 18.

The inscription is a record of the Eastern Chalukya king Amma II., otherwise called Vijayāditya VI. It is not dated. But we know, from other sources,³ that he was anointed to the sovereignty on Friday, 5th December, A.D. 945, and reigned for twenty-five years. It registers the grant of a village named Kaluchumbarru, in the Attilināṇḍu province (*vishaya*),⁴ to a Jain teacher named Arhanandin, belonging to the Valahāri gapa and the Aḍḍakali gachchha, for the purpose of providing for repairs to the charitable dining-hall of a Jain temple called Sarvalōkāśraya-Jinabhavana. The grant was evidently made by Amma II. himself; but it was “caused to be given” by a certain lady named Chāmekāmbā, who belonged to the Paṭṭavardhika lineage and was a pupil of Arhanandin: on this point, see page 182 below. The Telugu passage at the end of the record mentions a present made by Arhanandin himself to the writer of the record.

To the identification of the places referred to in this record, we are led by the mention of the Attilināṇḍu vishaya in line 49. This province evidently took its appellation from a town named Attili, which still exists in the Tapuku tāluka of the Gōḍavari district, Madras Presidency; in the Indian Atlas sheet No. 94 (1899), it is shewn as ‘Uttellee,’ in lat. 16° 41′, long. 81° 39′, seven miles south-west-half-west from Tapuku. The name of the village that was granted, is presented as Kaluchumbarru in line 61, and in line 73 as Pedda-Kaluchuvubarru; this latter appellation marks it as being then the larger or older of two villages bearing the same name. It is the ‘Kunsamurroo’ of the map, the village-site of which is about three miles south-by-west from Attili; the modern form of the name is to be explained by the not infrequent interchange of *l* and *n*, and by a transition of *ch* into *s*. Of the other places, mentioned in specifying the boundaries of Kaluchumbarru, Āruvilli, on the east, is the ‘Arraveelee’ of the map, the village-site of which is one mile towards the south-east from that of ‘Kunsamurroo;’ and Korukolanu, on the south, is ‘Corecolloo,’ one mile and a half south-west from ‘Kunsamurroo;’ and the Yīḍiyūru of line 64, on the west, mentioned again as Iḍiyūru in line 66, is ‘Eedooroo,’ one mile and a half west-north-west from ‘Kunsamurroo.’ The other names cannot be identified,

¹ With this instance, compare the similar use of *m* in *Sāryyasutam=iva* and *Vrikṣḍaram=iva*, in Vol. III. above, p. 4, lines 4, 5; and that passage presents also an epenthetic *v*, in *niravadya-vudāra*, for *niravady-ōdāra*. We have a somewhat similar use of *m* in *Kalpalu(dru)mam=iv=* and *Jandṛddanam=iv=* in *Ind. Ant.* Vol. XVIII. p. 267, lines 7, 8; line 7 of that record, however, presents also *savitḍaram=iv=ōdayavantam* for *savit=ōv=ōdayavāḍn*, which indicates the use, in the other two instances, of the accusative for the nominative, rather than of an epenthetic *m*.—Originally, not knowing of the existence of the modern Attili, I thought that the present reading ought to be corrected into *brahmany[ō*] Mattili*. And that was how I came to present the name of the district as Mattilināṇḍu, in *Ind. Ant.* Vol. XX. p. 271.

² In his *South-Ind. Palaeo.* p. 31, Dr. Burnell said:—“In S. India the alternative allowed by the grammarians “of assimilating visarga to a following sibilant is almost universally accepted, and the reduplication of the sibilant “then omitted.” This remark covers the case in question, but also includes more; it would justify the omission of a *visarga* before a sibilant which is not followed by a consonant.

³ See *Ind. Ant.* Vol. XX. p. 271.

⁴ Regarding my having previously taken the name of this province as Mattilināṇḍu (*Ind. Ant.* Vol. XX. p. 271), see note 1 above.

unless Yullikodamaṇḍru, on the north, is 'Komera,' about two and a half miles north-west-by-north from 'Kunsamurroo.'

The Attili country is mentioned again, as the Attili dēśa, in the Chellūr plates of A.D. 1143, where, we can now see, the correct reading is, — dēśa=sāv=Attil-īti kshītitala-viditē prādād Kāṭa-daṇḍādhināṭha,¹— "this same Kāṭa, the leader of the forces, gave to learned Brāhman the Maṇḍaḍorru *agrahāra*, together with the village of Pondaṭva, in the district known on the earth by the name of Attili." The Maṇḍaḍorru *agrahāra*, it may be added, seems to be the 'Mamdooroo' of the Atlas sheet, about four miles south-east from Attili, and two miles on the east of 'Kunsamurroo.'

Differing from all the records of the Western Chalukyas of Bādāmi, and from some of the other records of the series to which it itself belongs,² this record presents the family-name, in line 5-6, in prose, as Chālukya, with the long *ā* in the first syllable. It does the same, again, in prose, in line 30, in mentioning the king Chālukya-Bhīma I. But in line 52 it presents the family-name as Chalukya, with the short *a*; this instance is in verse.

In order to introduce a play upon words in connection with the incarnation of the god Vishnu as a dwarf, the composer has presented the name of the founder of the dynasty as Kubja-Vishnu (line 7), instead of using the full form Kubja-Vishnuvardhana.

In connection with Vijayāditya III., it may be noted that this record, following some others, presents in line 15, in verse, in the form of Guṇaga, a *biruda*, belonging to him, which in the Masulipatam(?) plates of Chālukya-Bhīma II., of the period A.D. 934 to 945, is presented as Guṇaka.³ And in the same verse, just after that, it describes him as *aṅkakāras-sākshāt*. As *guṇaka* means 'a calculator, reckoner,' and *aṅka* means 'a numerical figure,' I originally took the expression *aṅkakāras-sākshāt* as meaning "a thorough arithmetician," and as explaining the *biruda*.⁴ And it is, in fact, difficult to avoid thinking that the composer of this record may have had in view some kind of an explanation of the *biruda* as presented here. The full form of the *biruda*, however, was Guṇakenallāta, "he who is good, excellent, or beautiful on account of his virtues," as given in the Kolavennu plates which also were issued in the time of Chālukya-Bhīma II.⁵ And, though *aṅkakāra* may have to be here invested with a secondary meaning, there is no doubt that it also stands for the word which in the southern records is usually written *aṅkakāra*, with the Drāviḍian *r*, and that the expression used by the composer is properly and primarily to be translated by "a veritable champion."⁶ Like all the other records, with one exception, this record states that Vijayāditya III. reigned for forty-four years, and does not, in reality, add an alternative statement of forty-eight years; see note 8 on page 189 below. The sole exception is the Piṭhāpuram plates of Vīra-Chōḍadēva of A.D. 1092-93, which specify forty years;⁷ this is to be attributed to a careless omission of the syllables *tuscha* or *śchatu*.

¹ *Ind. Ant.* Vol. XIV. p. 58, line 49 f. For the point that the real date of this record is the 24th March, A.D. 1143,—not the 23rd March, A.D. 1152, as suggested by me in *id.* Vol. XX. p. 285,—see page 9 f. above, where Prof. Kielhorn has shewn that the record presents *rasa-viśikha* by mistake for *viśikha-rasa*.

² Regarding the variants of the family-name in, respectively, the Western and the Eastern records, see my *Dynasties of the Kanarese Districts* (in the *Gazetteer of the Bombay Presidency*, Vol. I. Part II.), p. 336, note 3, and *Ind. Ant.* Vol. XX. p. 95, note 10.

³ Vol. V. above, p. 136, line 12-13.

⁴ *Ind. Ant.* Vol. XX. p. 102.

⁵ *South-Ind. Insacr.* Vol. I. p. 44, line 12.—I have already made some remarks on this *biruda* in Vol. VI. above, p. 179, note 2.

⁶ For the meaning of *aṅkakāra*, see Vol. VI. above, p. 56, note 1. To what has been said there, it may be added that Monier-Williams' Sanskrit Dictionary, revised edition, gives *aṅkakāra* as used in the *Bālarāmdyāpa* to mean 'a champion chosen by each side to decide a battle.'

⁷ Vol. V. above, p. 76, line 26. For the exact year of this record, see Vol. VI. above, p. 335.

Differing from all the other records, this one says, in line 30 f., that **Vikramāditya II.** reigned for nine months. Of the other records, some say eleven months, and some say one year.¹

If taken as it actually stands in line 31 f., in prose, this record would represent **Yuddhamalla II.** as *Tālapa-rāj-āgrajanman*, "born from an elder brother of king Tālapa." This statement, however, is not borne out by the other records which mention the parentage of **Yuddhamalla II.** There is, indeed, one record, the **Diggubarru** grant of the period A.D. 931 to 945, which, in verse, speaks of him as **Malla**, and describes him as *Tāha-jyēshtha-suta*;² and this expression, while ordinarily and most naturally meaning "eldest son of Tāha," might also be rendered as meaning "son of an elder brother of Tāha." The other records, however, are more explicit; and, it may be added, they all speak of him by his full name of **Yuddhamalla**. The **Paṇḍamkalūru** grant, of the period A.D. 945 to 970, describes him, in verse, as *Tālapa-rājasya sūnu*,³ "son of king Tālapa." The **Masulipatam** plates, of the same period, describe him, in prose, as *Tāl-ādhipa-sūnu*,⁴ "son of the lord Tāla." The 'Yelivarru' plates, also of the same period, describe him, in prose, as *Tālapa-rājasya suta*,⁵ "son of king Tālapa." And the **Korummelli** plates, of the period A.D. 1022 to 1063, the **Chellūr** plates of A.D. 1090-91, and the **Piṭhāpuram** plates two years later in date, describe him, in prose, as *tat-Tāḍapa-rājasya suta*,⁶ "son of that same king Tāḍapa." And, in view of those statements, we may safely decide that there is a mistake of some kind in the present record; the explanation perhaps is that the composer used the word *agrajanman*, 'first-born,' in the sense, whether correctly or not, of 'eldest son,' instead of in its usual meaning of 'elder brother,' and that either he, or the writer of the record, carelessly repeated the *ja* and so produced the reading which is actually presented but is certainly wrong.

In connection with **Chālukya-Bhīma II.** (A.D. 934 to 945), whom it calls in line 33-34 simply **Bhīma**, and in line 41 **Rāja-Bhīma**, this record mentions, in line 35 ff., the following enemies overthrown by him, namely, **Rājamayya**, **Dhalaga**, **Tātabikki**, **Bijja**, **Ayyapa**, **Gōvinda**, a ruler of the **Chōḷas** named **Lōvabikki**, and **Yuddhamalla**. **Yuddhamalla** is undoubtedly the Eastern **Chalukya** king **Yuddhamalla II.**, the immediate predecessor of **Chālukya-Bhīma II.**; a specific mention of his overthrow and expulsion by **Bhīma II.** is made in the **Paṇḍamkalūru** grant of the period A.D. 945 to 970.⁷ **Gōvinda** is the **Rāshtrakūṭa** king **Gōvinda IV.**, for whom we have dates ranging from A.D. 918 to 933-34. **Ayyapa** is very possibly the **Ayyapadeva**, doubtless a **Nolamba** prince of the **Nolambavādi** territory in **Mysore**, to whom the Western **Gaṅga** prince, **Eṇṇeyappa**, lent a force for the purpose of fighting against a certain **Vīramahēndra**;⁸ and, if so, it probably follows that **Vīramahēndra** was another *viruda* of **Chālukya-Bhīma II.**, or, rather, was a variant of his *viruda* **Gaṇḍamahēndra**. **Bijja** seems to be identical with the **Dantivarman**, also named **Bijja**, who is mentioned in the spurious **Sūḍi** plates, apparently in connection with **Banavāsi**, as one of the foes against whom, it says, the Western **Gaṅga** prince **Bātuga II.** (A.D. 940 and 953) fought and prevailed.⁹ And **Rājamayya** is perhaps the **Rājavarman** who, also, is mentioned in that record, but without any indication as to where his territory lay. **Lōvabikki**, the ruler of the **Chōḷas**, is not as yet known from any other sources. To **Dhalaga** and **Tātabikki**, reference is made in the **Kolavennu** plates of **Chālukya-Bhīma II.** himself, in a verse which,

¹ See *Ind. Ant.* Vol. XX. p. 269. And, for the statement of eleven months, add now the **Futahapuram** plates, see Vol. V. above, p. 76, line 28.

² *Ind. Ant.* Vol. XIII. p. 214, line 30 f.

³ *Id.* Vol. VII. p. 16, line 19.

⁴ Vol. V. above, p. 140, line 15 f.

⁵ *Ind. Ant.* Vol. XII. p. 32, line 21.

⁶ See, respectively, *Ind. Ant.* Vol. XIV. p. 52, line 45; *id.* Vol. XIX. p. 429, line 42; and Vol. V. above, p. 76, line 28.—In line 17 of the **Chellūr** plates of A.D. 1143 (*Ind. Ant.* Vol. XIV. p. 56; for the correct date of this record, now given, see note 1 on page 180 above), the composer or writer used only the expression *tat-suta*, omitting *Tāḍapa-rāja*; with the result that that record practically represents **Yuddhamalla II.** as a son of **Vikramāditya II.**

⁷ *Ind. Ant.* Vol. VII. p. 18.

⁸ See Vol. VI. above, p. 47.

⁹ See Vol. III. above, p. 14.

presenting their names in the somewhat different forms of Dhaḷadi and Tātabikyana, appears to say :— “He, this Rājamārtanḍa (a very sun among kings), piercing (*everything*) in front (of him), having conquered in battle, with his arm, him who was named Tātabikyana, (and also) Dhaḷadi, causes his fame to be sung by people.”¹ We have, however, no information as yet as to the part of the country to which they belonged.

It may be remarked, incidentally, that a *biruda* of Chālukya-Bhima II., not mentioned in this record, which is presented in the Guṇḍugolanu grant of the period A.D. 945 to 970 as, apparently, Kaṛayilladāta,² would have been given more correctly as Kaṛeyilladāta: it means “he in whom there is no spot or blemish” (*kaṛey-illad-āta*); and it answers exactly to the Sanskrit appellation Akalanka.

* * * * *

Onāmekāmbā, who caused the grant to be made, seems to be clearly marked by line 53 as a courtesan. It would appear, therefore, that she was a favourite mistress of the king. And, for a case analogous to this one, we may quote that of the courtesan Vināpōṭi, the *prāṇavallabhā* or “mistress as dear as life” of the Western Chalukya king Vijayāditya, who is mentioned in one of the Mahākūṭa inscriptions as making certain grants to a temple, and whom that record has treated with such respect as to name also her mother and grandmother.³ So, also, the spurious Sūḍi plates claim a grant of some land at that village by the Western Gaṅga prince Bātuga II. for the purposes of a Jain temple founded by his mistress Dīvalāmbā.⁴

* * * * *

The Paṭṭavardhika lineage (*anvaya*),—to which, as is indicated in line 52 f. of this record, Chāmekāmbā belonged by birth, and in respect of which we are told that the members of it belonged to the retinue of the Chalukya kings,—is mentioned as the Paṭṭavardhini race (*vaṃśa*) in a record of Amma I. (A.D. 918 to 925). That record specifies, as members of it, Kāḷakampa, who had been a follower of Kubja-Viṣṇuvardhana I., and, with his permission, had killed in battle (*a king*) Daddara and seized his insignia; a descendant of Kāḷakampa, named Sōmāditya; Sōmāditya's son Pritivīyarāja; and Pritivīyarāja's son Bhaṇḍanāditya, also called Kuntāditya, who had been a servant of Vijayāditya IV. (A.D. 918), and to whom the grant of a village, registered in the record, was made.⁵ And another reference to it is to be found in a record of Amma II. (A.D. 945 to 970), which registers the grant of some fields to the *Yuvarāja* Ballāladēva-Vēlābhata, also called Boḍḍiya, son of (the lady) Pammavā (of) the Paṭṭavardhini (family).⁶

* * * * *

¹ *South-Ind. Inscr.* Vol. I. p. 45, line 17 ff. I read the first two *pādas*, from an ink-impression, thus :—Yas-Tātabikyan-ākhyamṇ=Dhaḷadi munn-iṣiva Rājamārtanḍan. The verse is in the Āryāgīti metre. At the end of the first *pāda*, *ākhyamṇ* has of course to be corrected into *ākhyān*. In the second *pāda*, three syllabic instants are wanting; the metre may be set right by reading:—Dhaḷadim munn-iṣiva Rājamārtanḍō-ssau. The words *munniṣiva* are Kanarese.

² *Ind. Ant.* Vol. XIII. p. 249, line 17-18.

³ *Id.* Vol. X. p. 103.

⁴ Vol. III. above, p. 184; and see *Ind. Ant.* Vol. XXX. p. 217, No. 81. The expression *svakīya-priyā*, in line 70 of the text, should be rendered by “his mistress;” not by “his wife,” as was done by me in editing the record. This should perhaps have been recognised by me at the time, from the description of Dīvalāmbā in line 84 as “the one Rāmbhā of the world;” and also because, the passage being in prose, the word *patni* or *hṛdyā* might have been used just as readily as *priyā*, if a wife was really intended. But there are, I think, a few cases in which quite respectable women were likened to Rāmbhā in respect of their beauty and general charms; and the name itself occurs as the name of Rāmbhā, the *sādhvī* or “virtuous wife” of the poet Ratnasimha, in the Ratnapur inscription of Pṛithivīdēva (*Ep. Ind.* Vol. I. p. 50, verse 12). However, we know now that the wife of Bātuga II. was Rāvakanimmaḍi; see Vol. VI. above, p. 71.

⁵ *South-Ind. Inscr.* Vol. I. p. 43

⁶ Vol. V. above, p. 140.

In addition to conveying the village itself, the record recites, in line 70 f., the grant in perpetuity, to a certain Kusumáyudha, son of Kaṭṭalāmbā, of the *grāmakūṭra* or office of Grāmakūṭa or headman of the village. The post was evidently that of the village official who is known in Marāṭhī as the Pāṭēl or Pāṭil, and in Kanarese as the Gavuḍa or Gauḍa.

Of the Kanarese word *gavuḍa* or *gauḍa*, we have various earlier forms, — *gauṇḍa*,¹ *garuṇḍa*,² *gāvuṇḍa*,³ *gavuṇḍu*,⁴ *gāvuṇḍu*,⁵ *gōmuṇḍa*,⁶ and *gāmuṇḍu*.⁷ And we can now see that it was derived from the word *grāmakūṭa* itself, through a corruption of *grāma* into some such form as the *gāmva* which occurs as the termination of certain village-names in the Paiṭhaṇ plates of A.D. 1272,⁸ coupled with, in *kūṭa*, a disappearance of the *k* and a softening of the *ṭ* into *ḍ*, and accompanied by a shifting of the nasality of the first component of the word. It may be added that, in colloquial usage, the modern form *gauḍa* is often nasalised and pronounced *gauṇḍa*; also, that Professor Pischel tells me that the *Dēśīnāmamālā*, ii. 69, gives *gāmauḍa* as the Prākṛit form of *grāmakūṭa*.

It may be remarked here that the Marāṭhī word *pāṭēl*, *pāṭil*, can now be distinctly traced back to the earlier word *paṭṭakila*, which we have in, for instance, the Ujjain plates of A.D. 975 and 1023⁹ and the Bhōpāl plates of A.D. 1200,¹⁰ through an intermediate form *paṭṭēla* which I have found in a Sanskrit Nāgarī inscription, of about the thirteenth century A.D., at Mañchar in the Poona district, in which a certain person is described, in verse, as *paṭṭēla-varya*, “best or chief of the *paṭṭēlas*.” In this case, again, there has been an elision of a medial *k*.

* * * * *

In line 72, the record presents the expression *ājñaptiḥ kṛtākādhīśaḥ*. The word *ājñapti* means literally ‘a command.’ But, as has been indicated before now, in such passages as the present one it was employed to denote the *Dūtaka* or messenger, whose duty it was to communicate the fact and details of a grant to the local authorities.¹¹ What was intended by the word *kṛtākādhīśa*, has not been so obvious. But it can now be made clear by a comparison of passages.

¹ Vol. V. above, p. 232, and p. 247, line 34.

² *Ibid.* p. 232.

³ *Ibid.* pp. 214, 261; and *Ind. Ant.* Vol. XII. p. 219, the last line of the text: this last instance is of A.D. 866.

⁴ *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 245, line 48.

⁵ *Ibid.* p. 204, line 1, and p. 245, line 46; the first of these two instances is of A.D. 980.

⁶ *Ind. Ant.* Vol. XI. p. 70, line 17, of about A.D. 750; and *id.* Vol. XIX. p. 144, line 8 ff., of about A.D. 690.

⁷ *Id.* Vol. XII. p. 271, lines 12, 18; this instance is of A.D. 973.

⁸ See *id.* Vol. XXX. p. 517.

⁹ *Id.* Vol. VI. p. 51, line 10, and p. 53, line 7-8. Mr. N. J. Kirtane, who edited those records, recognised the meaning of *paṭṭakila*, and translated it by *pāṭil*.

¹⁰ *Id.* Vol. XVI. p. 254, line 10.

¹¹ See, for instance, *id.* Vol. XX. pp. 18, 96, and Vol. V. above, p. 119.—The word has, indeed, been otherwise rendered, by ‘executor;’ see *South-Ind. Insars.* Vol. I. pp. 36, 62, and Vol. V. above, p. 71. But that is opposed by such expressions as *ājñā svayam* and *sva-mukh-ājñāyā* in two of the records of the Eastern Gaṅgas of Kāliṅganagara; see *Ind. Ant.* Vol. XIII. p. 121, line 19, and Vol. III. above, p. 129, line 24. The word *ājñā*, also, means ‘a command.’ It was, indeed, sometimes used in the same technical sense with *ājñapti*: for instance, another Eastern Gaṅga record says *ājñā mahāmahattara-Gaurisarmam* [d*], “the *ājñā* is the *Mahāmahattara Gaurisarmam*,” see *Ind. Ant.* Vol. XIII. p. 123, line 24. But in the expression *sva-mukh-ājñāyā* it is to be translated by its ordinary meaning of ‘command;’ the passage tells us that “this charter of Rājasiṅha has been written, at the command of his (*the king's*) own mouth, by Vinayachandra, son of Bhānuchandra.” In the expression *ājñā svayam*, it may have a more technical meaning. But it cannot there mean ‘executor;’ for, a king would certainly not attend in person to the administration of an endowment made by him. On the other hand, neither would he act as a *Dūtaka*; and Prof. Kielhorn has reminded me of two cases in which the expression *ājñā svayam*, in the transposed form *svayam=ājñā*, “the *ājñā* is Ourselves,” is followed by the words *dūtakaḥ=ch=ditra*, “and the *Dūtaka* in this matter is, etc.,” introducing the name of a person who was not the king who is designated by the words *svayam=ājñā*; see *Ind. Ant.* Vol. IX. p. 170, line 21, and p. 175, line 22-23.

We must set aside one instance of an anomalous nature, occurring in the record of the second year of Vishnuvardhana II. It presents the expression *sva-mukh-ājñāptā*.¹ Here, we have to emend the text, and read either *ājñāptā*, or *ājñāpitā*, or more probably *ājñāptyā*, "by the command of (Our) own mouth," on the analogy of the *sva-mukh-ājñayā* which occurs elsewhere.² And, irrespective of the necessity for emendation, this instance is not to the point. The other instances, in chronological order, are:—

(1) The record of the eighteenth year of Vishnuvardhana I. recites,—
ājñāptir=Atavidurjayaḥ,³—"the ājñāpti is Atavidurjaya, born in the illustrious Matsya family, who has bowed down his enemies by the strength and prowess of his arm."—(2) The record which purports to be of the eighteenth year of Jayasimha I. but is of somewhat doubtful authenticity, recites,—a(ā)jñāptis=Siyaśarm=āśya,⁴—"the ājñāpti of this (*grant*) is Siyaśarman."—(3) A record of the time of Maṅgi-Yuvarāja (A.D. 672 to 696) recites,—ājñāpti Nissaramiji (?).⁵—"the ājñāpti is Nissaramiji (?)."—(4) A record of the time of Vijayāditya II. (A.D. 799 to 843) recites, in verse, ājñāptir=asya dharmmasya Nripardudrā,⁶—"the ājñāpti of this act of religion is the most excellent prince Nripardura, brother of Narēndramrigarāja-(Vijayāditya II.), born of the Haihaya race."—(5) A record which purports to be of the same period (A.D. 799 to 843) but is of somewhat doubtful authenticity, recites, in verse,—a(ā)jñāptir=asya dharmmasya Boḷama-nām[ā*],⁷—"the ājñāpti of this act of religion is that spotless best of men named Boḷama, a very store of religion, who devotes his thoughts to meritorious actions in this world."—(6) A record of the time of Vijayāditya III. (A.D. 844 to 883) recites, in verse,—ājñāptir=asya dharmmasya Pāṇḍarāṅgaḥ,⁸—"the ājñāpti of this act of religion is the majestic Pāṇḍarāṅga, who like a second Bibhatsu (Arjuna) has overcome all hostility by his valour."—(7) A record of the time of Chālukya-Bhīma I. (A. D. 888 to 918) recites, in verse,—ājñāptir=asya dharmmasya Kaḍeyarājaḥ,⁹—"the ājñāpti of this act of religion is the majestic Kaḍeyarāja, whose father's father was Pāṇḍarāṅga who vexed his foes."

(8) A record of the time of Amma I. (A.D. 918 to 925) recites,—ājñāpti[h*] kaṭakarājaḥ,¹⁰—"the ājñāpti is the Kaṭakarāja."—(9) A record of the time of Amma II. (A.D. 945 to 970) similarly recites,—ājñāptiḥ kaṭakarājaḥ,¹¹—"the ājñāpti is the Kaṭakarāja."—(10) Another record of the same period (A.D. 945 to 970) similarly recites,—ājñāptiḥ kaṭakarājaḥ,¹²—"the ājñāpti is the Kaṭakarāja."—(11) Another record of the same period (A.D. 945 to 970) similarly recites,—ājñāptiḥ kaṭakarājaḥ,¹³—"the ājñāpti is the Kaṭakarāja."

(12) The present record, also of the time of Amma II. (A.D. 945 to 970) recites, in verse,—ājñāptiḥ kaṭakādhiś[ā*],¹⁴—"the ājñāpti is the Kaṭakādhiśa."—(13) A record of the time of Rājārāja I. (A.D. 1022 to 1063) recites, in prose,—ājñāptiḥ kaṭi(ṭa)kēśo,¹⁵—"the ājñāpti is the Kaṭakēśa."

¹ *Ind. Ant.* Vol. VII. p. 189, line 67, and Vol. VIII. p. 320, Plate.

² See p. 183, above, note 11.

³ *Ind. Ant.* Vol. XX. p. 17, line 20.

⁴ *Id.* Vol. XIII. p. 138, line 28.

⁵ *Id.* Vol. XX. p. 106, line 28. For *ājñāpti*, read *ājñāptiḥ*.

⁶ *Id.* Vol. XX. p. 417, line 51 f. The actual reading of the name, presented in the original, is *nripardura*.

⁷ Vol. V. above, p. 121, line 25.

⁸ *Ibid.* p. 125, line 34 f.

⁹ *Ibid.* p. 130, line 45 f.

¹⁰ *Ibid.* p. 133, line 36.

¹¹ *Ind. Ant.* Vol. VII. p. 17, line 63. For *ājñāptiḥ*, read *ājñāptiḥ*.

¹² *Id.* Vol. XII. p. 93, line 60.

¹³ *Id.* Vol. XIII. p. 250, line 35.

¹⁴ Page 188 below, line 72.

¹⁵ *Ind. Ant.* Vol. XIV. p. 55, line 113 f. I have previously taken this passage as meaning—"the ājñāpti is Kaṭakēśa, son of Rāchiya-Peddēri-Bhīma;" see *id.* Vol. XX. p. 275. But the last words have to be connected with the name of the composer, Chētanabhaṭṭa.

(14) A record of A.D. 1090-91 recites,— dattasy=āśya śāsanasy=ājñaptih pañcha pradhānāḥ,¹—“the ājñapti of this charter, given in the twenty-first year of the glorious and victorious reign, is the five ministers.”—And similarly (15) A record of the same reign, two years later in date, recites,— dattasy=āśya śāsanasy=ājñaptih pañcha pradhānāḥ,²—“the ājñapti of this charter, given in the twenty-third year of the glorious and victorious reign, is the five ministers.”

Now, in the instances Nos. 1, 2, 4, 5, 6, and 7, the word ājñapti unmistakably introduces certain individual persons mentioned by name; and probably also in No. 3, where, however, a continuation of the text may have been lost. And, *rāja* being a frequent enough ending of proper names, it was, therefore, not unnatural that the word *kaṭakarāja* should have been originally taken as, similarly, a personal appellation.

On the other hand, in the instances Nos. 14 and 15, no individual is mentioned by name, and the word ājñapti introduces a body of officials known as the five ministers.

The word *kaṭakēśa*, in No. 13, is a mere variant of the *kaṭakādhiśa* of No. 12; and both these words are fairly capable of being taken as only synonyms of *kaṭakarāja*. We can recognise a decided objection to interpreting *kaṭakarāja* as a proper name, in the fact that it could at least not denote one and the same individual through so long a period as that which is covered by the instances Nos. 8, 9, 10, and 11. And, from a comparison of all the passages, we may finally decide that, as has been suggested as possible some time ago,³ the word *kaṭakarāja*, and, with it, *kaṭakādhiśa* and *kaṭakēśa*, should be taken as denoting an official post, that of the governor or superintendent (*adhīśa*, *īśa*, *rājan*) of the royal camp (*kaṭaka*).

In earlier records, the word *ājñapti* occurs in the *Prākṛit* forms, used in the same way. of *āpatī* in the ‘Gunapadeya’ plates of Vijaya-Buddhavarman,⁴ and of *ānatī* in the Mayidavōlu plates of Śiva-Skandavarman.⁵

TEXT.⁶

First plate.

- 1 Om' Svasti Śrīmatām sakala-bhuvana-saṁstūyamāna-Mānavya-sagōtrā-
 - 2 nām Hārīti-putrānām Kauśiki-vara-prasāda-labdha-rājyānām=Mātrigaṇa-pari-
 - 3 pālitanām Svāmi-Mahāsena-pād-ānudhyātānām⁷ bhagavan-Nārāyaṇa-prasā-
 - 4 da-samāsādita-vara-varāhalānchchha(chha)n-ēkshapa-kshapa-vaśīkṛit-ārāti-
 - 5 maṇḍalanām⁸=aśvamēdh-ava bhṛita¹⁰nāna-pavitrikṛita-vapushām Chā-
 - 6 lukyānām kulam=alaṁkarishnōs=Satyāśrayavallabhēndrasya bhrātā [!]¹¹ Śrī(śrī)¹¹-
- patir=vvi-

¹ *Ind. Ant.* Vol. XIX. p. 433, line 113 f. For the exact year of this record, see Vol. VI. above, p. 335.

² Vol. V. above, p. 94, line 280.

³ *Ind. Ant.* Vol. XX. p. 267, note 5.

⁴ *Id.* Vol. IX. p. 102, line 16.—[Compare above, p. 69, note 1. The same *Prākṛit* form occurs in the Kāśākūḍi plates, *South-Ind. Inscr.* Vol. II. No. 73, l. 106 f.; in the Rāyakōṭa plates, above, Vol. V. No. 8, l. 13; in the Madras Museum plates of Jaṭilavarman, *Ind. Ant.* Vol. XXII. p. 71, l. 76; and in a Tiruvallam inscription, *South-Ind. Inscr.* Vol. III. No. 43, l. 16.—E. H.]

⁵ Vol. VI. above, p. 88, line 27.

⁶ From the original plates.

⁷ Represented by an ornate symbol.

⁸ In the syllable *nām*, the *ā* was formed by a direct continuation, upwards, of the last stroke of the *n*, instead of being attached, in the usual way, as a projection to the right of that stroke. This form of the *ā* occurs again in the *tyā* of *Satyāśraya*, line 6. It is met with in other places also. But it is not, on the whole, common. And the explanation probably is that, in all such cases, the vowel was at first omitted by the writer and then was inserted on a revision of his work, and that it was formed in this exceptional manner because there was no space in which to make it in the usual way.

⁹ Read *maṇḍalāndm*.

¹⁰ Read *dvabhṛita*.

¹¹ Metre, Ślōka (Anuṣṭubh). There are two syllables too many in the fourth *pāda*. An omission of the two syllables *laya* would make the metre correct.

- 7 kramên(n)=âdyô durjjayâd=Balitô hritâm ashtâdaśa samâh Kubja-Vishṇu-
jjishṇu-
8 r=mmahim=apâlayat |(l) Tad-âtma-jô Jayasimhas=trayas-trimśatah [*] tad-a-

Second plate; first side.

- 9 nuj-Ēndrarâja-nandanô Vishṇuvarddhanô nava | tat-sûnur=Mmaṅgi-Yuvarâjaḥ pa-
mcha-vimśa[ti*]m | tat-putrô Jayasimhas=trayôdaśa || Tasya dvaimâtur-
ânujaḥ Ko-
11 kkili[h*] shap=mâsân [*] tasya j[y*]êshthô bhrâtâ Vishṇuvarddhanas=tam=
uchchâtya sapta-trimśa-
12 tam | tat-sutô Vijayâditya-Bhaṭṭarakô=shatâdaśa | tat-sutô Vishṇu-
13 varddhanah shat-trimśatam | tat-sutô Narêndramrigarâjas=s-âshṭa-chatvârimśa-
14 tam | tat-putrah Kali-Vishṇuvarddhanô=dhy-arddha-varsham [||*] Tat-sutô
Gunaga-Vijayâditya-
15 ś=chatuś-chatvâri[m*]śatam | athavâ ¹ Sutas²=tasya jyêshthô Gunaga-
Vijayâditya-patir=a-
16 mkakâras=sâksh[â*]d=Vallabhanripa-samabhyarchchita-bhujah pradhâna[h*] sūrâ-
nâ(nâ)m=api subhata-

Second plate; second side.

- 17 chûḍâmani(ni)r=aśau(sa) chatasraś=chatvârimśatim³=api samâ bhûmim=abhunak ||
Tad⁴-bhrâtu-
18 r=yyuvarâjasya Vikramâditya-bhûpatê[h*] śatru-vitrâśa(sa)-krit=putrô dâni
19 Kânina-sannibhaḥ || Jitvâ⁵ samyati Kṛishnavallabha-mahâ-daṇḍam sa-dâyâ-
20 dakan=datvâ dēva-muni-dvijâti-tanayô dharmm-ârttham=arttarm⁶=muhuh kri-
21 tvâ râjyam=a[ka*]ṇṭakan=nirupamam sa[m*]vridham=viddha-praja[m*] Bhimô
bhûpati-
22 r=anvabhū[m*]kta bhuvana[m*] nyâyât=samâs=trimśatam || Tad⁷=anu Vijayâdityas=ta-
23 sya priya-tanayô⁸ mahân=adhika-Dhanadas=s a t y a t y â g a - p r a t â p a - s a m a -
24 nvitah para-hridaya-ni[r*]bhêdî nâmn=aiva Kollabigaṇḍa-b h â p a t i r = a k r i -

Third plate; first side.

- 25 ta shap=mâsâm(n) râjyan=naya-sti(sthi)ti²-samnyutah || Tasy¹⁰=âgra-sunûr=aparâji-
26 ta-śaktir=Amma-râjah parâjita-par-âvani-âja-râji(ji)h râj=[â*]bhavad=vidita-¹¹
27 Râjamahêndra-nâm[â*] varshâpi sapta sarapiḥ karuṇâ-rasasya || Tasy=a-
28 tmaja-Vijayâditya-bâlam¹²=uchchâtya ś r i - Y u d d h a m a l l - â t m a j a s - T â -
29 lapa-râjô mâsam=êkamm(m)=arakshît || Tam=âhavê vinirjjitya
30 Châlukya-Bhima-tanayô Vikramâdityô vikramên=âkramê

¹ This mark of punctuation, which may be taken either as a single mark or as a double mark, is represented by what is substantially a final s. But it occurs elsewhere, also; for instance, in lines 51 and 53 of the Diggubarru grant, *Ind. Ant.* Vol. XIII, p. 214, and Plate. And it seems to be a recognised variant, not a mistake.

² Metre, Sikkharinî.

³ See note 8 on page 189 below.

⁴ Metre, Ślôka (Anushtubh).

⁵ Metre, Śârdûlavikrîḍita.

⁶ Read *arttham*.

⁷ Metre, Harinî.

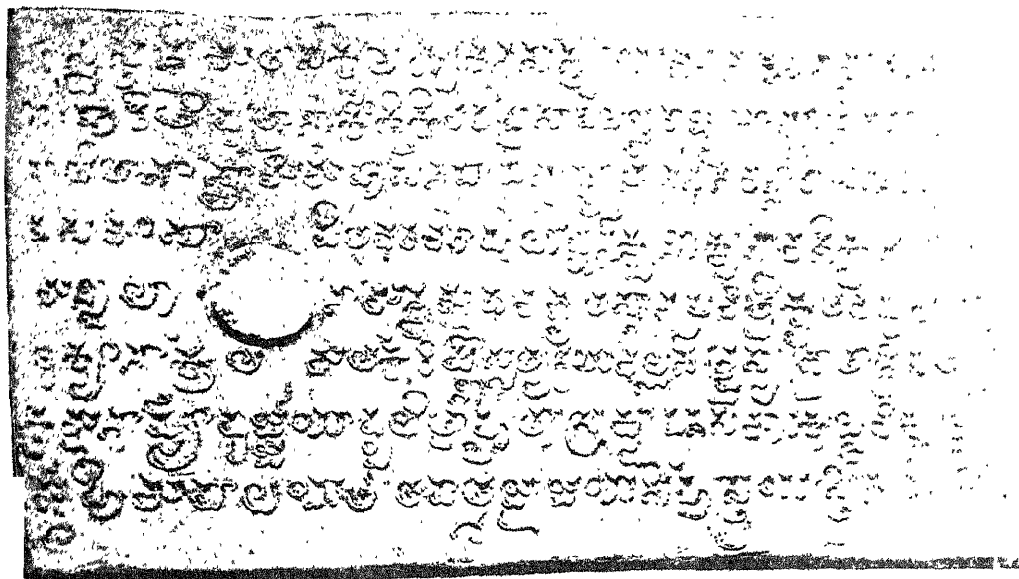
⁸ Read *priyas-tanayô*, as required by the metre. The correction of *nibhêdî* into *nirbhêdî*, in the next line, is required in the same way.

⁹ This *tî* was at first omitted, and then was inserted below the line.

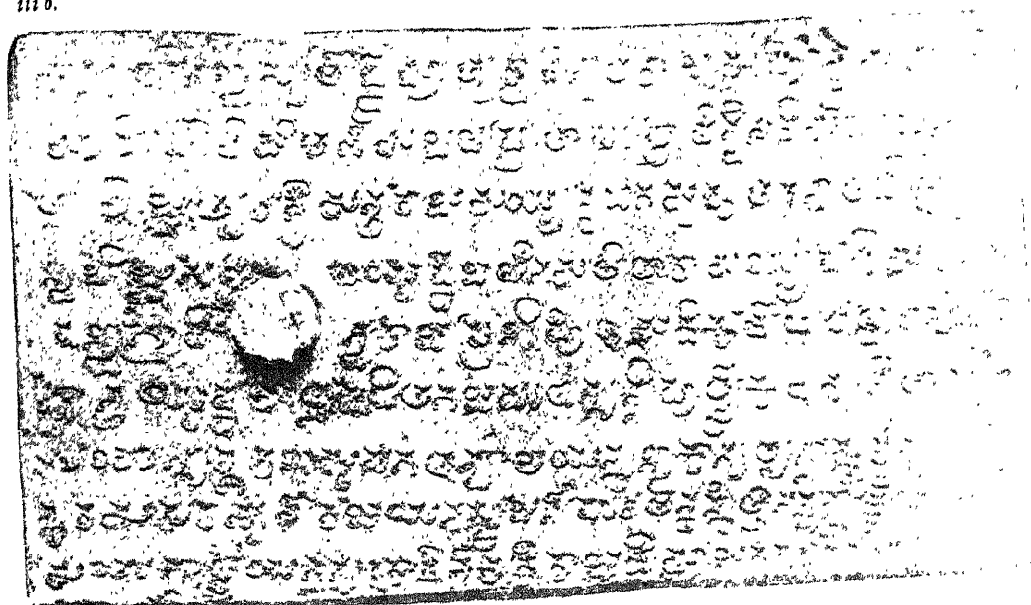
¹⁰ Metre, Vasantatîlaka.

¹¹ The syllable *dî* was at first omitted, and then was inserted below the line.

¹² Read *tasya-dimajah Vijayadityah bâlam*.



iii b.



FLEET.

SCALE 80

W GRIGGS, COLLOTYPE.

42

42

44

44

46

46

48

48

50

50

60

60

62

62

64

64

66

66

68

68

- 31 nikshipya nava māsān pālayat¹ || Tatō Yuddhamallas=Tālapa-rā-
 32 j-āgrajanmā² sapta varshāṇi grihi(hi)tv-ātishṭhat || Tat³=āntarē vidita-

Third plate ; second side.

- 33 Kollabigaṇḍa-sutō⁴ dvaimāturō vinnata-Rājamahēndra-nāmmaḥ Bhi-
 34 m-ādhipō vijita-Bhi(bhī)ma-bala-pratāpaḥ prāchin=disāṇ vimalayann=udi-
 35 tō vijētum [||*] Śrīmantam⁵ Rājamayyan=Dhaḷagam=urutaran=Tātabikkim
 pracha-
 36 ṇḍa[m*] Bijjam sa[jjam cha]⁶ yuddhē balinam=atitā(ta)rām=Ayyapaṁ bhīmam=
 ugram
 37 daṇḍam Gōvinda-rāja-pranīhitam=adhikam Chōḷa-paṁ Lōvabikkim⁷ vi-
 38 krānta[m*] Yuddhamallam ghaṭita-gaja-ghaṭan=sannihaty=aika ēva || Bhītān=
 āśvā-
 39 sayan=sat-saraṇam⁸=upagat[ā*]n=pālayan=kaṇṭakān=utsa n n ā n k u r v a n s u g r i h ṇ a -
 40 n=karam=apara-bhuvō raṁjayana(n) svañ=jan-augham tanvan=kirtti[m*] narēndr-
 ōchchayam=avana-
 41 mayann=āṁjjayan=vastu-rāśin=ēva śrī-Rāja-Bhimō jagad=akhilam=aśau(sau) dvādaś=ā-

Fourth plate ; first side.

- 42 bdāny=arakshat |(l) Tasya⁹ Mahēśvara-mū[r*]ttēr=Umā-samān-ākṛitēḥ Kumāra-
 samāna[h*] Lō-
 43 kamahādēvyāḥ khalu yas=samabhavad=Amma-rāja iti vikhyātō(taḥ) |(l) Yō
 rūpēpa
 44 Māṇḍjam vibhavēna Mahēndram=ahimakaram=uru-mahā(ha)sā Haram¹⁰=ari-pura-
 daha-
 45 nēna nyak-kurvan=bhāti vidita-nirmala-kīrttiḥ [||*] Yad¹¹-bāhu-daṇḍa-karavāla-
 vidārit-āri-
 46 matt-ēbha-kumbha-galitāni vibhānti yuddhē muktāpa(pha)lāni subhāta-ksha-
 47 taj-ōkshītāni bijāni kīrtti-vitatēr=iva rōpitāni¹² |(l) Sa samasta-
 48 bhuvanāśraya-śrī-Vijayāditya-mahārājādhirāja-paramēśvara-paramabhā-
 49 ttārakaḥ parama-brahmaṇyam=Attilināṇḍu¹³-vishaya-nivāsinō rāshṭrakūṭa-pramu-
 50 khān=kuṭumbinas=samāhūy=ētham=ājūpayati¹⁴ || Aḍḍakali¹⁵-gachchha-nāmā | Vala-

Fourth plate ; second side.

- 51 hāri-gaṇa-pratita-vikhyāta-yaśā[h*] | chāturvvarṇnā(rṇya)-śramana(ṇa)-viśēsh-ānna-
 śrāṇan-ābhi-

¹ Read *māsdn=apōlayat*.

² Read *āgrajanmā*; and see the remarks on page 181 above.

³ Metre, Vasantatilaka.

⁴ Read *putrō*, or *sūnur*, to suit the metre.

⁵ Metre, Sragdharā; and in the next verse.

⁶ I give what appears to be the reading. But the letters are so filled in with rust here, that it is not quite certain.

⁷ The first syllable of this name is probably *lō*, with the ordinary *l*. But it might possibly be taken as *lō*, with the Drāviḍian *l*.

⁸ Read *sach-chharaṇam*.

⁹ Metre, Āryāgiti; and in the next verse.

¹⁰ The *ra* was at first omitted, and then was inserted below the line.

¹¹ Metre, Vasantatilaka.

¹² Read *rōpitāni*. A *visarga* has in the same way been mistakenly inserted in *ājūpayatiḥ*, line 50, and *bhavatiḥ*, line 68.

¹³ Read, either *brahmaṇya Attilināṇḍu*, with hiatus, or, more correctly, *brahmaṇyō=Attilināṇḍu*, with *samāhi*. See note 1 on page 179 above.

¹⁴ Read *ājūpayati*.

¹⁵ Metre, Āryāgiti; and in the next three verses.

- 52 lashita-manaskaḥ || Śrī-rāja-Chaluky-ānvaya- | -parivārīta¹-Paṭṭa varddhik-ānvaya-ti-
 53 lakā | ganikājana-mukha-kamu(ma)la-dyumaṇi-dyutir-iha hi Chāmekā-
 54 mb-ābhūt=sā |(||) Jina-dharmma-jala-vivarddhana- | -śaśī²-ruchira-samā-
 55 na-kīrtti-lābha-vilōlā | dāna-dayā-si(śi)la-yutā |³ chāru-
 56 śrī⁴ śrāvakī budha-śruta-niratā || Yasyāḥ⁵ guru-paṁktir=uchya-
 57 tē || Siddhānta-pāradīśvā prakāṣita-guṇa-Sakalachandrasiddhānta-muni[h*] |
 58 tach-chhishy[ō*] guṇavān=prabhura mi tā ya śā s s u m a t i r = A y a p o ṭ i m u-
 59 nīndrah || Tach⁶-chhishyāy=Ārhanandy-ā(a)ṁkita-vara-munayē Chāmekāmbā su-
 bhaktyā śrī-

Fifth plate; first side.

- 60 mat śrī⁷-Sarvvalōkāśraya-Jinabhavana-khyāta-satr-ātta(rttha)m=uchchair=Vveṁgināth-
 Āmma-
 61 rāj[ē*] kshatibhṛti Kaluchumbāṇṇu-su-grāmam=ishṭam |⁸ cha(sa)ntuṣṭā
 dāpayitvā bu-
 62 dha-jana-vinutām yatra jā(ja)grāha kīrttim || Uttarāyaṇa-nimittēna ka(kha)ṇḍa-
 sphuṭi-
 63 ka(ta)-navakarmm-ārttha[m*] sarvva-kara-parihāram śāsanikṛitya dattam=Asy=
 āvadhayaḥ [i*] pūrvva-
 64 taḥ Āruvillī⁹ [i*] dakṣhiṇataḥ Korukolanu | paśchimataḥ Yidīyūru |
 65 uttarataḥ Yullikodamaṇḍru || Tassya kshētr-āvadhayaḥ [i*] pūrvvataḥ
 Śarkarakuṇṇu [i*]
 66 dakṣhiṇataḥ Irūlakoḷu [i*] paśchimataḥ Iḍiyūri pola-garusu | uttarataḥ
 Kamcharigu-
 67 ṇḍu || Asy=ōpari na kēnachid=bādhā karttavayā yaḥ karōti sa paṁcha-
 mahāpātaka-sa[m*]yu-
 68 ktō bhavati¹⁰ |(||) Bahubhir¹¹=vvasudhā dattām¹² bahubhiś=ch=ānupālītā yasya
 yasya ya-
 69 dā bhūmis=tasya tasya tadā phalam || Sva-dattā[m*] para-dattā[m*] vā yō
 harēta vasu-

Fifth plate; second side.

- 70 [ndha]rā[m] shashṭi-varsha-sahasrāṇi viśṭhāyā[m*] [jāya*]tē kṛimih || Asya
 grāmasya¹³ grāmaku(kū)ṭa-
 71 tva[m] Ka]ṭṭalāmb-ātmajaḥ¹⁴-Kusumāyudhāya dattam śāśvatam || Asya grāmasya
 72 [ka?]pp-ābhidhānam kara-varjitaḥ(m) || Ājñaptiḥ¹⁵ kaṭakādhis[ō*] Bhāṭṭadēvaś=
 cha lēkhakaḥ kavīḥ Ka-

¹ Read *ānvaya-parivārīta*, omitting the mark of punctuation.

² Read *vivarddhana-śaśi*, omitting the mark of punctuation.

³ This mark of punctuation, at the end of a third *pāda*, is superfluous.

⁴ This stands for *chāru-śrī*. See page 179 above.

⁵ Read *yasyā*.

⁶ Metre, Sragdharā.

⁷ Read *śrīmach-chhīrī*.

⁸ This mark of punctuation, at the end of a third *pāda*, is superfluous.

⁹ The *lli* was first written in the place of the *vi*. Then the *akṣhara* was corrected into *vi* and the *lli* was added, before the writer went any further.

¹⁰ Read *bhavati*.

¹¹ Metre, Ślōka (Anuṣṭubh); and in the next verse.

¹² Read *dattā*.

¹³ The *ma* was at first omitted, and then was inserted below the line.

¹⁴ Read *dāmaja*.

¹⁵ Metre, Ślōka (Anuṣṭubh).

- 73 vichakravartti śāsanassāyukrit¹ || Peddha(dda)-Kaluchuvubariti śāsana[m*]bu
śāsina Bha-
74 tādēvanik=Arahanandi-bhatār[u*]lu Guṃsimiya r[e*]tēdḷu-gāmpulunnūḍi paṇu
. . ṇḍa² tūmuna ne(?)ni³ vutlu vittu-ṇḍu vrasādañ=chēsiri [||*]

TRANSLATION.

Om! Hail! Of Satyāśrayavallabhēndra-(Pulakēśin II.),—who adorned the family of the Chāluḷkyas, who are glorious; who belong to the Mānavya gōtra which is being praised throughout the whole world; who are Hārītiputras; who acquired sovereignty by the favour of a boon from the goddess Kauśikī; who are protected by the assemblage of the Mothers (of the world); who meditate on the feet of the god Svāmi-Mahāsēna; who have made the territories of their enemies subject to themselves on the instant at the mere sight of the excellent boar-crest which they acquired through the favour of the divine Nārāyaṇa; and whose bodies have been purified by ablutions performed after celebrating *asvamedha*-sacrifices—the (younger) brother:—

(Verse 1; line 6.) The victorious Kubja-Vishṇu (that is, Vishṇuvardhana I.), the first husband of Fortune,⁴ protected for eighteen years the earth, taken by his valour from a mighty (foe)⁶ hard to be conquered, just as the dwarf Vishṇu, the first husband of Śrī (Lakshmi), protected the earth, taken by his stride from the demon Bali hard to be conquered.

(Line 8.) His son Jayasīmha (I.) (reigned) for thirty-three (years). Vishṇuvardhana (II.), son of his younger brother Indrarāja, for nine (years). His son Maṅgi-Yuvarāja, for twenty-five (years). His son Jayasīmha (II.), for thirteen (years).

(L. 10.) His younger brother Kokkili, born from a different mother, (reigned) for six months. His elder brother Vishṇuvardhana (III.), having expelled him, (reigned) for thirty-seven (years). His son Vijayāditya (I.)-Bhaṭṭāraka, for eighteen (years). His son Vishṇuvardhana (IV.), for thirty-six (years). His son Narēndramrigarāja-(Vijayāditya II.), for forty-eight (years). His son Kali-Vishṇuvardhana (V.), for one year and a half.

(L. 14.) His son Guṇaga-Vijayāditya (III.) (reigned) for forty-four (years); or (in other words):—(V. 2; l. 15.) His eldest son, the lord Guṇaga-Vijayāditya (III.), a veritable champion,⁶ to whose arm great honour was paid by the Vallabha king,⁷ and who, in addition to being a chief of heroes, was a crest-jewel of great warriors, enjoyed the earth for four and forty years.⁸

(Vv. 3, 4; ll. 17, 19.) The son of his brother the Yuvarāja king Vikramāditya (I.), namely, the king Bhima (I.),⁹ who caused alarm to his foes, and who was (so) liberal (that) he

¹ Read, probably, *śāsanasy=dsya kāvya-krit*.

² Read, perhaps, *panṇḍu*.

³ It seems either that *ni* was engraved and was corrected into *ne*, or else that the reverse was done. Further, the *akshara* is perhaps a mistake for the figure 9.

⁴ That is to say, the first king in his dynasty.

⁵ There is, perhaps, an intimation that the territory first acquired by the Eastern Chāluḷkyas had belonged to a ruler named Bali. But we have no facts as yet, in support of such an interpretation.

⁶ *Aṅkakāra*; for *aṅkakāra*: see page 180 above.

⁷ That is, the contemporaneous Rāshtrakūṭa king of Mālkahēḍ, either Amoghavaraha I. or Kṛishṇa II.; see Vol. VI. above, pp. 174, 175.

⁸ When I originally saw this record, many years ago, I read, in line 17, *asvachata avatodrimśatim*, and thought that it should be emended into *asvīkhat=dehīd[cha*]tōdrimśatim*; and that is how I came to say (*Ind. Ant.* Vol. XX. p. 102) that this record adds an alternative statement that the duration of the reign of Vijayāditya III. was forty-eight years. The real reading, however,—*asau(sau) chatacrat=chātōdrimśatim*,—is quite certain; and my mistake was due to the great similarity between the initial *a* and the *akshara* *ra*, and between the subscript *v* and *ch*, in the period to which this record belongs.

⁹ This king is mentioned again in line 30 as Chāluḷkyas-Bhīma (I.), by his more usual appellation.

resembled Kārina (Karna), conquered in fight the great army of **Kṛṣṇavallabha**,¹ together with kinsmen of his own, and,— being a very son to gods and saints and Brāhmanas,— repeatedly gave away wealth for religious purposes, and made his kingdom free from troubles and unequalled and very thriving and possessed of prosperous subjects, and enjoyed the earth righteously for thirty years.

(V. 5 ; 1. 22.) After that, his dear son **Vijayāditya (IV.)**,— who was great ; who bestowed so much wealth that he surpassed the god Dhanada (Kubēra) ; who was endowed with truthfulness and liberality and majesty ; who cleft open the hearts of his enemies ; and who by name indeed was (*known as*) the king **Kollabigaṇḍa**,—reigned for six months, possessed of prudent behaviour and steadfastness.— (V. 6 ; 1. 25.) His eldest son king **Amma (I.)**,—whose power was unconquered ; who conquered whole rows of hostile kings ; who had the famous name of **Rājamahēndra** ; and who was the straight path of the sentiment of compassion,— was king for seven years.

(L. 27.) Having expelled his son **Vijayāditya (V.)** (*while he was*) a child, king **Tālapa**, son of the glorious **Yuddhamalla (I.)**,² guarded (*the earth*) for one month. Having completely conquered him in battle, **Vikramāditya (II.)**, son of **Chālukya-Bhima (I.)**,³ having overthrown him by prowess in attack, protected (*the earth*) for nine months. Then **Yuddhamalla (II.)**, the eldest son⁴ of king **Tālapa**, took (*the sovereignty*) and continued for seven years.

(V. 7 ; 1. 32.) At that juncture, the lord **Bhima (II.)**,— who was a son of the famous **Kollabigaṇḍa-(Vijayāditya IV.)** ; who was a brother, born from a different mother, of him (**Amma I.**) who had the extolled name of **Rājamahēndra** ; and who surpassed the epic hero **Bhima** in strength and majesty,—rose up to conquer, purifying the eastern region.— (V. 8 ; 1. 35.) Having unaided, indeed, slain the glorious **Rājamayya**, and **Dhalaga** who excelled far and wide, and the fierce **Tātabikki**, and **Bijja** who was (*always*) ready for war, and the excessively powerful **Ayyapa**, terrible and savage, and the extremely great army sent by king **Gōvinda**, and **Lōvabikki** the ruler of the **Chōlas**, and the valorous **Yuddhamalla**,— (*all of them*) possessed of marshalled arrays of elephants :— (V. 9 ; 1. 38.) Verily, this glorious **Rāja-Bhima (II.)**,— giving encouragement to those who were frightened, and protecting those who came to the excellent refuge (*which he afforded*), and removing troublesome people, and justly levying taxes from the lands of his enemies, and giving pleasure to the mass of his own people, and spreading his fame abroad, and making the multitude of kings bow down, and accumulating stores of wealth,— guarded the whole world for twelve years.

(V. 10 ; 1. 42.) He who, resembling **Kumāra**, was born of him, an embodiment of the god **Mahēśvara**, from **Lōkamahādēvi** whose form resembled that of **Umā**, is he who is famous under the appellation of king **Amma (II.)** :— (V. 11 ; 1. 43.) Who, putting to shame **Manōja** (**Kāmadēva**) by his beauty, and **Mahēndra** (**Indra**) by his might, and the hot-rayed sun by his great glory, and **Hara** (**Śiva**) by burning up the cities of his enemies, is resplendent, his spotless fame being well known.— (V. 12 ; 1. 45.) The pearls, dropping down in battle from the temples of rutting elephants cleft open by the scimitar which is his long arm, shine out as the planted seeds, moistened by the blood of great warriors, of the clump (*of trees*) which is his fame.

(L. 47.) He, the asylum of the universe, the glorious **Vijayāditya-(Amma II.)**, the **Mahārājādhīrāja**, **Paramēśvara**, and **Paramabhaṭṭāraka**, who is most kind to Brāhmanas, having

¹ That is, the Rāṣṭrakūṭa king **Kṛṣṇa II.**

² From other sources, we know that **Yuddhamalla I.** was a (younger) brother of the **Vikramāditya I.** who is mentioned in line 18 of this record.

³ That is, of the **Bhima** who is mentioned in line 21 of this record.

⁴ See page 181 above.

called together the householders, headed by the *Rāshtrakūṭa*,¹ who dwell in the Attilināṇḍu district, thus issues his commands:—

(V. 13 ; 1. 50.) “(There is) the sect which has the name of the *Adḍakali gachchha*, which has established its renowned fame in the *Valahāri gaṇa*, and the minds of the members of which have their desires bent on granting excellent food to ascetics of the four castes.

(V. 14 ; 1. 52.) “Here (on earth), indeed, there came into being she, *Chāmekā*, who is an ornament of the *Paṭṭavardhika* lineage which belongs to the retinue of the lineage of the glorious royal *Chalukyas*, and who possesses the lustre of a sun to the water-lilies (blooming in the daytime) which are the faces of courtesans:—(V. 15 ; 1. 54.) And who agitates herself in acquiring fame as radiant as that of a moon to bring to full tide the waters of the religion of *Jina*, and is endowed with charity and tenderness and good character, and is beautiful, and is a disciple who delights in the teachings of learned people.

(L. 56.) “The line (of succession) of her teacher is declared:—(V. 16 ; 1. 57.) (There was) the saint *Sakalachandrasiddhānta*, possessed of virtues which were very manifest, who was thoroughly well versed in the *Siddhānta*-writings; and his disciple was the great saint *Ayyapōṭi*, virtuous and masterful and possessed of unmeasured fame and very intelligent.

[(V. 17 ; 1. 59.) “To his disciple, the excellent saint who is marked by (the name of) *Arhanandin*, *Chāmekāmbā*, through her great devotion to him,—while king *Amma* (II.), the high lord of *Vengī*, is reigning,—has, with great pleasure, caused to be given the excellent village of *Kaluchumbarru*, wished for by him, for the purposes of the renowned dining-hall of the holy and famous Jain temple called *Sarvalōkāśraya-Jinabhavana*; whereby she has acquired a reputation praised by learned people.]

(L. 62.) “On account of the winter solstice, (this village) has been given, conveyed by (this) charter, with exemption from all taxes, for the purpose of the restoration of whatever may become broken or torn. Its boundaries are:—On the east, *Āruvillī*; on the south, *Korukolanu*; on the west, *Yiḍiyūru*; and, on the north, *Yulīkodamaṇḍru*. The boundaries of its fields are:—On the east, *Śārkarakuṇṇu*;² on the south, *Iṇṇalakoḷu*; on the west, the waste land of *Idiyūru*; and, on the north, the rock (?) called *Kaṇchariṇḍu*.

(L. 67.) “No one should cause any molestation (to the enjoyment) of this (village); he who does so, incurs (the guilt of) the five great sins!—(V. 18 ; 1. 63.) Land has been given by many people, and has been protected (in enjoyment) by many; whosoever at any time possesses the earth, to him belongs, at that time, the reward (of making or protecting this grant)!—(V. 19 ; 1. 69.) He who confiscates land that has been given, whether by himself or by another, is born as a worm in ordure for the duration of sixty thousand years!

(L. 70.) “The office of *Grāmakūṭa*³ of this village has been given in perpetuity to *Kusumāyudha*, son of [Ka]ṭṭalāmbā. That, belonging to this village, which is named *kappa*,⁴ is exempt from taxes.

(V. 20 ; 1. 72.) “The *ājñapti* is the *Kaṭakādhisa*;⁵ and the writer is *Bhaṭṭadēva*; the composer of the poetical parts of this charter is the poet *Kavichakravartin*.”

¹ That is, the head official or governor of the *rāshṭra* or *vishaya* or province.

² This was perhaps the name of a hamlet. The *Madras Manual of Administration*, Vol. III. p. 229, gives ‘*corroo*,’ = Telugu *kurru*, in the sense of ‘a small hamlet.’ Dr. Hultzsch tells me that the word is a frequent ending of village-names.

³ That is, the office of village-headman,—the post of *Gauḍa* or *Pāṭīl*. See page 183 above.

⁴ This seems to be the word which in Kanarese means ‘tribute;’ but the exact bearing of the passage is not apparent.

⁵ That is, the governor of the royal camp; see page 185 above.

(L. 73.) To Bhaṭṭadēva,¹ who has drawn up the charter concerning **Pedda-Kaluchuvubarru**, the venerable Arahanandi has given, as a present, land requiring as seed 9(?) *puṭṭis* of twelve *ūmus* (each), (which he received) from the cultivators, (possessing) two bullocks, at **Gurāsini** (?).

No. 26.—FOUR INSCRIPTIONS AT SOLAPURAM.

Br E. HULTZSCH, Ph.D.

Mr. G. Venkoba Rao, one of my assistants, lately visited **Sôlapuram**,² a village about 8 miles south of Vellore, and copied a number of inscriptions, of which I am now publishing the four most interesting ones.

The ancient name of **Sôlapuram** was **Kāṭṭuttumbūr** (B. and D. below), which was included in **Paṅgaḷa-nāḍu**,³ a subdivision of the district of **Paḍuvūr-kōṭṭam**⁴ (B. below). In inscriptions of the Chôḷa kings Rājārāja I. (No. 421 of 1902) and Kulōttuṅga I. (Nos. 422 and 425 of 1902), the village is called **Uyyakkonḍāṇ-Sôlapuram** and is stated to have belonged to **Mugai-nāḍu**, a subdivision in the north of **Paṅgaḷa-nāḍu**, a district of **Jayaṅgonḍa-Sôla-maṇḍalam**. From other inscriptions we know that **Paṅgaḷa-nāḍu** included **Vêlūrppāḍi**, a suburb of Vellore,⁵ and that **Tirumalai** near **Pôlūr** belonged to **Mugai-nāḍu**.⁶

Vol. I. of *South-Indian Inscriptions* contains one inscription from **Sôlapuram** (No. 53), which I now republish (B. below) because my former transcript of it was not quite correct. A fresh copy (No. 422 of 1902) of another **Sôlapuram** inscription which was noticed in *South-Indian Inscriptions*, Vol. I. (No. 96), enables me to add that this record opens with the words *Puḡal-māḍu viḷaṅga* and hence belongs to **Kulōttuṅga I.**⁷ and that it mentions the temple of **Rājārājēśvara** at **Uyyakkonḍāṇ-Sôlapuram**, which, as well as **Rājendra-Chôḷēśvara**,⁸ is perhaps a later designation of the **Nandikampiśvara** temple.⁹

A.—INSCRIPTION OF VIJAYA-KAMPA.

This inscription (No. 429 of 1902) is engraved on a long stone broken in three pieces, which were dug up by Mr. G. Venkoba Rao in a tope of trees opposite the ruined **Īśvara** temple at **Sôlapuram**.

The inscription consists of 2½ mutilated Sanskrit verses in the Grantha character, and a passage in Tamil prose which is incomplete at the end. The Tamil portion is dated in the 8th year of king **Vijaya-Kampa**. The archaic alphabet of the inscription makes it probable that this king is identical with **Kampavarman**, whose inscriptions at **Ukkal** are dated in the 10th and 15th years.¹⁰ As I shall show further on (p. 196 below), he was perhaps a son of the **Gaṅga-Pallava** king **Vijaya-Nandivikramavarman** and hence belonged to the ninth century of the Christian era.

The Tamil portion records that a chief named **Rājāditya** built a temple of **Śiva** and a tomb in memory of his deceased father **Prithivigaṅgaraiyar** and apparently made a grant to a **Brāhmaṇa**. The mutilated Sanskrit portion contained a genealogical account of this **Rājāditya**. His earliest ancestor was **Mādhava** of the **Gāṅgēya** family, whose son was "he who was renowned as the splitter of even a stone-pillar." In the inscriptions of the Western **Gaṅgas**, this

¹ This passage is in Telugu. I am indebted to Dr. Hultzsch for the translation of it.

² No. 95 on the *Madras Survey Map* of the Vellore taluka.

³ An inscription of **Parāntaka I.** (No. 423 of 1902) mentions **Sôlapuram** as '**Kāṭṭuttumbūr** in **Paṅgaḷa-nāḍu**' and Vellore as '**Vêlūr alias Pāramēśvaramaṇḍalam**'; compare *South-Ind. Inscr.* Vol. I. No. 110.

⁴ For other divisions of **Paḍuvūr-kōṭṭam** see *ibid.* Vol. III. p. 89.

⁵ Above, Vol. IV. n. 83.

⁷ See *ibid.* Vol. III. p. 126.

⁹ See p. 196 below.

⁶ *South-Ind. Inscr.* Vol. I. Nos. 67 and 68.

⁸ See *ibid.* Vol. I. No. 97.

¹⁰ *South-Ind. Inscr.* Vol. III. Nos. 8 and 5.

feat is ascribed to the mythical king **Koṅgaṇivarman**,¹ who is, however, there represented as the father and not as the son of **Mādhava**. The **Śōlapuram** inscription then states that in his (*viz.* **Koṅgaṇivarman**'s) family was born a king whose name is given in the corrupt form of **Atvivarman**, which may be meant for **Atrivarman**, **Agnivarman**, **Arivarman**, *etc.* Verse 2 praises a king whose name is lost; but the Tamil portion suggests that this is the person who is there called **Prithivigaṅgaraiyar**. Verse 3, of which only the first and last words are preserved, opens with the name of **Rājāditya**, who is described in the Tamil portion as the son of **Prithivigaṅgaraiyar** and the contemporary of **Vijaya-Kampa**. As regards **Prithivigaṅgaraiyar**, he must be different from the **Gaṅga** chief **Prithivīpati I.**, because the latter was the father of **Mārasimha** and the son of **Śivamāra**,² while the former was the father of **Rājāditya** and apparently the son of the king whose name is hidden in the corrupt form **Atvivarman**.

TEXT.

- 1 Svasti śrī [||*] Gaṅgēya-vaṁśyō vijai(ja)y-ābhirāma[h] śrī-Mādhava[s=*] tasya
sutō va(ha)bhūva [³ chhēttā śilā-sta[m]bham=api pri(pra)siddha[s=*] tat(d)-
vaṁśa-jō=bhu(bhū=) pri(pra)[thi]tō=tvī[varmmā]⁴ [|| 1*]
gō
- 2 nṛipati[h*] parantapa[h*] nṛip-āpi(bhi)vandya[h*] Śiva-bhaktimān kavi[r=*]
vikalpa-kallōla-padārtha-tatpara[h*] || [2*] Rājādity-ākhyā-khūpa[h*] sura[ta]ru-
sa[d]riśō Narga[ti-nāma] ram=assu
- 3 dāpayām=āsa v[i]ra[h*] || [3*]⁵ Kō Viśaiya-Kamparkku yāṇḍu eṭṭāvadū
Prithiviga[n]ga*raiyyar at[i]tar=āyina pirpāḍu tat-putra-Rājāditya[n] ma[hā-
dē]van para-nṛipati-makuṭa-ghaṭṭita-chara-
- 4 [na]n. tain=appaṇār[ai]=ppalli-paḍuttav=iḍattu Īśvar-ālayamum atiyta-⁶garamum
eḍu[p]pittu kaṇḍu(nḍu) sevviytāṇ⁷ [i*] Prāvaśa(cha)na-sūttirattu Kauśika-
gōtrattu perum-bā[r*]ppāṇ Tiṭṭaiśarmma⁸

TRANSLATION OF THE TAMIL PORTION.

(Line 3.) (*In*) the eighth year of king **Vijaya-Kampa**,— after **Prithivigaṅgaraiyar** had died, his son, the great king **Rājāditya**, whose feet were rubbed by the diadems of hostile kings, caused to be built, constructed, and caused to be made a temple of **Īśvara** (**Śiva**) and a house for the deceased (*i.e.* a tomb) on the spot where his father had been buried.

(L. 4.) [*To*] **Tiṭṭaiśarman**, a great **Brāhmaṇa** of the **Prāvachana-sūtra**⁹ (*and*) of the **Kauśika-gōtra**

B.—INSCRIPTION OF VIJAYA-KAMPAVIKRAMAVARMAN.

This Tamil inscription is engraved on the north wall of the **Perumāl** temple at **Śōlapuram**. It has been edited before in *South-Indian Inscriptions*, Vol. I. No. 53, but is now republished from a better impression prepared in 1902.

The inscription is dated in the 23rd year of king **Vijaya-Kampavikramavarman**¹⁰— who is probably the same as the **Vijaya-Kampa** of A.— and records the building of a temple of **Nārāyaṇa**.

¹ Above, Vol. III. p. 164 f. and p. 186; *South-Ind. Inscr.* Vol. II. p. 380.

² *South-Ind. Inscr.* Vol. II. p. 380.

³ This sign of punctuation is expressed by a *visarga*.

⁴ I am unable to correct with confidence this corrupt name.

⁵ Read *aitta*.

⁶ The remainder of the inscription is lost.

⁷ This is only half a verse.

⁸ Read *sevvittāṇ*.

⁹ See above, Vol. V. p. 52, note 11.

¹⁰ The same form of the king's name is found in an inscription at **Dāśi**; *South-Ind. Inscr.* Vol. III. p. 8 and note 5. Twelve further inscriptions of **Vijaya-Kampavarman** and **Vijaya-Kampavikramavarman** have been copied at **Uttaramallūr**, and two of **Kampavarman** at **Kāvāntaṇḍalam**; see my *Annual Reports* for 1897-98 and 1900-01, pp. 18-20 and p. 28, respectively.

(Vishṇu) at Kāṭṭuttumbūr (*i.e.* Śōlapuram), which must be identical with the temple of Perumāḷ (Vishṇu) on which the inscription is engraved. The temple was named Kanakavalli-Vishṇu-griha after the village of Kanakavalli, in which some land was granted to it. The name of the person who built the temple and granted land to it is lost.

TEXT.

- 1 Svasti śr[i] [i]* Kō V[i]śaiya-[Ka]mpavikkiramaparumaṛkk-iyāṇḍu
irubattu-mu(mū)ṇṇāvaḍu [Pa]ḍuv[ū]r-kkōṭṭattu-Ppa[n]-
- 2 gaḷa-nāṭṭu=Kkāṭṭuttumbūr Nārāyaṇa-bhaṭṭāragarkku śrī-kōy[i]l eḍuppittu
Ka[ṇa]kava[ḷi]-Vishṇu-griham eṇṇu-
- 3 m nāmāthē(dhē)yattāl amaippittu idaṇṇukku [tri]kālam ārādhippaḍarkku
tri[kā]lam tiru-amurdukkum na-
- 4 ndā-viḷakkum ārādhippaṇṇukku jīvitamum āga i-kkōṭṭattu i-nāṭṭu Kanakavalli
ēri ki(kī)l bhūmi i-¹

TRANSLATION.

Hail! Prosperity! (*In*) the twenty-third year of king Vijaya-Kampavikramavarman a sacred temple was caused to be built to the god Nārāyaṇa (*at*) Kāṭṭuttumbūr in Paṅgaḷa-nāḍu, (*a subdivision*) of Paḍuvūr-kōṭṭam; (*it*) was endowed with the name Kanakavalli-Vishṇu-griha; and, for the worship at the three times (*of the day*), for offerings at the three times (*of the day*), (*for*) a perpetual lamp, and as a living for the worshipper, [there was granted] to it land below the tank of Kanakavalli in the same kōṭṭam (and) in the same nāḍu.

C.—INSCRIPTION OF SAKA-SAMVAT 871.

This Tamil inscription (No. 428 of 1902) is engraved on a rock near a pond called Kaḷḷaṅguṭṭai, south-west of Śōlapuram.

The date of this inscription is expressed in three different ways, *viz.* (a) "the year two;" (b) the Śaka year 871 (in words); and (c) "the year in which the emperor Kannaradēva-Vallabha, having pierced Rājāditya, entered the Tonḍai-maṇḍalam." The second and third portions of the date furnish an interesting confirmation of the Ātakār inscription, according to which the Rāshtrakūṭa king Kṛishṇa III. had killed the Chōḷa king Rājāditya at Takkōlam in Śaka-Samvat 872 current, the Saumya-samvatsara = A.D. 949-50.³ As the date of the Śōlapuram inscription does not contain a cyclic year, it is impossible to say if its Śaka year has to be taken as expired or current. In the former case the date would be the same as that of the Ātakār inscription, and in the second case it would be A.D. 948-49. The "year two" with which the Śōlapuram inscription opens cannot refer to the reign of Kṛishṇa III., because we know from the Dēolī plates that Amoghavarsha, the father of Kṛishṇa III., had died and that the latter was reigning³ in A.D. 940.⁴ Hence, as far as I can see, the "year two" can only refer to the reign of the Chōḷa king Rājāditya. This would indirectly confirm Professor Kielhorn's calculation of the date of an inscription at Kūram, according to which the 40th year of Parāntaka I., the father and immediate predecessor of Rājāditya, corresponded to A.D. 946.⁵ It may now be provisionally assumed that Parāntaka I. reigned from about A.D. 907 to at least 946, and that Rājāditya was crowned in about A.D. 948 and was killed by Kṛishṇa III. in about A.D. 949.

The purpose for which the subjoined inscription was engraved was to record the construction of the pond near which it is found, and which was called the Kaḷḷinaṅgai pond

¹ The remainder of the inscription is lost.

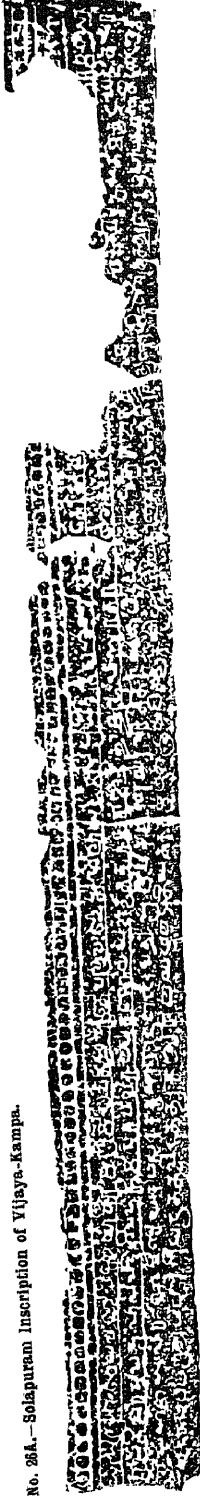
³ Above, Vol. V. p. 195, vv. 27 and 28.

⁵ See p. 1 above.

² See above, Vol. VI. p. 61.

⁴ Dr. Fleet's *Dyn. Kan. Distr.* p. 420.

Scale One-fifteenth.



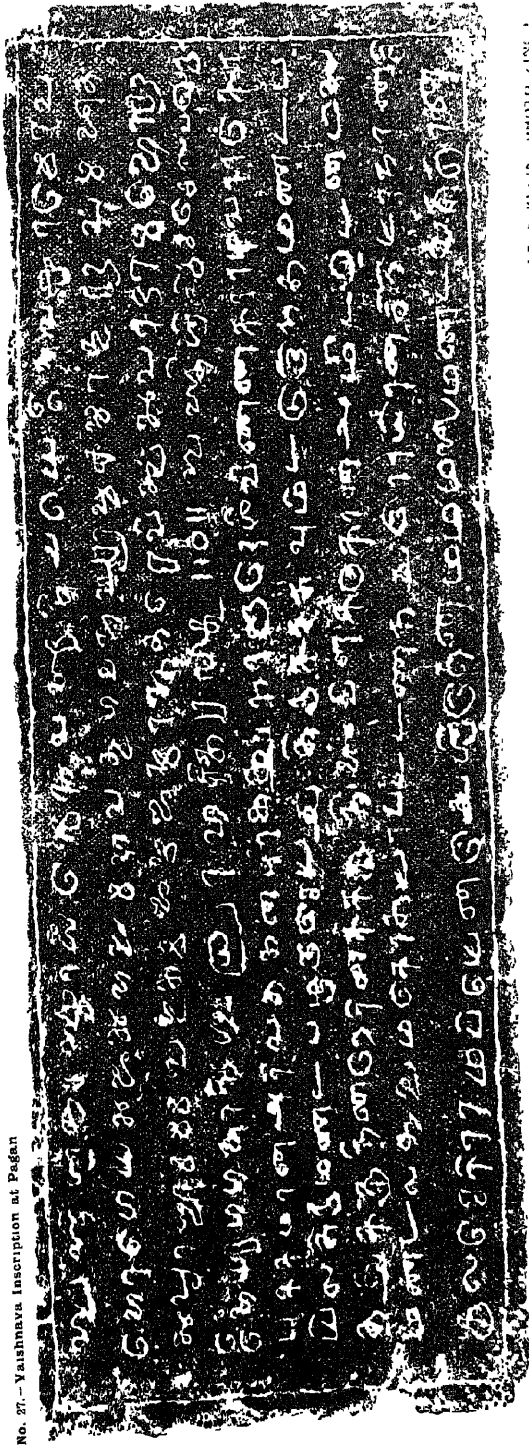
No. 26A.—Solapuram Inscription of Vijaya-Kampa.

Scale One-fifteenth.



No. 26B.—Solapuram Inscription of Vijaya-Kampavikramavarnan.

Scale Three-halves.



No. 27.—Yashnava Inscription at Pagan.

in memory of a woman named Kaḷḷinaṅgai. The present name Kaḷḷaṅguṭṭai, i.e. 'the robber's pond,' is evidently a popular corruption of the original one. Kaḷḷinaṅgai had died at Aruṅguṇṇam, a village in the modern Arcot taluka.¹ She was the daughter of the Gaṅga chief Attimallar (i.e. Hastimalla) *alias* Kannaradēva-Prithvigaṅgaraiyar. This chief was the son of Vayiri-Aḍiyaṇ, the lord of Paṅḡala-nāḍu.² Hence he seems to be different from the Gaṅga-Bāṇa chief Hastimalla *alias* Prithivipati II., who was the son of Mārasiraha.³ The word Kannaradēva, which is prefixed to the name of Prithvigaṅgaraiyar, characterises the latter as a subordinate of the conqueror Kṛishṇa III. His wife Kāmakkapār bore the title Gaṅgamahādēvi and was the daughter of Vāṇakōvaraiyar Orriyūr-Aḍiyaṇ. Vāṇakōvaraiyar is known to have been the title of certain chiefs.⁴ Orriyūr-Aḍiyaṇ means 'the devotee of the temple at Tiruvorriyūr.'⁵

TEXT.

- 1 Svasti sṛī [||*] Yāṇḍu iraṇḍu Śaka-varsham eṇṇūrr-eḷubatt-onṇu
- 2 śa(cha)kravartti Kannaradēva-Vallabhan⁶ Rājādittarai eṇṇu Tonḍai-maṇḍalam pugun[da]-
- 3 [v=ā]ṇḍu Paṅḡala-nāḍ-uḍaiya Vayiri-Aḍiyaṇ maganār Attimallar-āgiya Kannaradēva-Pri[thvi]gaṅga-
- 4 [rai]yark[ku] [Vāṇa]kōvaraiyar Orriyūr-Aḍiyaṇ magalār Kā[mak]kapār-āṇa Gaṅgamahādēviyār vayiṅṇu[t=pi]ṇḍu Aruṅguṇṇattir=[svargga]-
- 5 r-āyina Kaḷḷinaṅgaiyārkkku-kka[n]ḍa Kaḷ[ḷi]naṅgai-kuḷam [||]

TRANSLATION.

Hail! Prosperity! (In) the year two, the Śaka year eight-hundred and seventy-one, the year in which the emperor Kannaradēva-Vallabha, having pierced Rājāditya, entered the Tonḍai-maṇḍalam,—the Kaḷḷinaṅgai pond was constructed for (the merit of) Kaḷḷinaṅgaiyār, who died at Aruṅguṇṇam, having been born by Kāmakkapār *alias* Gaṅgamahādēviyār, the daughter of Vāṇakōvaraiyar Orriyūr-Aḍiyaṇ, to Attimallar *alias* Kannaradēva-Prithvigaṅgaraiyar, the son of Vayiri-Aḍiyaṇ, the lord of Paṅḡala-nāḍu.

D.—INSCRIPTION OF SAKA-SAMVAT 875.

This Tamil inscription (No. 346 of 1901) is engraved on the base of the ruined Īśvara temple at Sōlapuram. It is dated in Śaka-Samvat 875 (in words), while Hastimalla *alias* Kannaradēva-Prithvigaṅgaraiyar⁷—the same chief who was mentioned in C.—was ruling the Kalleḍuppur-maryādā. This may have been a subdivision of Paṅḡala-nāḍu, the lord of which his father is stated to have been (C. line 3); but I cannot find Kalleḍuppur on the map.⁸

The inscription records grants to the two temples of Nandikampīśvara and Guṇamālai at Kaṭṭuttumbūr (i.e. Sōlapuram) by Hastimalla's minister Puttadigaḷ *alias* Aḷivina-Kaḷakaṇḍa-Prithvigaṅgaraiyar. The last portion of this name is evidently derived from that of his master; *kaḷakaṇḍa* is the Tamil form of *kalakaṇṭha*, 'a kōkila'; *aḷivina* means 'devoted after it.'

¹ See above, Vol. IV. p. 271.

² *South-Ind. Inscr.* Vol. II. p. 380 f., and above, Vol. IV. p. 222 f.

³ See p. 189 above.

⁴ Above, Vol. V. p. 106; *South-Ind. Inscr.* Vol. II. p. 290, note 1, and Vol. III. p. 132.

⁵ The engraver seems to have written at first *Vallabhar*, and then to have cancelled the *r* and added an *a* after it.

⁷ In line 9 he is called simply Prithvigaṅgaraiyar.

⁸ A village of the same name is referred to in *South-Ind. Inscr.* Vol. I. No. 83, line 5. No. 85 mentions a village of a slightly different name, viz. Kalleḍuppur, which must be different from Kalleḍuppur, because it belonged to Viṇḍu-nāḍu (see above, Vol. VI. p. 228 and note 5), a subdivision of Kāliyūr-kōṭṭam.

of destruction,' and Puttaḍigaḷ means 'a devotee of Buddha.' Hence the donor seems to have been a Buddhist.¹

Nandikampīśvara must have been the ancient name of the temple of Śīvara (Śiva) in which this inscription is engraved. As no other Śīva temple exists at Sōlapuram, it may be also identified with the Śīvara temple that was founded during the reign of Vijaya-Kampa according to the inscription A., and the Nandi-Kampa, after whom the Nandikampīśvara temple was called, may be identical with Vijaya-Kampa. As the alphabet of the inscriptions of Vijaya-Kampa, Kampavarman or Vijaya-Kampavikramavarman resembles that of the inscriptions of Vijaya-Dantivikramavarman, Vijaya-Nandivikramavarman and Vijaya-Nripatuḡgavikramavarman,² I feel tempted to explain Nandi-Kampa by 'Kampa, the son of Nandi,' and to assume that Kampavarman was a son of Nandivikramavarman and a brother of Nripatuḡgavikramavarman. The temple of Guṇamālai may have been a shrine in the Nandikampīśvara temple or another name of the Viṣṇu temple referred to in B. above.

TEXT.

- 1 Svasti śrī ||— Śagar yā[ṇḍu] [luba]tt-³aiñjāvaḍu śr[i].
Att[i]mallar=āg[i]ya [Kappara]d[ēva-P]ri[thivi]gaṅga[rai]yar Kall[e]ḍu-
- 2 ppūr-majjādi ālav-irukka [i]var=adigāri Puttaḍigaḷ=āgiya Aḷivi(vi)ṇa-Kaḷakaṇḍa-
Ppiridigaṅgaraiyaṇ-ēṇ Kāṭṭuttumbūr Nandi-
- 3 kampīśvara-dēvarakk=oru-nandā-vi[la]kku [cha]nd[r]āḍitya-prisiddham=⁴erippadāga-
chchāvā mu(mā)vā=ppēr-āḍu topṇāṇ-āḍum Guṇamālai-
- 4 pperumāṇukk=oru-nandā-viḷakk=erippadaṅkku=ttopṇāṇ-āḍum=ivv-ār nagarattār-vaḷi=
kkāṭṭi=kkuḍuttēṇ
- 5 Aḷivi(vi)ṇa-Kaḷakaṇḍa-Ppiridigaṅgaraiyaṇ-ēṇ[*] i-Nnandikampi(mpl)śvara-dēvarukka
niśada[m*] [u]laku=ttumbai-ppūvum Guṇa[m]ā-
- 6 l[ai]-pperumāṇukku [u]laku=ttumbai-ppūv=attuvadāga chandrāḍitya-pramāṇam
kalañju poṇ kuḍuttēṇ=i-dēvar ti-
- 7 [ru*][vu]nāḷigai-pperumakkalō [a]ṭṭuvippadāga [kuḍuttēṇ] [*] Guṇamālai-
pperumāṇukku [mū]ṇru sandhi[y]um tirumavidu⁵ kāṭṭuvadāga Amalaṅga[va]-
- 8 li-Attimalla-chchaturvédimaṅgalam=ēṇ[ru nā]=ūraiyaum=ēka-grāma[m]=āga=
chcheyya [A]ḷivi(vi)[ṇa]-Kaḷakaṇḍa-Prithvigaṅga[n]garaiyaṇ-⁶ē-
- 9 ṇ [|| u]ḍaiyār Prithviga[m]garaiyarkku vinṇappañ=jeyya [u]ḍaiyārum=ēka-
grāmañ=jeygiṇa [pō]lḍu i[ṇa]-⁷Kkuṇamālai-pperumāṇu.⁸

TRANSLATION.

(Line 1.) Hail! Prosperity! (In) the [eight-hundred-and]-seventy-fifth year of the Śaka (king), while the glorious Attimallar alias Kapparaḍēva-Prithvigaṅgaraiyar was ruling the Kalleḍuppūr-majjādi,⁹—I, his minister (*adhikārin*) Puttaḍigaḷ alias Aḷiviṇa-Kaḷakaṇḍa-Piridigaṅgaraiyaṇ, exhibited and gave to the citizens of this town ninety undying (and) unaging big sheep¹⁰ for burning (with ghee prepared from their milk) one perpetual lamp in the Nandikampīśvara temple (at) Kāṭṭuttumbūr as long as the moon and the sun shall last, and ninety sheep for burning one perpetual lamp in the Guṇamālai temple.

¹ For another instance in which the same person worshipped both Śiva and Buddha, see above, Vol. VI. p. 148.

² See above, Vol. VI. p. 321, and Vol. VII. p. 139 f.

³ Read -*pramāṇam*= as in line 6.

⁴ Read -*Prithvigaṅgaraiyaṇ*.

⁵ The remainder of the inscription is lost.

⁶ This word is a corruption of the Sanskrit *maryādā*.

¹⁰ See above, p. 134 and note 2.

⁷ Restore *enḍār-ēṇḍaṭṭi*.

⁸ Read *tirumavidu*.

⁹ Cancel the *ṇa*.

(L. 5.) For supplying daily, as long as the moon and the sun shall last, one *uḷakku* of *tumbai* flowers to this Nandikampīśvara temple and one *uḷakku* of *tumbai* flowers to the Guṇamālai temple, I gave one *kaḷaṇṇu* of gold; I gave (it) in order that the great men (in charge) of the store-room of the temple¹ of this god² should cause (the flowers) to be supplied.

(L. 7.) When I, Alivipa-Kaḷakaṇḍa-Prithvigāṅgaraiyaṇ, requested the lord Prithvigāṅgaraiyar to combine four villages into one village called Amalaṅgavalli-Attimalla-chaturvēdimaṅgalam (which should provide) for offerings to be made at the three times (of the day) in the Guṇamālai temple, and when (accordingly) the lord combined (them) into one village, . . . [to] this Guṇamālai temple . . .

No. 27.—A VAISHNAVA INSCRIPTION AT PAGAN.

By E. HULTZSCH, Ph.D.

This inscription was noticed at Pagan by the Honourable Mr. A. T. Arundel, C.S.I., in the course of his tour through Burma. At his instance, Mr. Taw Sein Ko furnished me with an ink-impression of it in December 1902. After I had sent him a copy of the subjoined text and translation, he was good enough to supply me in February 1903 with three further ink-impressions and with the following additional information:—The inscription “is engraved on sandstone and was found at Myinpagān, which is situated about a mile to the south of Pagan. At Myinpagān lived Maṇōhari, the last of the Talaing kings, who was led into captivity by Anawrata, king of Pagan, in 1057 A.D. The captive king was surrounded by his fellow countrymen, who must have extended their friendship to colonists from Southern India. A Vaishṇava temple has been found at Pagan, but none at Myinpagān. The inscription may belong to that temple, or to some other building which has since been demolished.”

The inscription consists of one verse in the Sanskrit language and Grantha alphabet, and a prose passage in the Tamil language and alphabet. The Tamil characters are those of the thirteenth century of the Christian era.

The Sanskrit verse is taken from the *Mukundamālā*³ (verse 6), a short poem by the Vaishṇava saint Kulaśekhara, who, as shown by Mr. Venkayya, must have lived before the eleventh century.⁴

The Tamil prose passage records gifts by a native of Magodayarpaṭṭaṇam in Malaimaṇḍalam, i.e. Cranganore⁵ in Malabar. His name, Śrī-Kulaśekhara-Nambi, stamps him as a devotee of the Vaishṇava saint Kulaśekhara, from whose *Mukundamālā* the opening verse is derived. The recipient of the gifts was the Viṣṇu temple of Nāṇādēśi-Viṇṇagar at Pukkam alias Arivattapuram, i.e. at Pagan, which in the Kalyāṇi inscriptions is styled ‘Arimaddanapura alias Pugāma.’⁶ Nāṇādēśi-Viṇṇagar means ‘the Viṣṇu temple’ of those coming from various countries.’ This name shows that the temple, which was situated in the heart of the Buddhist country of Burma, had been founded and was resorted to by Vaishṇavas from various parts of the Indian Peninsula.

¹ See above, p. 145 and note 1.

² The word *dēva* refers to Nandikampīśvara-dēva. Evidently the authorities of this temple had to make over one *uḷakku* of flowers per day to the temple of Guṇamālai-perumāṇ.

³ Printed in the *Kāvyamālā*, No. 1.

⁴ See *South-Ind. Inscr.* Vol. III. p. 143.

⁵ Above, Vol. IV. p. 294.

⁶ *Ind. Ant.* Vol. XXII. p. 17.

⁷ On Viṇṇagar, ‘a Viṣṇu temple,’ see above, Vol. V. p. 47, note 4.

TEXT.

- 1 Svasti śrī [||*] N=āsthā dhanmē(rmē) na vasu-nichayē n=aiya kām-ōpa-
 2 bhôgē yat jat¹ bhavyam bhavatu [bha*]gavan pūrvva-kaum(rm)-ānurūpam [!*]
 eta-
 3 t prāthyām(rthyam) mama bahutama² janma-janm-āntatarē=°pi tvat-pād-
 āmbhōrū(ru)-
 4 hai(ha)-yuga-gatā nischalā bhaktir=astu || o || Svasti śrī [||*] Tiru-ohchel[va][m*]
 peruga [!*]
 5 Pukkam-āṇa Arivattanapurattu Nāṇādēsi-Viṇṇagar-Ālvār kō-
 6 yil tiru-maṇḍapamuñ=jeydu tiru-k[ka]davum=iṭṭu inda maṇḍapa-
 7 ttukku niṇṇ=erigaikku nilai-vilakk=onṇum=iṭṭēṇ Malai-
 8 maṇḍala[nu](ttu) Magōdayarpaṭṭaṇa[tt]u I(i)rāyiraṇ Śiṇṇiān=āṇa Śi(śi)-
 9 Kulasēgara-Ra(na)mbiy-ēṇ [!*] idu śrī [!*] i-daṇnam Malaimaṇḍalattāṇ [!*]

TRANSLATION.

(Line 1.) Hail ! Prosperity ! (*I have*) no regard for merit, none for a heap of wealth, none at all for the enjoyment of lust. Whatever is to happen, let it happen, O God ! in accordance with previous actions. This (*alone*) is to be prayed for (*and*) highly valued by me :—In every other birth also let (*me*) possess unswerving devotion to the pair of Thy lotus-feet !

(L. 4.) Hail ! Prosperity ! Let the wealth of (*this*) temple increase ! (*In*) the temple of Nāṇādēsi-Viṇṇagar-Ālvār at Pukkam *alias* Arivattanapuram, I, Irāyiraṇ Śiṇṇiān *alias* Śrī Kulasēkhara-Nambi of Magōdayarpaṭṭaṇam in Malaimaṇḍalam, made a sacred maṇḍapa, gave a sacred door, and gave one fixed lamp to burn constantly in this maṇḍapa. (*Let*) this prosper ! This meritorious gift (*was made by*) a native of Malaimaṇḍalam.

No. 28.—SOME RECORDS OF THE RASHTRAKUTA KINGS OF MALKHED.

By J. F. FLEET, I.C.S. (RETD.), PH.D., O.I.E.

(Continued from Vol. VI. page 199.)

D.—Mantrawāḍi inscription of the time of Amoghavarsha I.—A.D. 865.

This inscription has been mentioned by me in Vol. III. above, p. 163, note 1. It was originally brought to my notice by Mr. Góvind Gangadhar Deshpande. And I obtained ink-impressions of it in 1882. It is now edited for the first time. The colotype is from an ink-impression received in 1886 from Mr. Cousens, Superintendent of the Archaeological Survey of the Bombay Presidency.

Mantrawāḍi is a village about five miles towards the east-by-north from Snuggaon, the head-quarters of the Bankapur taluka of the Dhārwar district. The Indian Atlas sheet No. 42 (1827) shews it as 'Munturrehdee.' The Map of the Dhārwar Collectorate (1874) shews it as 'Munturwudee.' The present record seems to indicate that its original name was Elpunuse, or else Elamvalli.⁴ And the purport of it places both Elpunuse and Elamvalli in the Purigere district,—the Purigere three-hundred of other records. The inscription is on a

¹ Read *yad=yad*; the *Mukundamālā* reads *yad-bhāgyam tad-bhāvatu*.

² The *Mukundamālā* reads *bahumatah*.

³ Read *-antarā-*.

⁴ The maps do not shew, in the neighbourhood of Mantrawāḍi, any villages with names resembling these two.

stone tablet, which was found near a temple of Hanumat at Mantrawāḍi and is now stored in the kachāri at Shiggaon.

At the top of the stone, there are sculptures representing the goddess Lakshmi, squatting and facing full-front, with an elephant on each side, standing towards her; the tips of the trunks of the elephants, which are uplifted, meet above her head; and each of them holds, apparently, a flower over her.—The writing covers an area about 2' 0½" broad by 3' 9¼" high, and is mostly in a state of very good preservation. In addition to the record edited and shewn in the colotype, there is one line of writing below the sculptures, which are, as usual, on a surface which projects somewhat in front of that part of the stone which bears the body of the record. It is in characters of the same type with those of the body of the record; and it gave the name of the writer: but the greater part of it is damaged and illegible; we can only recognise, at the beginning of the line *Śrī-Rē*(^p)*vayyana*, and at the end *likhitam*, with perhaps a cross-mark below the *m*, as if to shew that something is to be supplied here,—namely, possibly, the *aksharas*, standing before the *Svasti* of line 1 of the body of the record, which are not wanted there and seem to be meaningless.—The characters are Kanarese, boldly formed and well executed. The size of them ranges from about ¾" in the *dha* of *dharmadola*, line 22, to about 1½" in the *va* of *goravarum*, line 8; the *lohi* of *pelchisal*, line 15, and the *ṭṭa* of *koṭṭar*, line 17, are each about 2¾" high. The lingual *ḍ* is not very clearly, if at all, distinguished from the dental *d*. As regards the palæography,—the *ṇ* does not occur. The *j* occurs four times, in lines 2, 3, and 8, and is, in each case, of the old square type: the exact form aimed at in this record, is illustrated best in the *jā* of *rājādhi*, line 2, No. 2; it is a closed form, of that particular shape from which there may have been derived, quite directly, the back-to-back *j* and the open *j* which we have in the Doddahundi inscription of Nitimārga and Satyavākya.¹ The *kh* occurs three times, in lines 6, 17, and 20, and again in *likhitam* in the line below the sculptures: in each case, it is of the later cursive type; and the form of it is practically identical with the modern form of the present day: it is seen best in the *kha* of *akhaṇḍita*, at the end of line 17. The *b* occurs more often, and is of the later cursive type, throughout; the intended form of it is seen very clearly in the *bā* of *bādha*, line 16, No. 11, and is to be recognised as almost identical with the modern form of the present day. The *l* occurs still more freely, and is, also, of the later cursive type, throughout, including the *l* in *likhitam* in the line below the sculptures; the particular form of it aimed at in this record, is perhaps exhibited most clearly in the *la* of *kālam*, line 17, No. 2. Except in the *l* of *rakshisal*, line 15, where it is hardly to be detected, in the *l*, as presented in this record, we can recognise a feature which played an important part in the process by which the later cursive type of this character was evolved from the old square type, namely, the miniature representation, of the principal part of the old square character, which stands here in the centre of the later cursive character. In the development of the later character, the first step was the prolongation, with a sweep to the right, of the downstroke with which the formation of the original character ended,—a feature which is well illustrated in the Hattī-Mattūr inscription of the time of Kṛishṇa I.;² that was eventually followed by a continuation of that stroke up to the top line of the writing; and, meanwhile, the principal part of the original character was diminished, rounded off, and raised, until the original leading characteristic of the old square letter was almost entirely lost. In some Kanarese fonts of the present day, it has disappeared altogether,—for instance, in the font used, in accordance with the general custom, in the Rev. Dr. F. Kittel's Kanarese-English Dictionary; on the other hand, the miniature of the principal part of the old square character is distinctly recognisable in the font used for the words presented in Kanarese characters in the compilation entitled *Bombay Places and Common Official Words*. In lines 7, 8, 14, 20 (twice), 21, and 22 of this record, we have a peculiar form of the *m*, for which at present the earliest limit is fixed by its occurrence in *para-dattam=bā* in line 14 of the Kanarese grant of

¹ See Vol. VI. above, p. 42, and Plate.

² Vol. VI. above, p. 160, and Plate.

Gôvinda III. of A.D. 804; ¹ it is here seen best in the *mā* of *nelanum*=*Āditya*, line 14, No. 7: it occurs again in *likhitam*, in the line below the sculptures, where it is formed somewhat smaller than usual, so as to mark it as a final form; it is a character which may often be confused with one form of *re*, *rē*. The corresponding form of the *v* occurs, but not very clearly, in the upper *v* of *sarvva*, line 16, No. 10.—The language is Kanarese, of the archaic type, in prose. In *śāsanamum*, line 9-10, the copulative ending *um* is attached to the usual archaic ending of the nominative singular neuter in *m*, *m*; on the other hand, in line 8 it is doubtful whether the *m* has been retained,—*mahājanamum*, or whether it has been softened into *v*,—*mahājanavum*. In line 20 we seem to have the accusative singular neuter in *v*,—*dharmavam*; while, on the other hand, in line 17 we have clearly the more archaic form in *m*,—*sthānaman*. In line 14, in *sthānamuvam* or *sthānavuvam*, the *m*, *m*, of the copulative suffix, with the accusative ending after it, seems distinctly to have been softened into *v*; but, whether the *m* of *sthānam*, *sthānam*, has been retained before it, or has been softened into *v*, is doubtful. Line 10 gives us—(unless we assume a mistake of *s* for *ś*)—*dise*, as another variant of *dise*, *dese*, ‘a quarter or point of the compass, direction, region, side;’ line 12 gives *niru-gal*, which seems clearly to mean ‘a set-up stone,’ *niru* being, no doubt, connected with *niri*, 1, ‘to be properly arranged or prepared, to be ready,’ from which we have *nirīsu*, ‘to put down, place, arrange, adjust, prepare,’ which occurs in line 20 in respect of the setting up of the stone itself that bears the record; ² line 15 gives *peḷḷḥisu*, as a variant of *perchisu*, *pechchisu*, ‘to cause to increase, to multiply’; ³ and line 21-22 gives *brahmāti*, as a variant of *brahmatī*, *brahmēti*, = *brahmahatyā*, ‘the killing of a Brāhmaṇ.’—The orthography does not present anything calling for comment.

The inscription refers itself to the reign of the Rāshtrakūṭa king Amôghavarsha I.,—son and successor of Gôvinda III.,—who was on the throne from A.D. 814 or 815 to A.D. 877 or 878. And it mentions a feudatory of his, named Kuppēya,⁴ who was governing the Purigere district. The object of it was to record the grant of some lands to a priest named Gôkarṇa-panḍitabhaṭāra. The sculptures at the top of the stone mark the record as a Vaishṇava record, and thus show that the donee was a Vaishṇava. And it seems worth noting that one of the donors was a *Gorava* or Śaiva priest.

The record is dated on the full-moon day of Vaisākha of the Pārthiva *saṃvatsara*, coupled with Śaka-Saṃvat 787. Whatever system of the cycle is applied, the Śaka year is the expired year.⁵

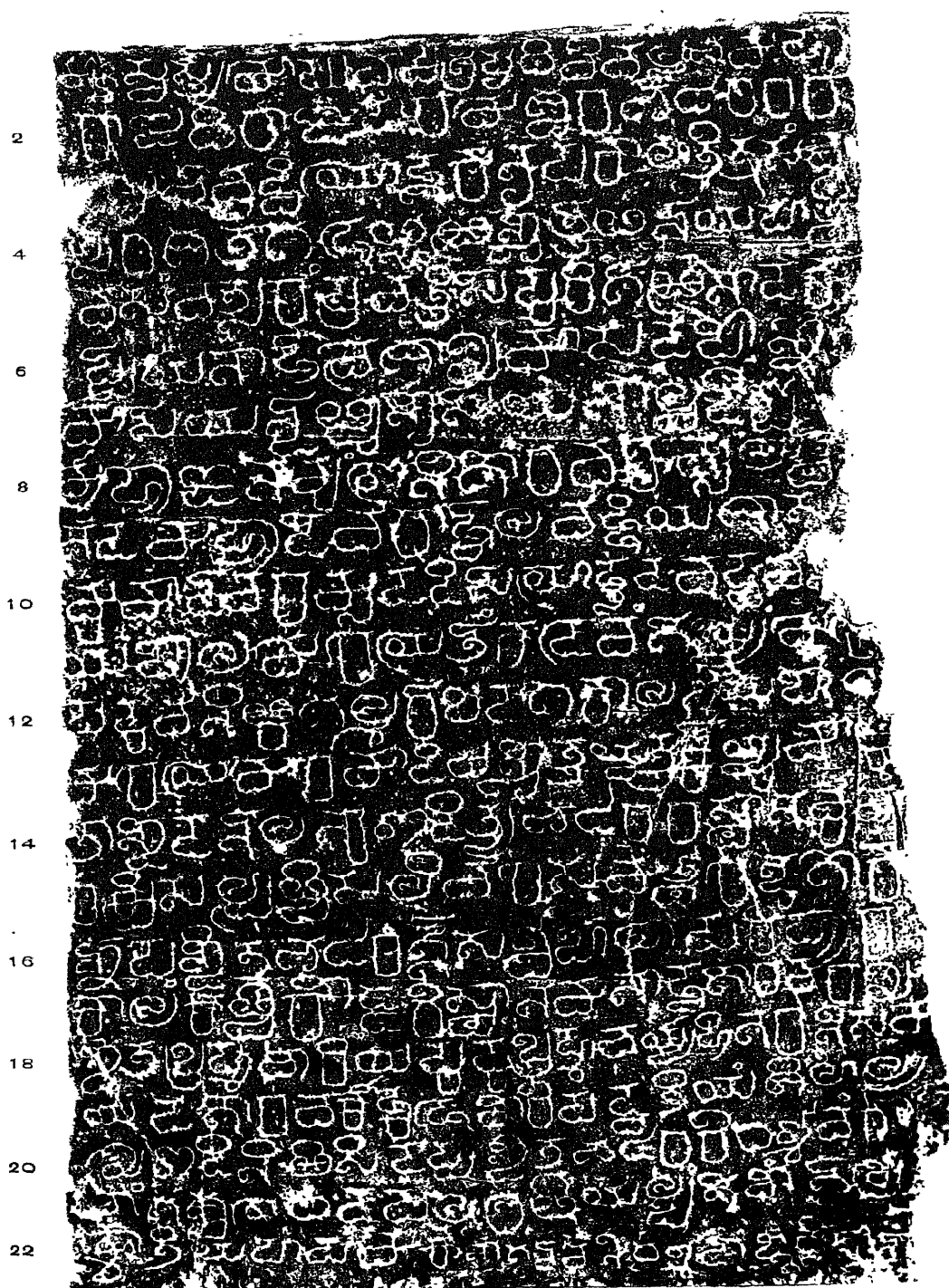
¹ *Ind. Ant.* Vol. XI. p. 127, and Plate.

² Compare *śāsanaman*=*nirīśidar*, “they placed, adjusted, or set up, this charter,” in the Daṇḍapur inscription (*Ind. Ant.* Vol. XII. p. 223, text line 12).—Compare, also, *nirīśida kinnari-galla guḍḍe nālku* in an inscription at Naregal in the Rōṇ tāluks, Dhārwar (*Jour. Bo. Br. R. As. Soc.* Vol. XI. p. 229, text lines 51, 53, 55), and *nirīśida guḍḍe nālku* (*ibid.* p. 230, line 57). As regards the first of these passages, the occurrence of the combination *kinnarigal* (line 51) or *kinnarigal* (lines 53, 55) in a record at a place named Naregal,—which is mentioned as Hiriya-Nareyaṅgal in a neighbouring record (*ibid.* p. 248, line 20-21), and the name of which would often be written Narigal in the present day,—led me to think that the text referred to a smaller or later Naregal, distinguished from Hiriya-Nareyaṅgal; but I now see that we should interpret the text as meaning, not “four heaps of stones above graves of Kinn-Narigal,” etc., but “four set-up heaps of stones (bearing representations) of female Kinnaras together with a *liṅga* and ascetics and a cow.”

³ Compare *peḷ-dore*, ‘the great river,’ for the more usual *per-dore* in the Mulgund inscription of A.D. 975; Vol. VI. above, p. 259, text line 5.

⁴ The vowel of the penultimate syllable is apparently to be taken as the long *ē*, on the analogy of the *ē* in Baṅkēya, which is marked as long by the metre in line 59 of the inscription at Konnūr (Vol. VI. above, p. 33); but it is not quite certain that the long *ē* is not used there simply to suit the metre. The name of Baṅkēya or Baṅkeya appears also as Baṅka, in Baṅkēśa (Vol. VI. above, p. 30, text line 19). So, also, the name Kuppēya or Kuppeya appears—(but in the case of another person)—as Kuppa, and Kuppappa, in the Niḍagundi inscription, F. below, page 214.

⁵ By the luni-solar system of the cycle, northern or southern, the Pārthiva *saṃvatsara* was Śaka-Saṃvat 788, current,—A.D. 865-66. By the mean-sign system, it began on the 27th September, A.D. 864, Ś.-S. 786 expired, and ended on the 23rd September, A.D. 865, Ś.-S. 787 expired.



J. F. FLEET.

SCALE 20

W. GRIGGS, COLLOTYPE.

FROM AN IMPRESSION SUPPLIED BY MR COUSENS.

And the corresponding English date is the 14th April, A.D. 865, on which day the full-moon conjunction occurred at about 20 hrs. 54 min. after mean sunrise (for Ujjain).

TEXT.¹

- 1 [Ôm]² Svasty=Amôghavarsha śrīprithivivallabha mahâ-
 2 rājādhirāja paramēśvara bhaṭārara r[ā]-
 3 [jy]-ābhividdhiyol=Śaka-n r i p a - k ā l - ā t i t a - s a m v a -
 4 tsara-śataṃgal=ēl-nūṛ=ēṇbhatt-ēlaneya Fārthi-
 5 va-samvatsaram pravarttise Purigere-nāda[m] Ku-
 6 ppēyan³=āle Vaisākha-māsada paurṇa-
 7 māse(si)y-and=Elpūṇuseya nālvadimba-
 8 r-mmahājanamu(?vu)m⁴ Moni-goravarum Mūlasthā-
 9 nada Mahādēvar=ālv=Elamvaḷliya śāsa[na]-
 10 mum=ā dēvara mūda-diseyol=mūda vadḍava . .⁵
 11 ya pola mēreya teṃka dēvam-geyye mēre
 12 paḍuva niṇu-gal=mēre baḍaga Kālabe(?)ya pola
 13 m[ā]reye mēre-māḍi eṇbhattay-vattar=kk[e]jyum=āṇu
 14 tōṇṭada nelanum=Āditya-bhaṭārara sthānamu(?vu)vaṃ⁶
 15 rakshisal=peḷchisal=ivarē samartthar=endu Gōka-
 16 rṇṇa-panḍita-bhaṭārangge sarvva-bādhā-parihāram
 17 kālām kaḷchi koṭṭar=ī sthānaman=ālv goravar=akha-
 18 ṇḍita-brahmachāriy=apudu brahmacharyya-hīnaran=ī
 sama-
 19 yada goravarkkal=kalevor=ī paddhatiyaṃ śilā-lē-
 20 khe-māḍi nīṛisidar=ppanḍita-bhaṭārar=ī dharmmavaṃ⁷ kā-
 21 domg=aśvamēdhada phala[m] aḷiyal-baṃgevor⁸ge⁸ bra-
 22 hmāṭiya pāpam=akkum [||*] Nāgadēvan=ī dharmmadol=
 gōshṭi(shṭhi) ā(P)dom⁹ [||*]

TRANSLATION.

[Ôm]! Hail! In the increase of the sovereignty of Amôghavarsha (I.), the favourite of Fortune and of the Earth, the Mahārājādhirāja, the Paramēśvara, the Bhaṭāra,—while the Pārthiva samvatsara, the seven hundred and eighty-seventh (year of) the centuries of years that have gone by from the time of the Śaka king, was current,—while Kuppēya¹⁰

¹ From the ink-impressions.

² There seems to have stood here, originally, a plain symbol for the word Ôm, on which there were afterwards overlaid two aksharas, which seem to be māgi, apparently belonging to the line of writing below the sculptures above the body of the record (see page 199 above).

³ Regarding this name, see note 4 on page 200 above.

⁴ There is a small mark between the consonant and the vowel, half-way down the consonant, which makes it probable that *m* was written but was not fully engraved; so, also, in *sthānamu(?vu)vaṃ*, line 14, and perhaps, but not so probably, in *dharmmavaṃ*, line 20.

⁵ One akshara is lost here. The consonant must, apparently, be either *ṇ* or *n*. The vowel must be either *i* or *e*. There is a word *odḍavane*, 'array, preparation,' which, however, does not seem suitable here. Otherwise, I can only think of *vadḍavane*, for *odḍa-mane*; but I do not know whether the *m* of *mane* ever changes into *v*; and this word also, meaning "the house or abode of the Odḍas," does not seem altogether suitable.

⁶ See note 4 above.

⁷ See note 4 above.

⁸ Read *baṃgevor*.

⁹ The akshara before the *dom* is doubtful. And the dictionaries do not give any such word as *gōshṭhi* or *gōshṭhīn* in the sense of 'president of an assembly,' which clearly seems to be implied. Perhaps what was intended was *gōshṭhikan=dōm*.

¹⁰ See note 4 on page 200 above.

was governing the Purigere district,—on the day of the full-moon of the month Vaiśākha :—

(Line 7) The forty *Mahājanas* of Elpunuse, and the *Gorava* Moni, and the managers¹ of Elamvalli which belongs to the god Mahādēva (Śiva) of the Mūlasthāna,²—saying “He, indeed, is able³ to protect (*the property*), and to increase it,”—gave to the honourable Gōkarnapaṇḍita, free from all molestation, having laved his feet, eighty-five *matṭars* of cultivable land, and six plots of garden-land, and the property of Ādityabhaṭāra, on the east side of that same god, making the boundaries to be on the east, the field; on the south, the cultivable land of the god; on the west, a stone that was (*then*) set up; and, on the north, the field of Kālabe(?).

(L. 17) Let the *Goravas* who manage this property be such as keep unbroken the vow of continence; the *Goravas* of this community shall reject those who are wanting in continence. The honourable paṇḍit⁴ put this precept into (*the form of*) a writing on stone, and set it up.

(L. 20) To him who protects this religious grant, there shall accrue the reward of performing an *aśvamēdha*-sacrifice; to him who (*even*) thinks of destroying it, there shall attach the guilt of slaying a Brāhman !

(L. 21) Nāgadēva was the president of the meeting in the matter of this religious grant.

E.—Sirūr inscription of the time of Amōghavarsha I.—A.D. 866.

This inscription was brought to notice and edited by me in 1883, in the *Ind. Ant.* Vol. XII. p. 215 ff., from an ink-impression obtained in 1882. A lithograph of it was not given then. And, for that and other reasons, it is now re-edited. The colotype which accompanies the present revised version of the record, is from an ink-impression which Mr. Cousens was good enough to obtain for me in 1898, the original impression having suffered some damage and become unsuitable for reproduction.⁵

Sirūr is a village about sixteen miles west-by-north from Nawalgund, the head-quarters of the Nawalgund tāluka of the Dhārwar district. The Indian Atlas sheet No. 41 (1852) shews it as ‘Serroor.’ And the Map of the Dhārwar Collectorate (1874) shews it as ‘Siroor.’ The record gives its name in the older form of Śrīvūra, which may possibly be a mistake for Śrīvūra, with the long ī. And the purport of it places Sirūr in the Belvola three-hundred district. The inscription is on a stone tablet somewhere on the south of the *hūḍe* or village-bastion at Sirūr.

I have no information as to whether there are any sculptures at the top of the stone.—The writing covers an area about 3' 7" broad by 3' 3" high. The extant portion of it is in a fairly good state of preservation, and can be read without any uncertainty, throughout. But, before it came to notice at all, a portion of it had been broken away and lost at the upper left-hand corner, in consequence of which there is missing a part of the text ranging from fifteen or sixteen *akṣaras* in line 1, to one *akṣara* in line 7. And, since the time when the original impression was obtained by me, some damage has been done to the lower left-hand corner, whereby we have lost one complete *akṣara* at the beginning of lines 22, 23, and 24.—The characters are Kanarese, boldly formed and well executed. They contrast rather curiously with those of the Nīlgund inscription, edited in Vol. VI. above, p. 98 ff., which are of a much more square and upright

¹ *Śāsana* seems to be used here in the sense of ‘the act of governing, ruling, government,’ and to be, like *mahājanas*, a neuter employed with a collective meaning.

² This probably implies that the temple of Mahādēva was the earliest and principal temple of the village.

³ The original uses the honorific plural.—“these, indeed, are able.”

⁴ I.e., doubtless, the grantee, Gōkarnapaṇḍitabhaṭāra.

⁵ Owing to the paper used in making the ink-impressions having stretched somewhat unevenly, marks of joining are observable below the end of line 12, and from between the syllables *ta* and *cha* of *ghaṭṭita-charaṇas*, line 6, down to the bottom.

style suggestive, at first sight, of their belonging to a period considerably earlier than the time of the present inscription, though the two records are, in reality, of precisely the same date; this difference is to be attributed, of course, to the facts, that the two records were written by different persons, and that the *Bhaṭṭa* who wrote the Nīlguṇḍ record for the engraver to transfer it to the stone, or who painted it on the stone for the engraver to reproduce it there, was a better writer or draughtsman than Mādhavayya who wrote the present record, and also was more guided, in some details, by a prepossession in favour of the older types and style. The writing of the present record is fairly uniform, the size of the letters ranging mostly between about $\frac{3}{8}$ " and $1\frac{1}{8}$ "; the *r*, however, in *Anniḡereyaḷ*, line 19, and the *ya* in *vijaya*, line 16, are only $\frac{1}{4}$ " high, and the *ḷ* in *ilnārvorum*, line 20, is somewhat less: the *rjju* in *Nāgarjjunam*, line 23, is $2\frac{1}{8}$ " high. The record presents final forms, of *l* in *rājyaṁ-bol*, line 14, and of *ḷ* in *Bāraṇṣivadoḷ*, line 21; there ought to have been a final *t*, of *abhāt*, in line 3, but it was omitted. The distinct form of the lingual *ḍ* is, curiously enough, presented in *puḍidudu*, line 24, where, however, it is a mistake for the dental *ḍ*; whereas it is not shewn in the *ḍu* of *eraḍum* at the end of line 16: a remark, which might have been made earlier, may be made here, namely that it was seldom, if ever, the early practice to use the distinct form of the *ḍ* in the combination *ṇḍ*; we must suppose that the *ṇ* was considered sufficient to mark the nature of the subscript consonant. As regards palaeography,—this record presents all the five principal test-letters. The *kh* occurs twice, in *saṁkha*, line 9, and in *likhītam*; for *likhītam*, line 23; and, in both places, it is distinctly of the old square type, though there are no actually straight lines in it: it is exhibited best in the *khī* of *likhītam*, line 23, No. 18. The *j* occurs freely, and is of the old square type throughout: we have an open form of it in the *jō* of *dhvajōru*, line 9, No. 29, and again in the *ja* of *paṁkaja*, line 18: in some other cases, illustrated very well by the *ja* of *mahājanāda*, line 20, No. 19, there is a clear space between the centre stroke and the upright part of the letter; but, in other cases, that stroke is joined to the upright stroke, according to the original practice, and we have the fully closed form of the character, as is illustrated very well by the upper *j* of the *rjju* in *Nāgarjjunam*, line 22, No. 22. The *ṇ* occurs ten times, and, following the *j* in the usual manner, is of the old square type, throughout: in some cases, it presents the open form, as in the *ṇa* of *ttuṇga*, line 11, No. 2; in the other cases, it presents the fully closed form, which is illustrated very well in the *ṇa* of *Nrīpativāga*, line 13, the last *akṣhara*. The *b* occurs eleven times: in nine cases, it is of the old square type, sometimes in the closed form illustrated in the *be* of *Beḷvola*, line 18, No. 26, and sometimes in the open form exhibited in the *bī* of *bīṭṭom*, for *bīṭṭom*, line 20, the last *akṣhara* but one: but in the *bā* of *śābā*, line 7, No. 4, we can recognise clearly, though the *akṣhara* is somewhat damaged, the later cursive form, the occurrence of which here is made doubly peculiar by the fact that the old square type was presented in the same word, of the same passage, in line 9 of the Nīlguṇḍ record; evidently the writer of this official record, familiar with both types but more accustomed to the later type for ordinary purposes, intended to use the older type of the *b* throughout, but made an involuntary slip in the word *śābā* and inadvertently used the later type there; and it would seem that he began to do the same in the subscript *b* in *nba*, the last *akṣhara* of line 4, but recognised the mistake almost directly after beginning the letter, and turned it into a *b* of the old square type with a very abnormal dip down in the top stroke.¹ The *l* occurs freely, and is here of the later cursive type throughout, though the Nīlguṇḍ record presents the old square *l* much more frequently than the later character: the exact form aimed at, as a rule, in this record, is perhaps exhibited in the *la* of *kālaṁ*, line 20, No. 23, as well as anywhere else: but the *lī* of *likhītam*, line 23, No. 17, exhibits very markedly the preservation in

¹ It may be remarked that lines 4 and 7 present the first instances of the occurrence of the letter *b* in this record; and that may account for the peculiarity pointed out. After the first use of the old square *b*, in *bāḍa*, line 12, there is no relapse of any kind into the later cursive type. In the *bā* of *Bāraṇṣiyu*, line 22, there is a stroke in the centre, which seems to be due to a slip of the engraver's tool; through some mishap in the final printing, some of the copies of the colotype shew a break, which does not really exist, in the top stroke of this *akṣhara*.

miniature, in the centre of the later cursive letter, of the principal part of the old square character, to which attention has already been drawn on page 199 above, in the remarks on the Mantrawādi inscription of A.D. 865; and the same feature is recognisable, though not so pointedly, in *alamkṛitām*, line 1, *kavileyam*, line 21, and *kavileyu*, line 22. There seem to be three abnormal vowel-marks in this record: the stroke projecting downwards from the bottom of the *k* of *ganikā*, near the end of line 8, appears to be intended to supply the *ā*, which was omitted in its proper place on the top line of the writing; in the superscript *ī* of *śrīmad*, near the beginning of line 16, the long vowel appears to be marked by a curve on the right, instead of the left in the usual manner; and in *śrīmad*, line 18, it appears that, *i* having been written instead of *ī*, an upward stroke to the right was added, on revision, by way of marking the vowel as long.—As regards the language, we have ordinary Sanskrit verses in lines 1 to 6: and the remainder of the record is in Kanarese, of the archaic style, in prose. As far as the words *Annigereyal=ire*, in line 19, this record follows the same draft on which there was based the corresponding part of the Nilgund inscription. But this record does not seem¹ to have included the verse *Jayati bhuvana-kīraṇam*, etc., which we have in the beginning of the Nilgund inscription; and it presents a few various readings, of which, however, only *Śauṣān*, instead of *Gauṣān*, in line 4, is of any particular interest. Like the Nilgund inscription, this record presents, in line 8, the word *prātīrājya*, employed in the sense of *prātīrāja*, 'a hostile king,' or rather, perhaps, 'a collection of hostile kings.' In *Bāraṇāsivadul*, line 21, we have a curious substitute for the usual locative *Bāraṇāsiyoḷ*, with which we have to compare the locative *Vāraṇāśivadul* in an inscription at Baḷagāmi,² and *Bāraṇāsivada*, in the place of the usual genitive *Bāraṇāsiya*, in an inscription at Paṭṭadakal;³ these forms suggest, of course, the existence and occasional use of a base *Bāraṇāsiya* (with such variants as *Bāraṇāsiva* and *Vāraṇāsiva*), for which, however, it is difficult to account.—In respect of orthography, the only points to be noted are (1) the use of *ri* for *ṛi* in the word *sriṣṭi*, line 10, just as in lines 12 and 33 of the Nilgund record, and again in *vriḍḍhi*, line 15; and (2) the occurrence of *lāñchanam*, instead of *lāñchhanam*, in line 13, just as in line 16 of the Nilgund record.

This inscription is another record of the reign of the Rāshtrakūṭa king Amōghavarsha I.; and it is distinctly dated in such a way as to shew that he commenced to reign in A.D. 814 or 815.⁴ It mentions, like the Nilgund inscription, an officer of his, named *Dēvaṇṇayya*, who, residing at *Annigere*,⁵ was governing the Belvola three-hundred district. And, devoted to the same end with the Nilgund inscription, it records that *Dēvaṇṇayya* assigned the tax on clarified butter to the two-hundred *Mahājanas* of *Śrīvūra*,—doubtless in order to make the proceeds of the tax available for expenditure by them on communal purposes, instead of being credited to the state revenues.⁶

The record is dated at the time of an eclipse of the sun on Sunday the new-moon day of the (*amānta*) month *Jyaishṭha* of the *Vyaya saṃvatsara*, Śaka-Saṃvat 788 (expired), in the fifty-second year of the reign of Amōghavarsha I. And the corresponding English date is Sunday, 16th June, A.D. 866, when there was a total eclipse of the sun, visible in India, at 9 hrs. 4 min. after mean sunrise.⁷

The date presented in this record fixes, as I have pointed out before now,⁸ the commencement of the reign of Amōghavarsha I. in A.D. 814 or 815, in the following manner. The record places the new-moon day of the *amānta* month *Jyaishṭha*, on which day the assignment

¹ See page 206 below, note 2.

² *Ind. Ant.* Vol. X. p. 167, No. 105, text line 6.

³ *Ind. Ant.* Vol. XIX. p. 145, text line 13.

⁴ See the next paragraph but one.

⁵ Regarding the use of this form of the name, instead of *Annigere* with the lingual *ṇ*, see Vol. VI. above, p. 100, note 2.

⁶ See Vol. VI. above, p. 107, note 4.

⁷ See Vol. VI. above, p. 102, note 8.

⁸ In *Ind. Ant.* Vol. XII. p. 216 a, and more fully and clearly in my *Dynasties of the Kanarese Districts*, in the Gazetteer of the Bombay Presidency, Vol. I. Part II, p. 401, note 2.

registered in it was made, in the Vyaya *saṃvatsara*, Śaka-Saṃvat 788 (expired), and in the fifty-second year of his reign. But it does not say that the fifty-second year of his reign coincided either with the *saṃvatsara* or with the Śaka year. The new-moon day of the *amānta* Jyāishṭha, Ś.-S. 788 expired, being in his fifty-second year, it follows that the new-moon day of the *amānta* Jyāishṭha, Ś.-S. 737 expired, fell in the first year of his reign. And the first year of his reign began on some day from Āshāḍha śukla 1 of the Vijaya *saṃvatsara*, Ś.-S. 736 expired, falling in May or June, A.D. 814, to the *amānta* Jyāishṭha kṛishṇa 30 of the Jaya *saṃvatsara*, Ś.-S. 737 expired, falling in June, A.D. 815.

TEXT.¹

- 1 [Ōm || Sa² vō=vyād=Vêdhasā dhāma yan-nābhi-kamalaṃ kṛi]taṃ Haraś=cha yasya kānt-[ê]ndu-kalayā kam=alaṃkṛita[m] (||)
- 2 [Labdha³-pratisṭham=achirāya Kalim su]-dā[ra]m⁴=utsāryya suddha-charitair=ddharapī-talasya kṛitvā punaḥ Kṛitayuga-śrī(śrī)-
- 3 [yam=apy=asēshām chi]tra[m] katha[m] Nirupama[h*] Kalivallabhō-bhū[t*] [||*] Prabhūtavarshō⁵ Gōvinda-rājā(jah)⁶ śauryyēshu vikramah⁷
- 4 [jitvā jagat=sama]st[am] [yō*] Jagat[t*]jūṅga iti śruta[h] [||*] Kēraḷa⁸-Mālava-Śaṭṭān⁹=sa-Gujjarā¹⁰ Chitraku(kū)ṭa-giridurgga-sthān=ba-
- 5 [ddhvā Kāñch-īśā]n=ā(a)tha sa Kirttinārāyaṇ[ō*] jagati¹¹ [||*] Ari¹²-nripati-makuṭa-ghaṭṭita-charaṇas=sakala-bhuvana-va-
- 6 [ndita]-ś[au]ryya[h*] Vaṅg-Āṅga-Magadha-Mālava-Vemg-īśair=archchitō=Tiśaya-dhavaḷah [||*] Svasti Samadhigartō(ta)pañcha-
- 7 mā(ma)hāsabda-mahārājādhirāja-paramēśvara-bhaṭṭāraka. chatur-udadhi-valaya-va(Pvā)layu(yi)ta¹³-sakala-dharātala-
- 8 prātirājy-ānēka-maṇḍalikarkkaḷā kaṭaka-kā(ka)ṭis[ū]tra-kunḍala-kēyūra-h[ā]rābharaṇ-āḷaṃkṛita-gaṇikā¹⁴-sahasra-

¹ From the ink-impression.— In the footnotes to the text of the Nīlgund inscription, Vol. VI. above, p. 102 ff., such differences of reading in the two records, as seem to present anything at all of interest, have been exhibited. It does not seem necessary to shew them all here again.

² Metre, Ślōka (Anuṣṭubh).— Before the verse, there was doubtless an Ōm, represented by a plain symbol, as at the beginning of the Nīlgund inscription. There seems to be not room enough for the word *Svasti* to have stood after the Ōm.— From the ink-impressions, it cannot be decided whether there was, or was not, any writing above the first extant line of the present record. But the verse *Jayati bhuvana-kṛāṇam*, etc., which we have in the beginning of the Nīlgund inscription, would fill about a line and a half in the writing of the present record; and the first *pdda* of the verse *Sa vō=vyād*, etc., preceded by Ōm, quite suffices to fill the lacuna in the first part of line 1. And it seems, therefore, that the verse *Jayati bhuvana-kṛāṇam*, etc., was not used here, and that no writing is missing above the first extant line; because it would be contrary to custom to leave a blank space of half a line or so between two such verses.

³ Metre, Vasantatīlaka.

⁴ The *dā* was at first omitted by the writer, and then was inserted below the line, over the *pa* of *Nirupama* of the next line.

⁵ Metre, Ślōka (Anuṣṭubh).

⁶ See Vol. VI. above, p. 102, note 10.

⁷ Read, probably, *śauryyēṇa; vikramah*; but see Vol. VI. above, p. 102, note 11. In the *akṣhara ryyē*, the vowel *ē* was at first omitted, and then was added on revision.—An inscription at Chifcholi in the Gadag tāluka, of the time of Kṛishṇa II., dated in the Pūṅgala *saṃvatsara*, Śaka-Saṃvat 819 (expired), = A.D. 897-98, seems to present the reading *śauryy-[dāka]-vikramah*, "possessed of prowess characterised by heroism."

⁸ Metre; see Vol. VI. above, p. 102, note 13.

⁹ Nīlgund, line 6, has *Gauḍḍa*; see page 207 below, note 9.

¹⁰ Read *Gurjjardn*; or, if *samāhi* is observed, *Gurjjardhī=Chitra*; and see Vol. VI. above, p. 102, note 15.

¹¹ In the first syllable of this word, *ji* was formed and then was corrected into *ja*.

¹² Metre; see Vol. VI. above, p. 103, note 2.

¹³ See Vol. VI. above, p. 103, note 4.

¹⁴ The *ā*, omitted in its proper place, seems to have been supplied, in a very unusual projecting downwards from the bottom of the *ka*.

- 9 chāmar-āndhakāra-vādiyya-viyya-māna¹-śvêt-âtapatra-traya-kaḷaha-sam̐k h a p ā l i d h a j -
 ōru²kētu-patāk-āchchhādita-
- 10 digantar-ella³ sri(sri)sh[ṭ]i-sânâpatî puravara-taḷavargga-daṇḍanāyaka-sāmant-ādy-
 ānēka-vishaya-vināma⁴-ō-
- 11 ttuṅga-kirīṭa-makūṭa-ghṛishṭa-pādāravinda-yugma nirjjita-vairi ripu-nivaha-Kāla-daṇḍa
 dushṭa-mada-bhajjana-
- 12 na⁵ amōgha-Rāma[m] para-chakra-pañch[ā*]nanam sur-āsura-marddanam vairi-
 bhaya-karam badde-manōharam abhimāna-mandiram
- 13 Raṭṭa-vaṁś-ōdbhava[m] Garuḍa⁶-lāñcha[ñchha]nam ṭivīḷi-pareghōshanaṁ
 Lattalūra-pura-paramēśvaram śrī-Nṛipatuṅga-
- 14 nām-āṁkita-Lakshmiṭvāllabhēndram⁷ chandr-ādityara kālām-varegam mahā-Vishṇuva
 rājyam-bol uttar-ōttaram rājy-ābhi-
- 15 vri(vri)ddhi salutt-ire Śaka-nṛipa-kāl-ātita-samvatsaraṅgaḷ-ēḷi-nūr-enbhav-
 enṭaneyā Vyayam-emba sa[m*]vatsaram prava-
- 16 rttise śrīmad⁸-Amōghavarsha-Nṛipatuṅga-nām-āṁkitanā vijaya-rājya-
 pravardda(rddha)māna-samvatsaraṅgaḷ-ayvatt-eraḍu-
- 17 m-uttar-ōttaram⁹ rājy-ā¹⁰bhivṛiddhi¹¹ salutt-ire Atiśayadhavaḷa-narēndra-
 pras[ā*]dadind=Amōghavarsha-
- 18 dēva-pādapaṁkaja-bhramara viśiṣṭa-jan-āśrayan=appa śrīmad¹²=Dēvaṇṇayya[m*]
 Beḷvola-mūnūṛuma-
- 19 n-āḷnttum=Annigeṛeyal¹³=ire Jēshṭa¹⁴-māsad-amaseyum-Ādityavāra[mau*]m-age
 sūryya-grahanad-andu
- 20 Śrīvūrada Ravikayyam modal-āgi iḷnūrvorun mahājanada kālām kaḷchi tuppa-
 deṛeyam bi(bi)ṭṭom [[*]]
- 21 ī sti(sthi)tiyam kād-ātā(ta)ṅge Bāraṇāsivadol¹⁵ s[ā*]sira kavileyam koṭṭa
 phalam=akkum

¹ See Vol. VI. above, p. 103, note 7; and for *vādiyya-viyya-māna* read either *dādīpyamāna*, 'very brightly shining,' or *dādīhūyamāna*, 'being waved to and fro like fans.' In favour of *dādīpyamāna*, it may be noted that a Tamil song presents the expression "O king, whose white umbrella shines resplendent;" see *Ind. Ant.* Vol. XXVIII. p. 29.

² After the *jō*, the writer or engraver first formed a *k*, and then, without properly correcting the *k* into *r*, added the *u* rather imperfectly.

³ In the *akshara re*, the superscript *s* is formed very anomalously.

⁴ Read, probably, *vishay-dāhindh*; see Vol. VI. above, p. 103, note 11.

⁵ Apparently *bhāṇjanan* was intended, without *samāhi* with the following word. As remarked in Vol. VI. above, p. 103, note 12, from this point more attention was paid, both in this record and in the Nilgund record, to the case-endings of the nominatives.

⁶ First *ṭa* was written; and then it was corrected into *ḍa*.

⁷ Read *vallabhēndrana* or *vallabhēndraṇā*. Nilgund, line 17, has the same mistake, except that the *anusōdra* was omitted.

⁸ In the *śrī*, the long *ī* seems to be marked here by a curve on the right, instead of the left as, for instance, in *śrī*, line 13; so, also, in *śrīmad* in line 18 below, it seems to be abnormally marked by a stroke upwards to the right.

⁹ The *anusōdra* is quite clear in the impression, though not in the collotype.

¹⁰ The original had *rājyayya*; and then the *yya* was cancelled.

¹¹ Read *bhivṛiddhiyam*; see Vol. VI. above, p. 104, note 7.

¹² Regarding the way in which the superscript *ī* is formed, see note 8 above.

¹³ Read *Annigeṛeyal*, as in Nilgund, line 22; or else *Annigeṛeyal*. As regards the *nni*, which is probably a mistake for *nni*, see Vol. VI. above, p. 100, note 3. From the collotype, it might be thought that we have here the long *ī*. But that is only due to a fault in the impression. My impression of 1882 shews distinctly that the vowel-mark is quite closed down on to the top stroke of the consonant, and that the vowel is therefore the short *i*.

¹⁴ Read *Jyēshṭa*; or, more correctly, *Jyāishṭa*.

¹⁵ Regarding this word, see some remarks on page 204 above.

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22

- 22 [i]dan¹=alidu tuppam²-unt-âtâ(ta)m Bâranda³siyu³ sâsira kavileyu[m*] sâsirvvar=
pp[â*]rvvaruman=alidon=akku[m] [||*]
23 [Ni]mbichchara⁴-Bam[m*]jaya besa-geysido Mâdhavayyana likhî(khi)tam
Nâg[â*]rjjunam bhe(be)sa-geydo
24 [Si]ri-gâvunḍana eḷtu⁵-puḍi(di)dudu [||*]

TRANSLATION.

[Ôm !]— (Verse 1 ; line 1) [May he (Vishṇu) protect you, the water-lily (*growing*) in whose
vel is made a habitation by Vêdhas (Brahman)]; and Hara (Śiva), whose head is adorned
a lovely digit of the moon !

(V. 2 ; l. 2) Since, with his pure actions, he [in no long time] drove far away from the
rface of the earth [Kali who had secured a footing there], and made again [complete even]
e splendour of the Kṛita age, [it is wonderful] how Nirupama-(Dhruva) became (*also*
own as) Kalivallabha.⁶

(V. 3 ; l. 3) (*There was his son*)⁷ Prabhûtavarsha-Gôvindarâja (III.), who, [having
nquered the whole world] by his heroism and deeds of prowess(?),⁸ was known as Jagat-
mga.— (V. 4 ; l. 4) Having [fettered] the people of Kêraḷa and Mâlava and Śauṭa,⁹ and,
gether with the Gurjaras, those who dwell in the hill-fort of Chitrakûṭa,¹⁰ and then [the lords
f Kâñchi], he (*became known as*) Kirtinârâyaṇa on the earth.¹¹

(V. 5 ; l. 5) (*And then there came his son*) Atiśayadhavaḷa-(Amôghavarsha I.), whose
eet are rubbed by the diadems of hostile kings (*bowing down before him*), and whose heroism
s [praised] throughout the whole world, and who is worshipped by the lords of Vaṅga, Āṅga,
Māgadha, Mâlava, and Vēṅgi.

(Line 6)— Hail ! While, to an extent ever greater and greater, the increase of the
sovereignty of him, Lakshmivallabhēndra,¹² who is distinguished by the name of the glorious

¹ Read *idan*, with the short *i*. The *ī*, of which only a small part is now extant, is supplied from the original
ink-impression of 1882, which was made before the stone suffered injury at this place ; so, also, the *Ni* at the beginning
of the next line, and the *Si* at the beginning of line 24.

² Read *tappam*.

³ Read, probably, *Bâranda³siyu*. We might, of course, supply *l*, and, reading *Bâranda³siyu*, obtain here
another instance of the comparatively rare locative in *ul*, regarding which see Vol. VI. above, p. 99, and note 1 on
page 100. But it seems more likely that the copulative nominative (*Bâranda³siyu*), standing for the accusative
(*Bâranda³siyumaṁ*), was intended here, as was certainly the case in the next word but one, *kavileyu*, which is a
mistake for *kavileyuṁ*, standing for *kavileyumaṁ*. For the justification of the use of the accusative of *Bâranda³*
in this and similar passages, see Vol. VI. above, p. 107, note 5.

⁴ This *ra* was evidently at first omitted, and was then inserted on revision.

⁵ The original impression of 1882 shews, between this *akshara* and the *ḷe* which is above it, a thin horizontal
line, seven-eighths of an inch long, which seems to have been intended to turn the *l* into a *t*,—*eḷtu*. In Mr. Cousens'
impression, also, this line is visible ; but more faintly, because of a little too much ink having been used. In the
collo type, it is hardly discernible at all.

⁶ See Vol. VI. above, p. 105, note 9.

⁷ See Vol. VI. above, p. 102, note 11.

⁸ The Nîlgund inscription gives Gauda. Śauṭa may perhaps be accepted as another form of Śauḍa, the name
of a country mentioned in the *Rājatarāṅgi*, vi. 300, which speaks of a *maṭha* founded at Diddāpura for the
accommodation of people from the Madhyadēśa or middle country, and from Lāṭa, Śauḍa, and Uḍra (?). Or, as in
line 13 the writer first wrote *Garuṭa* and then corrected the *ṭa* into *ḍa*, *Śauṭaṁ* may be treated as an uncorrected
mistake for *Śauḍaṁ*. Or, again, we might assume that the *ḷ*, also, is a mistake for *g*, which would not be at all
impossible ; and, on that view, the *Śauṭaṁ* of this record would be simply a mistake for *Gauḍaṁ* in the original
draft.

⁹ The allusion here seems to be to 'Chitor' and 'Chitorgarh,' in Rājputāna, rather than, as previously thought
by me, to Chitrakōṭ or Chatarkōṭ in Bundēlkhand.

¹¹ See Vol. VI. above, p. 106, note 1.

¹² See Vol. VI. above, p. 106, note 2.

Nṛipatuṅga,— the *Mahārājādhirāja* and *Paramēśvara* and *Bhaṭṭāraka* who has attained the *pañchamahāśabda*;¹ he who has covered all the territories of the numerous chieftains of the hostile kings, over the whole surface of the earth which is girdled by the belt of the four oceans, with his thousands of female elephants² decorated with rings on their tusks and lines on their cheeks and pendants from their ears and bracelets and strings of pearls, and with the darkness (*caused by the multitude*) of his *chauris*, and with his very brightly shining (?)³ three white umbrellas, and with his battle-conches, and with his broad standard of the *pāṇḍhvaja* banner and his (*other*) flags; he who is a born leader of armies; he whose feet, resembling water-lilies, are rubbed by the lofty tiaras and diadems (*bowed down before him*) of *Dapṭa nāyakas* (*in charge*) of capitals and groups of places, and of chieftains and other lords of districts (?); he who has conquered his foes; he who is a very staff of Death to the host of his enemies; he who breaks down the pride of wicked people; he who is a very unfailing Rāma; he who is a very lion to the army of his enemies; he who subdues gods and demons; he who causes fear to his foes; he who captivates the minds of truthful women; he who is the habitation of haughtiness; he who has been born in the race of the Rāṭas; he who has the Garuḍa crest; he who is heralded in public with the sounds of the musical instrument called *ṭiṭi*; (*he who has the hereditary title of*) supreme lord of the town of Lattalūra, — was continuing, like the sovereignty of the great Viṣṇu, so as to endure as long as the moon and sun might last :—

(L. 15)—While the *samvatsara* named Vyaya, the seven hundred and eighty-eighth of the years elapsed of the era of the Śaka kings, was current; and while the fifty-second of the augmenting years of the victorious reign of him who is distinguished by the name of the glorious Amôghavarsha-Nṛipatuṅga was continuing (with) an increase of sovereignty to an extent ever greater and greater :—

(L. 17)—While, by the favour of the king Atiśayadhavaḷa, the illustrious Dēvannayya, a very bee on the water-lilies that are the feet of Amôghavarshadēva and a very asylum for excellent people, was dwelling at Annigere, governing the Belvola three-hundred :—

(L. 19)—When it was the new-moon day of the month Jyēṣṭha and a Sunday, at the time of an eclipse of the sun, he (Dēvannayya) laved the feet of the two-hundred *Mahajanas*, headed by Ravikayya, of Śrīvūra, and relinquished (*to them*) the tax on clarified butter.

(L. 21)—To him who protects this ordinance, there shall accrue the reward of giving a thousand brown cows at Bārapāsi; he who, having destroyed it, is (*thereby*) guilty of a misdemeanour, shall be (*as*) one who destroys Bārapāsi⁴ or a thousand brown cows or a thousand Brāhmanas !

(L. 23)—Written by Mādhavayya, at the command of Nimbichohara-Bammayya; set up and fixed in its place by Sirigāvunḍa, at the command of Nāgarjuna.

F.—Niḍagundi inscription of the time of Amôghavarsha I.—About A.D. 874-75.

This inscription has been mentioned by me in Vol. III. above, p. 163, note 1. It is now edited for the first time. I originally obtained ink-impressions of it in 1882. The accompanying collytype, however, is from an ink-impression received from Mr. Cousens in 1886.

Niḍagundi is a village about four miles towards the south-south-west from Shiggaon, the head-quarters of the Baṅkāpur tāluka of the Dhārwar district. The Indian Atlas sheet No. 42

¹ See Vol. VI. above, p. 106, note 3.

² Using another meaning of *ganikā*, which is given in Monier-Williams' Sanskrit Dictionary, revised edition, namely 'female elephant' instead of 'courtesan,' I give here a translation which seems more appropriate than that put forward for the same passage in the Nīlguṇḍ inscription.

³ See above, p. 206, note 1.

⁴ See Vol. VI. above, p. 107, note 5. An inscription at Āraṇi in Mysore (*Ep. Carn.* Vol. IV., Ng. 51) speaks in the same connection, of the destruction of Prayāga as well as of Bārapāsi.

(1827) shews it as 'Neergoondée.' And the Map of the Dhārwar Collectorate (1874) shews it as 'Needgoondée.' The present record gives its name in the older form of *Niḍugundage*, and marks it as the chief town of a group of villages known as the *Niḍugundage* twelve. And the purport of the record has the effect of placing it and its attached villages in the *Kundarage* seventy, and perhaps in also the *Belgali* three-hundred. The inscription is on a stone tablet, which was found in a field, Survey No. 64, at *Niḍagundi*, and is now stored in the *kachāri* at *Shiggaon*.

The top of the stone, about $7\frac{1}{2}$ " high, shews the sculptures of a *līṅga* on its *abhishēka*-stand, with the bull *Nandin*, recumbent, and facing towards it. These sculptures cover about two-thirds of the top part of the stone. The rest of it, on the proper right side, is occupied by six short lines of writing, in characters of the same type and period, which contain a short supplementary record; they have been numbered 20 to 25, and are given after the text of the body of the record. — The writing of the body of the record covers an area about $1' 9\frac{1}{2}"$ broad by $2' 4\frac{1}{4}"$ high, and is mostly in a state of very good preservation. — The characters are Kanarese, boldly formed and well executed. They are fairly uniform in size, ranging mostly between about $\frac{1}{8}"$ and $\frac{1}{4}"$; but the *yo* of *Vāraṇāsiyol*, in line 17, is only a little more than $\frac{1}{4}"$ high: the *īri* in line 1 is about $2"$ high. The record itself presents final forms, of *t* in *śrīmat*, line 5, and of *m* in *koṭṭam*, line 13, and *paḍedoṃm*, line 16; and we have the final *m* again in the supplementary record at the top of the stone, in *bhaṭṭāram*, line 22. The *anusvāra* is formed between the lines of writing, instead of above the top line, in *idaṃ*, line 16, and apparently also in *kavileyuṃ*, line 18. The distinct form of the lingual *ḍ* can be recognised clearly in *panneraḍumān*, line 9, and still more so in *perggaḍe*, for *perggaḍe*, line 11; it is also marked, though not so plainly, in *Niḍugundage*, line 9, *Gāḍiyammaṃ*, line 15, and *paḍedoṃm*, line 16: and it is exhibited again in *paḍeda[ṃ]*, line 24. As regards palæography, — the *kh* does not occur. The *j* occurs four times: in the *jya* of *rājyaṃ*, line 3, No. 8, and in the *ja* of *vijaya*, line 4, No. 8, it is of the old square type, closed; but in *jā* twice in *maḥārājādhirājā*, line 2, Nos. 6 and 9, it is the later cursive character. The *ñ* occurs twice, in lines 16, 17: in both places, it is of the old square type, closed; it is presented most clearly in the *ñge* of *kāḍonge*, line 16, the last *akṣhara* but one: it occurs again in the supplementary record, in *anugrahaṇ-geydu*, line 23-24; and there, also, it is of the old square type, closed. The *b* occurs nine times: in the *bḍha* of *ōpalabḍha*, line 4, No. 6, we have the later cursive form; but, in all the other instances, we have the old square type, the closed form, and the intended exact form of it is perhaps best illustrated by the *ba* of *Baṃ-kēyaṃge*, line 10, No. 4: it occurs again in the supplementary record, in *sabbā*, line 22; and there also, it is of the old square type, but, apparently, in the open rather than the closed form: the solitary instance of the use of the later cursive form in *ōpalabḍha*, line 4, No. 6, must, as in the case of the *Sirūr* record, be explained as a slip on the part of the writer. The *l* occurs more freely still: it is, throughout, of the later cursive type, as also in the supplementary record, in *cholege* or *volege*, line 23: the *la* of *lakshmī*, line 4, exhibits very markedly the preservation, in miniature, of the principal part of the old square character, to which attention has already been drawn on page 199; but the *la* of *dēgulamam*, line 14, No. 8, probably illustrates best the exact form that was aimed at in this record. — The language is Kanarese, of the archaic type, in prose. In line 23, we have a word *chole* or *vole*, the meaning of which is not apparent. — The orthography does not present anything calling for comment, except (1) the insertion of an unnecessary *anusvāra* in *Rāpanumam*, line 10-11, *Gāḍiyammaṃ*, line 15, and *paḍedoṃm*, for *paḍedon* or *paḍedoṃ*, line 16; and (2) perhaps the use of *v* for *b*, in *vaṭṭāra*, line 14, for *baṭṭāra* as a possible *tadbhava*-corruption of *bhaṭṭāra*; here, however, the *v* is possibly simply a writer's mistake for *bh*.

This inscription is another record of the reign of the Rāshtrakūṭa king Amōghavarsha I. It mentions an official of his, named *Baṅkēya* or *Baṅkēyarasa*, who was governing the *Banavāsi* twelve-thousand province, and the districts known as the *Belgali* three-hundred,

Kundarage seventy, the Kundûr five-hundred, and the Purigere three-hundred. And it mentions also a son of Baṅkôya, named Kundatṭe, who was governing the group of villages known as the Niḍugundage twelve. The primary object of it was to record the grant of some lands to a temple of the god Mahâdêva (Śiva). The short supplementary record at the top of the stone, indicates a certain Viṇakadêva as the person on whose instigation the grant was made.

The date of this record is expressed in a very exceptional and peculiar manner. The Śaka year is not mentioned. Nor is the name of the *saṃvatsara* given. And the record only refers itself to the time,—Amôghavarsha ond-uttaram rājyam-geyyutt-ire, — “while Amôghavarsha was reigning increased by one.” Evidently, there was here an omission of some kind or another, whether intentional or accidental. And we have to consider whether we can supply that omission.

Now, from the Sirûr inscription, which quite clearly and unmistakably places the new-moon day of the *amânta* month Jyaisṭha of the Vyaya *saṃvatsara*, Śaka-Saṃvat 788 expired, in the fifty-second year of his reign, we know, as shewn on page 204 f., that Amôghavarsha I. began to reign in A.D. 814 or 815. One of the Kanheri inscriptions supplies for him the date, without full details, of Ś.-S. 799 (expired), = A.D. 877-78.¹ Though he had then been reigning for at least sixty-two full years, we might, if we should like, as there is nothing as yet in the dates of his successor to oppose it, add another two years to his reign. And it might thus be thought possible to take the date of the present record as equivalent to “(the Śaka year 800) increased by one,” that is to say, Śaka-Saṃvat 801 (expired), = A.D. 879-80. We have, however, not any proved instance of Indian historical dates having been expressed in that elliptical manner, with omission of the centuries, except in connection with the Laulika reckoning of Kashmîr and of some adjacent parts of Northern India. That reckoning was devised in only the tenth, or possibly the ninth, century A.D. There is not anything that can give us a reasonable cause for believing in the existence of any Indian custom of recording historical dates with “omitted hundreds,” except in those parts and in connection with that particular reckoning. And I do not for a moment think it possible that the present date is to be explained in that way.

Some other explanation must be found. Now, we know that the reign of Amôghavarsha I. lasted for at least sixty-two full years, and that it thus included one complete revolution of the sixty-years cycle of the planet Jupiter. We know, also, that the use of that cycle, in the Kanarese country, was definitely established by the Râshṭrakûṭas, and that it was already being freely used there in the time of Amôghavarsha I. There is, indeed, one epigraphic instance of its use in those parts before the Râshṭrakûṭa period; namely, in the Mahâkûṭa pillar inscription of the Western Chalukya king Maṅgalêsa, which is dated in the fifth year of his reign and in the Siddhârtha *saṃvatsara*, with other details which place it on exactly the 12th April, A.D. 602.² That, however, is at present only an isolated epigraphic instance of earlier times. But the use of the cycle was definitely established by the Râshṭrakûṭas. Amongst the records of Gôvinda III., the father and predecessor of Amôghavarsha I., we have it in the plates from the Kanarese country of A.D. 804, in the Wanî plates of A.D. 807, in the Râdhanpur plates of A.D. 808, and in the Törkhêḍê plates of A.D. 813.³ Amongst the records of Amôghavarsha I., we have already found it used in the Kanheri inscription of A.D. 851,⁴ in the Mantrawâḍi inscription of A.D. 865,⁵ in the Nîlgund inscription of A.D. 866,⁶ and in the Sirûr inscription of

¹ *Ind. Ant.* Vol. XIII. p. 135, No. 43 A.

² See a note on this subject, which I am giving in the *Indian Antiquary*, Vol. XXXII.

³ See Prof. Kielhorn's List of Inscriptions of Southern India, in the Appendix to this volume, p. 10, No. 62, p. 11, Nos. 63, 64, and p. 12, No. 67.

⁴ See Prof. Kielhorn's Southern List, p. 13, No. 73.

⁵ Page 201 above.

⁶ See Prof. Kielhorn's Southern List, p. 13, No. 75.

the same date.¹ I have found it used in various other records of his time in the Kanarese country. It was used very freely in the Rāshtrakūṭa records of subsequent reigns, in all parts of their dominions. And I do not hesitate to decide that the explanation of the present date is to be found in connection with that system of reckoning, and that the expression *ond-uttaram*, presented in this record, is the abbreviation of a full expression which would be *ond-uttaram=aruvattaneya varsham*, "the sixtieth year increased by one." I have not overlooked the possibility of the eleventh, twenty-first, thirty-first, forty-first, or fifty-first year being intended. But it is difficult to recognise anything rational in an elliptical expression being used for any of those years. On the other hand, with a cycle of sixty years actually in use, an elliptical method of designating years in excess of the number of sixty, in such a case as this one, is perfectly intelligible and admissible. And I entertain no doubt that that is the method which was adopted in recording the date of the present record. This record is, therefore, to be placed roughly about A.D. 874-75. The palæography of the record is quite in agreement with this result. And the result is also thoroughly in accordance with the date in A.D. 897, which is established by the *prasasti* of the *Uttarapurāṇa* for Lōkāditya, son of the Bankēya who is mentioned in this record.²

The question remains, whether this explanation places the record in actually the sixty-first year of Amōghavarsha I., or whether it places it in the sixty-first *samvatsara* counted from, and including, the *samvatsara* in which his reign commenced. The two things are not exactly the same; because it happens that, in the period A.D. 814-15 to 877-78 covered by the reign of Amōghavarsha I., there was an apparent or an actual omission of a *samvatsara*. If the *samvatsaras* were taken according to the so-called northern luni-solar system, then the year Ś.-S. 745 expired was the Subhakrit *samvatsara*, No. 36, and the year Ś.-S. 746 expired was the Krōdhin *samvatsara*, No. 38, and there was an actual omission of the Śōbhana *samvatsara*, No. 37.³ If, on the other hand, they were taken according to the actual mean-sign system which underlay and governed the other system, then there was not an actual omission of that or any other *samvatsara*; but each of the sixty *samvatsaras* ran its full course, and there was only an apparent omission of Śōbhana, No. 37, presenting itself in the fact that the first day of the year Ś.-S. 745 expired fell in Subhakrit, No. 36, while the first day of the year Ś.-S. 746 expired fell in Krōdhin, No. 38. It does not seem necessary to make calculations for the period A.D. 873 to 876, to determine the *samvatsaras* for those years according to the actual mean-sign system; especially, as Professor Kielhorn has arrived at the conclusion that the system then in use was the so-called northern luni-solar system.⁴ It seems sufficient to state the following results.

We have seen, on page 205, that Amōghavarsha I. began to reign at some time from Āshāḍha śukla 1 of the Vijaya *samvatsara*, Śaka-Samvat 736 expired, falling in May or June, A.D. 814, to Jyāishṭha kṛishṇa 30 of the Jaya *samvatsara*, Ś.-S. 737 expired, falling in June, A.D. 815. The first *samvatsara* after a complete round of the *samvatsaras* would be, again, either Vijaya, Ś.-S. 795 expired, beginning, according to the so-called northern luni-solar system, in A.D. 873 and ending in A.D. 874, or else Jaya, Ś.-S. 796 expired, beginning in A.D. 874 and ending in A.D. 875; and the record is to be placed in A.D. 873, 874, or 875.

On the other hand, the actual sixty-first year of Amōghavarsha I. would commence on some day from Āshāḍha śukla 1 of the Jaya *samvatsara*, Śaka-Samvat 796 expired, in A.D. 874, to Jyāishṭha kṛishṇa 30 of the Manmatha *samvatsara*, Ś.-S. 797 expired, in A.D. 875; and the record is to be placed in A.D. 874, 875, or 876. A more exact result cannot be arrived at, because the month and *tithi*, with the week-day or any other detail, are not specified.

¹ Page 205 above.

² See a note on the Mukula or Chellakēṭana family, which I am giving in the *Indian Antiquary*, Vol. XXXII.

³ See Sewell and Dikshit's *Indian Calendar*, Table I., p. 34.

⁴ See *Ind. Ant.* Vol. XXV, p. 269.

Of the territorial divisions mentioned in this record, the **Banavāsi** twelve-thousand and the **Purigeṛe** three-hundred are already well known. The **Niḍugundage** twelve was, of course, a group of villages headed by the modern **Niḍagundi** itself. The position of the **Kundarage** seventy is probably marked by a village in the North Kanara district, the name of which is not given in the Indian Atlas sheet No. 42 (1827) but is shewn in the Map of the **Dhārwar** Collectorate (1874), perhaps as a hamlet or deserted village, as 'Koondurgee,' one mile and a half east-by-south from **Muṇḍagōḍ** in the **Yellāpur** tāluka and nine miles west-by-north from **Niḍagundi**. The **Belgali** three-hundred may be connected either with a village in the **Baṅkāpur** tāluka, which is shewn as 'Belgullee' in the Indian Atlas sheet No. 41 (1852), and as 'Belugullee' in the Collectorate Map, four miles on the north of **Shiggaon**, and about eight miles north-by-east from **Niḍagundi**, or with a village in the **Hubli** tāluka, which is shewn as 'Belgullee' in the Collectorate Map, but as 'Bellaguttee'—(no doubt, by mistake for 'Bellagullee')—in the Atlas sheet No. 41, about seven and a half miles on the south of **Hubli**, and twenty-two miles towards the north-by-west from **Niḍagundi**. The position of the **Kundūr** five-hundred is a more difficult question. There is a village in the **Baṅkāpur** tāluka, which is shewn in both the Atlas sheet No. 42 and the Collectorate Map as 'Koondoor,' seven miles south-south-east-half-south from **Shiggaon**, and five miles south-east from **Niḍagundi**; but the close proximity of the **Pānuṅgal** or **Hānuṅgal** five-hundred and the **Purigeṛe** three-hundred districts, renders it difficult, if not impossible, to find room for a five-hundred district there. And there is also a 'Kundur' somewhere in the **Sirsi** tāluka of North Kanara; but, if the **Kundūr** five-hundred lay there, **Baṅkēyarasa** must have been governing also the **Pānuṅgal** five-hundred, intervening directly between that locality and the **Purigeṛe** three-hundred; whereas, the record does not mention the **Pānuṅgal** five-hundred. A **Kundūr** five-hundred, however, appears to be mentioned elsewhere, in the passage in the **Aminbhāvi** inscription of A.D. 1113,¹ which, according to the transcription given in Sir Walter Elliot's Manuscript Collection, mentions the place as **Ammaiyyanabhāvi**, and claims that, in the time of the Western Chalukya king **Pulakēśin II.**, and in A.D. 566 or 567 (an altogether incorrect date), certain grants were made to the god **Kalidēva** of **Ammaiyyanabhāvi**, which was an *agrahāra* in the **Kundūr** five-hundred of the **Palasige** province (*viśhaya*). **Aminbhāvi** is about six miles north-north-east from **Dhārwar**, and about thirty miles on the east of **Halsi**, the ancient **Palasige**, in the **Khānāpur** tāluka. The position is a thoroughly suitable one for the **Kundūr** five-hundred district. And I think that we may safely take it that the **Kundūr** five-hundred of the present record is localised by the **Aminbhāvi** record and included that village, though I cannot at present identify the town, **Kundūr**, from which the district took its appellation.

TEXT.²

- 1 Svasty³-Amôghavarsha śrīprithiviva-
- 2 llabha mahārājādhirājā(ja) paramēśvara bhaṭ[ā]-
- 3 rara(r) ond-uttaram rājyam-geyyuti-ire satya-samara-
- sam-
- 4 ghaṭṭaṇ(n)-ôpalabdha-vijayalakshmi-nivāsita-⁴
- 5 chellakētana śrīmat [Baṅkēy⁵-arasara(r) Banavāsi-⁶

¹ Regarding this record, see *Dyn. Kan. Distrs.* p. 358, note 1, and *Ind. Ant.* Vol. XXX. p. 209.

² From the ink-impressions.

³ The marks before this word do not seem well enough defined to be taken for the remnants of a damaged symbol for the word *Om*.

⁴ The second syllable of this word is an anomalous character, neither exactly *va* nor exactly *ma*. It occurs again in *Banavāsi*, in the next line.

⁵ Regarding the quantity of the vowel of the second syllable of this name, see note 4 on page 200 above.

⁶ Regarding the third syllable of this word, which is neither exactly *va* nor exactly *ma*, see note 4 above.



J. F. FLEET.

SCALE 1/30

W. GRIGGS, COLLOTYPE.

FROM AN IMPRESSION SUPPLIED BY MR. COUSINS.

- 6 pannirehohâsiramumân=Belgali-mûnûrumâm Kundara-
 7 ge-elpattumâm Kundûr-aynûrumâ[m] Purigere-
 8 mûnûrumâm Baṁkēy-arasar¹=âḷutt-ire Baṁkēya-
 9 na maga[m] Kundatte Niḍugundage-panneraḍumân=â-
 10 ḷutt-ilḍu Baṁkēyamge dharmmam=akk=endu Kundaṭ-
 ṭeyum Râ-
 11 panuim²=ilḍu Niḍugundage-panneraḍaṣa pergge-
 (rgga)ḍe
 12 Kuppanṇana dēgulada Mahādēvargge or-mmattar=
 ttōṇṭamu[m]
 13 ay-mattar=kkeyyu koṭṭam³ [||*] Maḷdam tanna
 bhāgamam kuḍe ā
 14 vaṭṭāra⁴ Kuppa[m] dēgulamam māḍisi sarvva-bādha-pa-
 15 riḥāram Śaṁkaram nāl-gāmu[nḍu*]-geye Gāḍiyam-
 marin⁵=ā bā-
 16 ḷa[m] paripālisi nile paḍedom⁶ [||*] Idam kādoṅge
 Vā-
 17 raṇāsiyoḷ=aśvamēdhada phalam idan=aḷidoṅge
 18 sāsira kavileyum sāsirvvar=pārvvarumân=aḷida ma-
 19 hā-pātakam=akku [||*] Ōm⁷ [||*] I(i) kallam Durgga-
 d[ā]sam samedo[m] [||*]

At the top of the stone.

- 20 Namāstê⁸ Śri(śrī)-
 21 V i ṇ a k a d ê v ā (v a)-
 22 bhaṭṭāram⁹ sabbā(bba)-
 23 cho(Pvo)lege¹⁰ anugra-
 24 haṇ-geydu paḍeda[m]
 25 i(i) tāpama[m] [||*]

TRANSLATION.

Hail! While Amôghavarsha, the favourite of Fortune and of the Earth, the Mahārājā-dhīrāja, the Paramésvara, the Bhaṭāra, was reigning (for the sixtieth year) increased by one;¹¹ and while the illustrious Baṁkēyarasa, whose javelin-banner has been taken as an abode by the goddess of victory won by encounterings in genuine battle, was governing the whole of

¹ This is an unnecessary repetition of the nominative which we have already in line 5.

² Read *Rāpanum*.

³ Read *kkeyyu koṭṭar*.—The use of the final *m* in *koṭṭam* is rather peculiar; *koṭṭam* (or *koṭṭan*) would have been more correct. Compare *paḍedomm* for *paḍedom* (or *paḍedon*), line 16, and *bhaṭṭāram* for *bhaṭṭāram* (or *bhaṭṭāran*), line 22.

⁴ In the second syllable of this word, the subscript *ṭ* has not been properly joined to the upper *ṭ*; and it has also been carried so low as to be overrun by the top stroke of the *h* of *riḥāram* in the next line. The word itself, *vaṭṭāra*, either is a mistake for *bhaṭṭāra*, or else stands for *baṭṭāra* as a possible *tadbhava*-corruption of *bhaṭṭāra*.

⁵ Read *Gāḍiyamman*.

⁶ Read *paḍedom*; see note 3 above.

⁷ Represented by an ornate symbol, much damaged.

⁸ Read *namō=stu*.

⁹ Read *bhaṭṭāram*; see note 3 above.

¹⁰ It is just possible that, before the *o* or *vo*, there may be a cramped and imperfectly formed *akshara*,—perhaps *ra* or *ka*,—on the edge of the stone.

¹¹ See page 210 f.

the Banavāsi twelve-thousand, the Belgai three-hundred, the Kundarage seventy, the Kundār five-hundred, and the Purige three-hundred:—

(Line 8) Kundaṭṭe, the son of Baṅkēya, while governing the Nidugundage twelve, said to Baṅkēya—"Let there be a religious grant;" and Kundaṭṭe and Rāpa, being convened,¹ gave one *mattar* of garden-land and five *mattars* of cultivable land to the god Mahādēva of the temple of Kuppanna the *Pergaḍe* of the Nidugundage twelve.

(L. 13) On Maḍa giving his own share, that same honourable Kupa caused the temple to be made; and, while Śaṅkara was holding office as *Nālgāmunḍu*, Gāḍiyamma, protesting that property, acquired it so that it continued unimpaired, free from all molestation.²

(L. 16) To him who protects this, there shall accrue the reward of performing an *astu-mēḍu*-sacrifice at Vāraṇāsi; to him who destroys it, there shall attach the guilt of the great sin of destroying a thousand brown cows or a thousand Brāhmins!

(L. 19) Durgadāsa prepared this stone.

At the top of the stone.

(L. 20) Let there be reverence! The honourable one, the saintly Vinakadēva, did a kindness to the whole . . . ,³ and obtained this property.

* * * * *

The family-name of the Rāshtrakūṭas of Mālkhēḍ.

To my previous paper on some of the records of the Rāshtrakūṭa kings of Mālkhēḍ, in Vol. VI. above, p. 160 ff., I attached some notes on a few special points, chiefly in connection with the names, *birudas*, and other appellations of the various members of that family. Eventually, we shall consider some wider questions, such as the antiquity that may be assigned to the Rāshtrakūṭa stock, the extraction of the Rāshtrakūṭas, the period and localities in which they first came to the front as a ruling power, and the distribution of them in later times as indicated in the first place by epigraphic records, and in the second place by the existence of tribes and clans who now claim to be of Rāshtrakūṭa descent. Meanwhile, I deal now with some more preliminary points.

In line 13 of the Sirār inscription of A.D. 866,⁴ as also in the corresponding passage in line 16 of the Nīlgund inscription of the same date,⁵ the family-name of the Mālkhēḍ dynasty is presented to us, in the formal *praśasti* or eulogy in Kanarese prose which introduces the practical details of the record, as *Raṭṭa*, in the description of Amōghavarsha I. as *Raṭṭa-vamś-ōḍbhava*, "born in the race of the Raṭṭas, or in the Raṭṭa race."⁶ And these two passages are the earliest known passages which present the name Raṭṭa.

¹ *Idu* is equivalent to *adan=iḍu*; see Vol. VI. above, page 68, note 6.

² This passage, the construction of which is not quite grammatical, seems to recite the previous founding of the temple, and the original endowment of it.—The meaning of *nīḷe* is not quite certain; but the word seems to be a form of the infinitive of *nīḷ*, *nīḷu*, in the sense of 'to stand or last, to continue unimpaired.' A very similar expression, *nīḷa māḍiśidom*, occurs in line 46 of the Hebbāl inscription of A.D. 975 (Vol. IV. above, p. 354); *nīḷa*, also, is a form of the infinitive of *nīḷ*, *nīḷu*.

³ The meaning of the word at the beginning of line 23 is not known.

⁴ Page 206 above.

⁵ Vol. VI. above, p. 103.

⁶ It is convenient to speak of "the Raṭṭa or Rāshtrakūṭa race, lineage, or family," and of "the Raṭṭa or Rāshtrakūṭa kingdom, rule, or sovereignty." And we meet with the actual expression *Raṭṭa-dhvaḷaḷa vāmśaḥ*, "the race which has the appellation Raṭṭa;" see page 218 f. But the exact analysis of all such compounds as *Raṭṭa-vāmśa*, *Rāshtrakūṭa-kula*, and *Raṭṭa-rājya*, etc., seems to be *Raṭṭāndm vāmśa*, "the race of the Raṭṭas," *Rāshtrakūṭāndm kula*, "the family of the Rāshtrakūṭas," and *Raṭṭāndm rājya*, "the kingdom, rule, or sovereignty of the Raṭṭas," and so on; compare the expressions *vāmśa* . . . *Yadūndm* and *Yadu-kula* on page 37 above, text lines 8, 9, and 9-10, and *Yadōr-anvayaḥ* and *Yadu-vāmśa* in *Ind. Ant.* Vol. XII. p. 264, text lines 4 and 6-7.

In the records of the Málkhêḍ dynasty, the only other known instances in which the name occurs in the same form, *Raṭṭa*, are the following. The two sets of Bagumrâ plates of A.D. 915 speak, in a Sanskrit verse, of *Raṭṭa-rājya*, "the kingdom, rule, or sovereignty of the *Raṭṭas*;"¹ and the same expression occurs again in the Dêlî plates of A.D. 940, in two Sanskrit verses,² and again in the same two verses in the Karhâḍ plates of A.D. 959.³ The Bagumrâ plates of A.D. 915 further apply to Indra III., again in a Sanskrit verse, the *biruda* *Raṭṭakandarpa*, "a Kandarpa, Kâma, or Love of the *Raṭṭas*;"⁴ and the same *biruda* is applied to Gôvinda IV. in a Kanarese verse in the Kaḷas inscription of A.D. 930,⁵ and to Khoṭṭiga in Kanarese prose in the Adaraguñchi inscription of A.D. 971,⁶ and to Indra IV. in Kanarese verses in the Śravanâ-Belgoḷa inscription of A.D. 982.⁷ The Kaḷas inscription of A.D. 930, in the Kanarese prose passage which leads up to the date and other details of the record, further applies to Gôvinda IV. the *biruda* *Raṭṭavidyadhara*, "a *Vidyâdhara* or demigod of the *Raṭṭas*."⁸ And the Dêlî plates of A.D. 940 introduce, in a Sanskrit verse, the eponym *Raṭṭa*, as the name of the imaginary person whom that record puts forward as the original ancestor of the family;⁹ and the same verse occurs in the Karhâḍ plates of A.D. 959.¹⁰

In those of the other records of the Málkhêḍ dynasty which put forward the proper name of the family and do not refer to it as simply the race, family, or lineage of Yadu or of the Yādus,¹¹ the name is always given as *Rāshṭrakūṭa*. The Sāmāṅgaḍ plates of A.D. 754 liken Indra II., in a Sanskrit verse, to *śad-Rāshṭrakūṭa-kanakādri*, "a golden mountain (Mêru) of the good *Rāshṭrakūṭas*;"¹² and we have the same verse in the Paiṭhan plates of A.D. 794,¹³ in the Nausârî plates of A.D. 817,¹⁴ in the Kāvî plates of A.D. 827,¹⁵ in the Bagumrâ plates of A.D. 867,¹⁶ in the Chokkhakuṭi grant of A.D. 867,¹⁷ and in the Bagumrâ plates, of doubtful authenticity, of A.D. 888.¹⁸ The Nausârî plates of A.D. 817, in another Sanskrit verse, describe Dhruva as *Rāshṭrakūṭa-tilaka*, "an ornament of the *Rāshṭrakūṭas*;"¹⁹ and this verse occurs again in the Kāvî plates of A.D. 827,²⁰ in the Bagumrâ plates of A.D. 867,²¹ in the Chokkhakuṭi grant of A.D. 867,²² and in the Bagumrâ plates, of doubtful authenticity, of A.D. 888.²³ The Baroda plates of A.D. 835 speak, in a Sanskrit verse, of *śulṅkika-Rāshṭrakūṭa*, "tributary *Rāshṭrakūṭas*;"²⁴ and the same verse is presented in the Bagumrâ plates of A.D. 867,²⁵ in the

When *śrī* is prefixed, as, for instance, in *śrī-Rāshṭrakūṭa-ānvaya*, the proper analysis seems to be *śrīmatān Rāshṭrakūṭānām=ānvaya*; compare, for instance, *śrīmatān . . . Chalukyānām kulam* in *Ind. Ant.* Vol. VI. p. 76, text lines 2, 6.

¹ *Jour. Bo. Br. R. As. Soc.* Vol. XIII. p. 258, B., plate ii. a, text line 5, and p. 262, A., plate ii. a, line 3.—In my previous paper, these two records have been referred to as "the Nausârî plates of A.D. 915." I have already indicated the reason for which they are to be properly known as "the Bagumrâ plates of A.D. 915;" see Vol. VI above, Additions and Corrections, p. vi.

² Vol. V. above, p. 194, text lines 29, 32.

³ Vol. IV. above, p. 234, text lines 31, 39.

⁴ *Loc. cit.* (note 1 above), p. 259, B., plate ii. b, text line 5, and p. 263, A., plate ii. b, line 2.

⁵ This record has not been published yet. I quote it from an ink-impression.

⁶ *Ind. Ant.* Vol. XII. p. 256, text line 4-5.

⁷ *Inscr. at Śrav.-Bel.* No. 57, verses 2, 17.

⁸ See note 5 above.

⁹ Vol. V. above, p. 193, text line 11.

¹⁰ Vol. IV. above, p. 282, text line 10-11.

¹¹ Two verses presented in the Cambay plates of A.D. 930 (p. 37 above, text lines 8 f. and 9 f.), and again in the Sāṅglî plates of A.D. 933 (*Ind. Ant.* Vol. XII. p. 249, text lines 4 f. and 5 ff.), simply place the members of the family in the *Yadūdān vāmśa* or *Yadu-kula*. The Kharda plates of A.D. 972 similarly place them in the *Yadôr=ānvaya* or *Yadu-vāmśa* (*Ind. Ant.* Vol. XII. p. 264, text lines 4, 6-7).

¹² *Ind. Ant.* Vol. XI. p. 112, text line 14.

¹³ Vol. III. above, p. 106, text line 9.

¹⁴ *Jour. Bo. Br. R. As. Soc.* Vol. XX. p. 136, text line 9.

¹⁵ *Ind. Ant.* Vol. V. p. 146, verse 6.

¹⁶ *Ind. Ant.* Vol. XII. p. 182, verse 6.

¹⁷ Vol. VI. above, p. 288, text line 7.

¹⁸ *Ind. Ant.* Vol. XIII. p. 66, verse 4.

¹⁹ *Jour. Bo. Br. R. As. Soc.* Vol. XX. p. 137, text line 31.

²⁰ *Ind. Ant.* Vol. V. p. 146, verse 20.

²¹ *Ind. Ant.* Vol. XII. p. 182, verse 17.

²² Vol. VI. above, p. 289, text line 20.

²³ *Ind. Ant.* Vol. XIII. p. 67, verse 11.

²⁴ *Ind. Ant.* Vol. XIV. p. 149, text line 17.

²⁵ *Ind. Ant.* Vol. XII. p. 183, verse 29.

Chokkhakuṭi grant of A.D. 867,¹ and in the Bagumrâ plates, of doubtful authenticity, of A.D. 888.² And the Kaḷas inscription of A.D. 930³ describes Gôvinda IV., in a Kanarese verse, as *Râshṭrakûṭ-ôttama*, "a best of the *Râshṭrakûṭas*." The Wanî plates of A.D. 807 mention the family, in a Sanskrit verse, as *śrī-Râshṭrakûṭ-ânvaya*, "the lineage of the glorious *Râshṭrakûṭas*;"⁴ we have the same verse in the Râdhanpur plates of A.D. 808;⁵ and the inscription of probably the period A.D. 814-15 to 877-78 at the Daśavatâra cave at Ellôrâ, speaks, in another Sanskrit verse, of *prakāṣa-Râshṭrakûṭ-ânvaya*, "the manifest, public, or well-known lineage of the *Râshṭrakûṭas*."⁶ The Baroda plates of A.D. 812 speak, in a Sanskrit verse, of *śrī-Râshṭrakûṭ-âmalā-vamśa*, "the spotless race of the glorious *Râshṭrakûṭas*;"⁷ the Dêoli plates of A.D. 940, and, following the same draft, the Karhâḍ plates of A.D. 959, again in a Sanskrit verse, speak of *Râshṭrakûṭa-vamśa*, "the race of the *Râshṭrakûṭas*, or of *Râshṭrakûṭa*," and propose to account for the name by saying that the family derived it from the name of a certain (imaginary) *Râshṭrakûṭa* whom these records put forward as the son of the eponymous *Raṭṭa*.⁸ Finally, the Bagumrâ plates of A.D. 915 introduce the family, again in a Sanskrit verse, as *śrī-Râshṭrakûṭa-kula*, "the family of the glorious *Râshṭrakûṭas*;"⁹ and the same expression *Râshṭrakûṭa-kula*, "the family of the *Râshṭrakûṭas*," is put forward, in ornate prose, in the Kaḍaba plates,¹⁰ which purport to have been issued in A.D. 813, but which are not of unquestionable authenticity.

In the records of some other early branches of the same general stock, but only distantly connected, if actually connected at all, with the Mâlkheḍ family, we find used only the form *Râshṭrakûṭa*. Thus, in Sanskrit prose, the Uṇṭikavâṭikâ grant of Abhimanyu describes his first ancestor Mânâṅka as *Râshṭrakûṭâṇḍm tilaka*, "an ornament of the *Râshṭrakûṭas*."¹¹ A Sanskrit verse in the Multâi plates of A.D. 709 places Durgarâja, the first ancestor of Yuddhâsura-Nandarâja, *śrī-Râshṭrakûṭ-ânvayê*, "in the lineage of the glorious *Râshṭrakûṭas*."¹² And a Sanskrit verse in the Ântrôli-Chhârôli plates of A.D. 757 describes Kakkarâja I., the first ancestor of Kakkarâja II., as *śrī-Râshṭrakûṭa-kula-pankaja-shaṇḍa-sûrya*, "a sun of the group of water-lilies (blooming in the daytime) which is the family of the glorious *Râshṭrakûṭas*."¹³

In later extraneous records which mention the Mâlkheḍ family, we find the following usage. A Sanskrit verse in an Eastern Chalukya copper-plate record of the period A.D. 918 to 925 describes Vijayâditya II. (A.D. 799 to 843) as fighting during twelve years, by day and by night, a hundred and eight battles with the armies of the Gaṅgas and the *Raṭṭas*; and a subsequent Sanskrit verse in the same record says that Vijayâditya III. (A.D. 844 to 888), prompted by the lord of the *Raṭṭas*, conquered the Gaṅgas, and cut off the head of Maṅgi in battle, and frightened Kṛishṇa and Saṅkila, and completely burnt their city.¹⁴ In the Chôḷa

¹ Vol. VI. above, p. 290, text line 36.

² *Ind. Ant.* Vol. XIII. p. 67, verse 18.

³ See note 5 on page 215 above.

⁴ *Ind. Ant.* Vol. XI. p. 158, text line 17.

⁵ Vol. VI. above, p. 243, text line 18.

⁶ *Archæol. Surv. West. Ind.* Vol. V. p. 83, text line 3.

⁷ *Ind. Ant.* Vol. XII. p. 159, text line 2.

⁸ Vol. V. above, p. 193, text lines 11, 12; and Vol. IV. p. 282, text lines 10, 11.

⁹ *Jour. Bo. Br. R. As. Soc.* Vol. XVIII. p. 258, B., plate ii. a, text line 1, and p. 262, A., plate i, text line 15.

¹⁰ Vol. IV. above, p. 340, text line 6.

¹¹ *Jour. Bo. Br. R. As. Soc.* Vol. XVI. p. 90, text line 2.

¹² *Ind. Ant.* Vol. XVIII. p. 234, text lines 1, 2.

¹³ *Jour. Bo. Br. R. As. Soc.* Vol. XVI. p. 107, text lines 2, 3.—I am of opinion, now, that the members of this family did not belong to what can be properly treated as a branch of the Mâlkheḍ family, but were only *vamśyas* or "kinsmen" of the *Râshṭrakûṭas* of Mâlkheḍ; that is to say, that they belonged to a separate line of the same *vamśa* or race, stock, or clan. See, also, Vol. VI. above, p. 170.

¹⁴ *South-Ind. Inscr.* Vol. I. p. 39, text lines 12, 24; and, regarding the second verse, see also Vol. IV. above, p. 226.

records, the Rāshtrakūṭa territory, which, however, had by that time passed into the hands of the Western Chālukyas of Kalyāṇi, is called, in Tamil prose, the *Irattapāḍi* and *Irattapāḍi* seven-and-a-half-lākh (country), in which appellation the name stands for *Rattapāḍi*, "the country of the *Rattas*,"¹ and *Irattamaṇḍala*, "the territory of the *Rattas*."² The Bhādāna Śilāhāra grant of A.D. 997 speaks, in a Sanskrit verse, of the once flourishing *Raṭṭa-rājya* or "sovereignty of the *Rattas*" as then existing only in memory, and further on, in Sanskrit prose, uses the same word in mentioning the downfall and destruction of the family, consequent on the overthrow of Kakka II.³ The Khārēpāṭaṇ Śilāhāra plates of A.D. 1008 speak, in a Sanskrit verse, of *Rāshtrakūṭ-śvarādānā vamsa*, "the race of the Rāshtrakūṭa lords," and further on, in Sanskrit prose, describe the Western Chālukya king Iṇvabeḍaṅga-Satyāśraya as ruling over *Rattapāṭi* or "the country of the *Rattas*."⁴ And the Kauthēm Western Chālukya plates of A.D. 1009, in Sanskrit verses, speak five times of the *Rāshtrakūṭas*, and *Rāshtrakūṭa-kula* or "the family of the *Rāshtrakūṭas*," and also present once the other form *Raṭṭa*, in referring to Bhammaha-Raṭṭa or "the *Raṭṭa* Bhammaha," whose daughter Jākavvā became the wife of Taila II.⁵

In the later extraneous records, there are many other references to the *Rāshtrakūṭas* of Mālkhēḍ, of which some speak of them as *Rāshtrakūṭas*, but the majority call them *Rattas*. We need not pursue those references any further. But we must note the usage in respect of the family-name, in connection both with the *Rāshtrakūṭas* of Mālkhēḍ and with the *Rattas* of Saundatti, in the records of the feudatory *Raṭṭa* princes of Saundatti, who ruled over the Kūṇḍi three-thousand province which lay in the territory that had belonged to the *Rāshtrakūṭa* kings of Mālkhēḍ, and who, in their later records, are represented as belonging to the same lineage with those kings.⁶ In these *Raṭṭa* records, as far as they have been explored, the name *Rāshtrakūṭa* is but rarely met with. An inscription at Bail-Hongal, probably referable to the period A.D. 1044 to 1068 but perhaps to be placed about a century later, presents the name of the family of apparently the *Raṭṭa* princes as *Rāshtrakūṭa*.⁷ An inscription at Saundatti, put together in A.D. 1096 or soon after, speaks, in Kanarese prose, in a passage which presents wrongly the date of A.D. 875-76, of a king Krishṇarājādēva, by whom it means Krishṇa III., and describes him as *Rāshtrakūṭa-kula-tiḷaka*, "an ornament of the family of the *Rāshtrakūṭas*."⁸ The Tērdāl inscription, which was put together in A.D. 1187, includes a passage dated in A.D. 1122 which applies to the prince Kārtavīrya II., in Kanarese prose, the epithet *Rāshtrakūṭ-ānvaya-śiraś-śikhḍamāni*, "a crest-jewel on the head that was the lineage of the *Rāshtrakūṭas*."⁹ And the Saundatti inscription of A.D. 1228 describes the prince Lakshmidēva II., in a Kanarese verse, as *Rāshtrakūṭ-ānvaya*, "belonging to the lineage of the *Rāshtrakūṭas*."¹⁰ But, with the above exceptions, the *Raṭṭa* records, including even the records of A.D. 1096, 1187, and 1228 mentioned above, always present the name as *Raṭṭa*, or, using a variant of the name written with the Drāviḍian *r*, as *Raṭṭa*. The earliest certain record of the *Raṭṭa* princes, the Sogal inscription

¹ See, for instance, *South-Ind. Insers.* Vol. III. p. 15, a record of A.D. 1008; and *ibid.* p. 112, a record of A.D. 1054-55.

² See *ibid.* p. 63, a record of A.D. 1053-54.

³ Vol. III. above, p. 272, text line 20, and p. 273, line 43.

⁴ Vol. III. above, p. 293, text line 6-7, and p. 299, line 21.—There can hardly be any doubt that the same word *Rattapāṭi* is the real reading in the passage in the *Navasahasāṅkacharita*, XI. 89, 90, in which Dr. Bühler (see *Ep. Ind.* Vol. I. p. 225) found a mention of "Raḍḍapāṭi."

⁵ *Ind. Ant.* Vol. XVI. p. 21, text lines 10, 15, and p. 23, lines 39, 40-41, 43, 44.

⁶ See a note on references to Krishṇa III. in the records of the *Rattas* of Saundatti, which I am giving in the *Indian Antiquary*, Vol. XXXII.

⁷ See *Ind. Ant.* Vol. IV. p. 115. The language of the record is Kanarese. But I did not note whether the particular passage is in prose or in verse.

⁸ See the article referred to in note 6 above.

⁹ *Ind. Ant.* Vol. XIV. p. 18, text line 47.

¹⁰ *Archaeol. Surv. West. Ind.* Vol. III. p. 110, text line 5.

dated in July, A.D. 980,¹ speaks of the prince Kārtavīrya I., in a Kanarese verse, as *Raṭṭa-kula-bhūṣaṇa*, "an ornament of the family of the Raṭṭas." The Saundatti inscription, dated in December of the same year, of the Baisa prince Śāntivarman, speaks in Kanarese verses, with reference it may be to the Rāshtrakūṭas of Mālkheḍ, or it may be to some earlier members of the Raṭṭa family of Saundatti,² of *Raṭṭa-kul-ānvaya-nripaṇ*, "the kings of the lineage of the family of the Raṭṭas," and, with the Drāviḍian *r*, of *Raṭṭar*, "the Raṭṭas."³ The Maṇṭūr inscription of A.D. 1040 presents a formal *prasasti* of the usual kind in Kanarese prose, introductory to the practical details of the record, in which it applies to the prince Eṭaga-Eṭeyammarasa the epithet *Raṭṭa-vaṃś-ōḍbhava*, "born in the race of the Raṭṭas," and the *biruda* *Raṭṭamārtanḍa*, "a sun of the Raṭṭas;" and, in Kanarese verses, it gives him the *biruda* *Raṭṭanārāyaṇa*, "a Nārāyaṇa of the Raṭṭas," in addition to repeating the *biruda* *Raṭṭamārtanḍa*; and it further speaks, in Kanarese prose, of a tank called *Raṭṭasamudra*.⁴ The Kanarese inscription in the temple of Aṅkalēśvara or Aṅkuśēśvara, at Saundatti,⁵ in the passage of A.D. 1048 describes Nanna, the father of Kārtavīrya I., in verse as *Raṭṭa-kul-āmbara-tigmarōchi*, "a sun of the sky which is the family of the Raṭṭas," and speaks of Dāyima in verse as *Raṭṭara Mēru Dāyima*, "Dāyima, a Mēru of the Raṭṭas;"⁶ and it uses the same form of the name twice more, in verse and prose, in connection with Aṅka in that passage, and once again in the passage of A.D. 1087, in which it describes Kārtavīrya II., in a formal prose *prasasti*, as *Raṭṭa-kula-kamaḷa-mārtanḍa*, "a sun of the water-lily (blooming in the daytime) which is the family of the Raṭṭas." Another inscription at Saundatti, of the period A.D. 1069 to 1076, describes the prince Kārtavīrya II., in the formal *prasasti* in Kanarese prose, as *Raṭṭa-kula-ranaja-vana-mārtanḍa*, "a sun of the group of water-lilies (blooming in the daytime) which is the family of the Raṭṭas," and, in giving his pedigree, uses the same verse that stands in the record of A.D. 1048, and styles his ancestor Dāyima, in a Kanarese verse, *Raṭṭara Mēru Dāyima*, "Dāyima, a Mēru of the Raṭṭas."⁷ The Saundatti inscription, put together in A.D. 1096 or thereabouts, which has been quoted above as presenting the name Rāshtrakūṭa in connection with Kṛishṇa III., describes the prince Kārtavīrya II., in the formal *prasasti* in Kanarese prose, as *Raṭṭa-kula-bhūṣaṇa*, "an ornament of the family of the Raṭṭas," and, in tracing his descent, describes his ancestor Kārtavīrya I., in a Sanskrit verse, as *Raṭṭa-vaṃś-ōḍbhava*, "born in the race of the Raṭṭas."⁸ The Tērdāl inscription, put together in A.D. 1187, which has been quoted above as presenting, in a passage dated in A.D. 1122, the name Rāshtrakūṭa in connection with the prince Kārtavīrya II., styles him, in the formal *prasasti* in Kanarese prose, *Raṭṭa-kula-bhūṣaṇa*, "an ornament of the family of the Raṭṭas."⁹ The Kalhole inscription of A.D. 1204 describes the prince Sēna II., in a Kanarese verse, as *Raṭṭ-ānvaya-Srī-nētra*, "the eye of Fortune in the shape of the lineage of the Raṭṭas," and applies the *biruda* *Raṭṭanārāyaṇa*, "a Nārāyaṇa of the Raṭṭas," to Kārtavīrya IV., again in a Kanarese verse, and then, in the formal *prasasti* in Kanarese prose, styles him, as usual, *Raṭṭa-kula-bhūṣaṇa* "an ornament of the family of the Raṭṭas."¹⁰ The Bhōj plates of A.D. 1208 speak of the family of the princes, in a Sanskrit verse, as *Raṭṭ-dhwayō*

¹ Noticed in *Dyn. Kan. Distrs.* pp. 428, 553. I quote it from an ink-impression.

² On this point, see page 223 below, note 5.

³ *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 704, text lines 1, 2.

⁴ *Ind. Ant.* Vol. XIX. p. 164, text lines 9, 10, 17, 24, and p. 165, line 27.

⁵ Not yet published, but mentioned in *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 172 f., and *Dyn. Kan. Distrs.* pp. 558, 554. I quote it from an ink-impression.

⁶ With the epithet thus applied to Dāyima, compare the likening of Iudra II. to "a golden mountain (Mē u) of the good Rāshtrakūṭas," see page 215. It would also seem that Nāgavarman, somewhere in his *Kōḍyalōṭana*, uses the expression *Raṭṭara Mēru Dantiga* "Dantiga, a Mēru of the Raṭṭas," with reference probably to the Rāshtrakūṭa king Dantidurga-Dantivarman II.; see *Jour. Bo. Br. R. As. Soc.* Vol. XX. p. 25.

⁷ *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 213, text line 6, and p. 214, line 12.

⁸ *Ibid.* p. 196, text lines 24, 26.

⁹ *Ind. Ant.* Vol. XIV. p. 18, text line 43.

¹⁰ *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 220, text line 5, and p. 221, lines 12, 16.

vaṃśa, "the race that has the appellation *Raṭṭa*," and in the formal *prasasti*, given in this case in Sanskrit prose, style Kārtavīrya IV., as usual, *Raṭṭa-kūḷa-bhūṣaṇa*, "an ornament of the family of the *Raṭṭas*."¹ The Nésargi inscription of A.D. 1218 uses, throughout, the variant of the name which presents the Drāviḍian *r*; in Kanarese verses, it speaks of the Māḷkhēḍ kings as *Raṭṭ-ānvaya*, "those who were of the lineage of the *Raṭṭas*," and of their family as *Raṭṭa-vaṃśa*, "the race of the *Raṭṭas*," and *Raṭṭa-kūḷa*. "the family of the *Raṭṭas*," and of the family of the princes of Saundatti as *Raṭṭa-vaṃśa*, "the race of the *Raṭṭas*."² The Saundatti inscription of A.D. 1223, which has been quoted above as presenting the name Rāshtrakūṭa in connection with the prince Lakshmidēva II., further speaks of him, in a preceding Kanarese verse, as *Raṭṭa-vaṃś-ōḍbhava*, "born in the race of the *Raṭṭas*," and uses, also in Kanarese verses, and in connection with the prince, the expressions *Raṭṭa-rājya*, "the rule of the *Raṭṭas*," and *Raṭṭa-rāja* and *Raṭṭ-ōrvipa*, "the *Raṭṭa* kings;" and in the formal *prasasti*, in Kanarese prose, it styles Lakshmidēva II., as usual, *Raṭṭa-kūḷa-bhūṣaṇa*, "an ornament of the family of the *Raṭṭas*."³ And an inscription at Hannikere or Hannikēri, put together in A.D. 1257,⁴ uses, throughout, the variant of the name with the Drāviḍian *r*, and presents the name of the family of the kings of Māḷkhēḍ as *Raṭṭa-vaṃśa*, "the race of the *Raṭṭas*," in a Kanarese verse, and as *Raṭṭ-ānvaya*, "the lineage of the *Raṭṭas*," in Kanarese prose, and describes the prince Kārtavīrya III., in Kanarese prose, as *Raṭṭa-kūḷa-bhūṣaṇa*, "an ornament of the family of the *Raṭṭas*," and his son Lakshmidēva II., in a Kanarese verse, as *Raṭṭa-kūḷ-āgrani*, "a leader of the family of the *Raṭṭas*."

The form *Raṭṭa*, with the Drāviḍian *r*, has not as yet been found in any records of the Rāshtrakūṭa kings of Māḷkhēḍ. It is met with, first, in the Saundatti record of A.D. 980. But, from the other instances given above, it does not seem to have been used at all freely until about the beginning of the thirteenth century A.D. It was not always used even then. It became, however, so well established and well known a form of the name, that we find it used also in extraneous records, and in the Nāgarī characters, though a special device had to be adopted to represent it in that alphabet. That device was the doubling of the ordinary Nāgarī *r*, with the result of presenting the name as *Bratṭa*, without, however, producing a double consonant strong enough to lengthen a preceding short vowel.⁵ And we have the name in this form in a Sanskrit verse in the Haralahaḷḷi plates of A.D. 1238, which contain a Dēvagiri-Yādava record,⁶ and again

¹ *Ind. Ant.* Vol. XIX. p. 245, text line 6-7, and p. 247, line 87-88.

² *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 240, text lines 4, 10, and p. 241, lines 11-12, 14.

³ *Archæol. Surv. West. Ind.* Vol. III. p. 110, text lines 5, 6, 7, 10, and p. 112, line 52, and p. 113, line 62.

⁴ See the article referred to in note 6 on p. 217 above.

⁵ To the same expedient, the doubling of the ordinary *r*, recourse was had even in Reeve and Sanderson's Kanarese Dictionary (1858), in the comparatively few instances in which an attempt was made to indicate the Drāviḍian *r* in that work.

⁶ *Jour. Bo. Br. R. As. Soc.* Vol. XV. p. 387, text line 27.—The doubling of the *r* was effected here by placing a superscript *r* over the ordinary *r*. The same means was also used in the Kanarese part of this record, written in Nāgarī characters, in *Kumbārragerrey-olage*, for *Kumbārragerrey-olage*, line 93, and in *Kumbārragoḷana kelage* for *Kumbārragoḷana kelage*, line 97. And the same means was used in the word *Bratṭa*, quoted above from the Bēhaṭṭi plates of A.D. 1253, and again in *mārra-kēṇḍu*, for *māra-kēṇḍu*, in the Kanarese passage, given in Nāgarī characters, at the end of the Bēhaṭṭi Kaḷachurya plates of A.D. 1183 (*Ind. Ant.* Vol. IV. p. 276, text line 87). The same means was used in also *Kirru-Valasig-ākhyaṃ*, for *Kiru-Valasig-ākhyaṃ*, in the Hālī Kādamba plates of A.D. 1199 (*Jour. Bo. Br. R. As. Soc.* Vol. IX. p. 244, line 13).—Another means of representing the Drāviḍian *r* in Nāgarī characters, was, to double the Nāgarī *r* by making from the bottom of it an upstroke to the right similar to the upstroke to the left in the ordinary *r*. This device was used in the spurious plates in the Bangalore Museum which purport to have been issued in A.D. 445 (No. 49 in my list of Spurious Indian Records in *Ind. Ant.* Vol. XXX. p. 221); here we have *Hemjerra* for *Hemjēra* (*Ind. Ant.* Vol. VIII. p. 94, text line 12), and *Hemjerra* *irridu* for *Hemjēra* *iridu* (*ibid.* p. 95, text line 17).—We have the double *rr* in Nāgarī, for the Drāviḍian *r*, again in *arrravaṇa*, = *aruvana*, in the Bhōj Raṭṭa plates of A.D. 1208 (*Ind. Ant.* Vol. XIX. p. 217, text line 103). But I have not kept a note as to how the *rr* is formed there.

in the same verse in the Bâhatti plates of A.D. 1253, which contain another Dêvagiri-Yâdava record.¹

That the family-name of the princes of Saundatti, who ruled the Kûndi three-thousand province, was Raṭṭa, not Râshtrakûṭa, is unmistakable. And it is also quite plain that, while Râshtrakûṭa was the formal appellation which it was customary to apply to the kings of Mâlkhêḍ in ornate language, the real practical form of their family-name was Raṭṭa. This is made clear, in one way, by the fact that Raṭṭa is the name that was used in forming those *birûḍas*, or secondary appellations of the kings, of which the family-name was a component, and of which we have at present instances dating from A.D. 915 and onwards; namely, Raṭṭakandarpa in the cases of Indra III., Gôvinda IV., Khottiga, and Indra IV., and Raṭṭavidyâdhara in the case of Gôvinda IV. But it is made clear in other ways also. In the records of the Mâlkhêḍ family, except in the case of the Kaḍaba plates which are not of unquestionable authenticity, the appellation Râshtrakûṭa is found only in Sanskrit verses, in those parts of the records which were introductory to the passages containing the practical details of the records, and were devoted to exhibiting the pedigree, reciting the achievements, and generally magnifying the importance of the kings, in the principal literary language of the time. And even in the record put forward in the Kaḍaba plates, where the appellation occurs in prose, the passage is in ornate prose of an elaborate and stilted kind, or, as Dr. Lüders has styled it, in "exceedingly rich and flowery language."² The name Raṭṭa appears first in the Sirûr and Nîlgund inscriptions of A.D. 866. And in them it is presented, not in a Sanskrit verse, but in the Kanarese prose *prasasti* which introduces the practical details of the records. At about that time, there arose a practice of presenting compositions, which did not even include excerpts from the early standard drafts such as we have in the case of verses 1 and 2 in the Sirûr record and verses 2 and 3 in the Nîlgund record, but which departed altogether from the early standard drafts, and were also liable to be independent even of each other. The composers of those later records indulged in various liberties, which had not been allowed to the composers of the earlier records. And, in the drafts presented in the Cambay plates of A.D. 930 and the Sângli plates of A.D. 933 and the Kharḍa plates of A.D. 972, the real name of the family, in either form, was actually suppressed altogether, and the members of the dynasty were simply allotted, in connection with their then recently elaborated Purânic pedigree, to "the race of the Yadus" or "the lineage of Yadu."³ It was only in those later compositions that the habit crept in, of using the name Raṭṭa in Sanskrit verses. And, even then, a kind of apology was made for using the more practical form of the name in the more ornate parts of the records. That the *birûḍa* Raṭṭakandarpa, in the case of Indra III., should be used in a Sanskrit verse, in the Bagumrâ records of A.D. 915, in that practical form and without being metamorphosed into Râshtrakûṭakandarpa, is natural enough. But it is found rather far on in the record. And the composer of the draft presented in those two sets of plates was careful to introduce the dynasty by its more stately appellation of "the family of the Râshtrakûṭas," before he proceeded to speak of "the kingdom or sovereignty of the Raṭṭas" and to bring the *birûḍa* Raṭṭakandarpa into one of his verses. So, also, the draft presented in the Dêoli plates of A.D. 940 and the Karhâḍ plates of A.D. 959 introduces the dynasty as "the race of the Râshtrakûṭas," before it, again, speaks of "the kingdom or sovereignty of the Raṭṭas." And these two drafts, presented to us first in records of A.D. 915 and 940, emphasise the point that Raṭṭa was the real and practical form, and Râshtrakûṭa was the ornamental or stately form, of the family-name. Such are the facts. But the Raṭṭas of Mâlkhêḍ have come to be familiarly known as the Râshtrakûṭas of Mâlkhêḍ, because that form only of their name is presented at all prominently in

¹ *Jour. Bo. Br. E. As. Soc.* Vol. XII. p. 43, text line 17. As stated in the preceding note, the doubling of the *r* was effected here, also, by placing a superscript *r* over the ordinary *r*.

² Vol. IV. above, p. 333.

³ See note 11 on page 215 above.

their various records which were published before the time when the Sirâr inscription came to notice. And, for purposes of easy discrimination, it will be desirable to continue the use of that appellation, and to speak still, as hitherto, of the Râshtrakûta kings of Mâlkhed and the Raṭṭa princes of Saundatti.

We have now to consider which of the two names, Raṭṭa and Râshtrakûta, was evolved from the other name, and how it was done.

And, in the first place, it is to be remarked that we have been told by Mr. Pathak that "the word *raṭṭa*, according to Trivikrama, is a Prâkrit form of the Sanskrit *râshtra*."¹ I have, however, been assured, by the very best authority, that Trivikrama does not give in his grammar any rule at all about the word *râshtra*, and that the word *raṭṭa* has not been found in Prâkrit literature. And, as far as our actual knowledge goes, the forms which the Sanskrit word *râshtra*, 'a country,' would assume in the Prâkrits, are *raṭṭha*, *raṭha* and *raṭa*. We have the form *raṭṭha* in Suratṭha, = Surâshtra, and Sôratṭha, = Saurâshtra, which instances Professor Pischel has given me from, respectively, *Hemachandra*, 2, 34, and *Trivikrama*, 1, 4, 14; and the use of it evidently underlies the Jaina-Mahârâshṭri, Śaurasēni, and Apabhramsa word Marahatṭha, for Maharatṭha, = Mahârâshtra, and the Mahârâshṭri word Marahatṭhi, for Maharatṭhi, = Mahârâshṭri.² In Pâli, we have the independent word *raṭṭha* itself, = *râshtra*, in the sense of 'kingdom, realm, country, land, district.'³ And, in epigraphy, we have *Sâtâhani-raṭṭhē*, "in the province of Sâtâhani."⁴ We have the form *raṭha*, in epigraphy, in Suratṭha, = Surâshtra, in one of the Nâsik inscriptions of Puṣumâyi.⁵ And we have the form *raṭa*, attributable no doubt to the tendency to avoid aspirates in the Drâviḍian languages, in Soratâ, = Saurâshtra, which is given as an instance of the changes of *au* to *o* and of *shṭ* to *ṭ* in the illustrations of Kêśirâja's Kanarese *Śabdamanidarpana*, sūtras 270, 283.⁶ So far, no authority can be obtained for saying that the form *raṭṭa*, = *râshtra*, 'country,' actually occurs. However, according to the *Śabdamanidarpana*, sūtra 283, the Sanskrit *shṭ* may become *ṭ*, as well as *ṭ*, in Kanarese; and there are cases, such as *duṭṭa*, = *dushṭa*, *viṭṭi*, = *viśiṭṭi*, and *iṭṭige*, = *iṣṭaka*, in which that change has occurred. And so, also, in the Prâkrit languages technically so called, while the Sanskrit *shṭ* usually becomes *ṭṭh*,⁷ there are some cases in which it has become *ṭ*; as, for instance, in *uṭṭa*, = *ushṭa*, and a few other words.⁸ And we are, therefore, not prepared to say that the form *raṭṭa*, = *râshtra*, may not be found to occur, though it was not taught by Trivikrama, and though we cannot at present quote any instance of it.

But the name Raṭṭa was certainly not obtained from the word *râshtra*, or from the name Râshtrakûta. The family-name, in its Sanskrit form, was, not Râshtra, but Râshtrakûta. There was no name Râshtra, from which to obtain the name Raṭṭa. From the name Râshtrakûta we obtain, by corruption, in the most natural manner, Râshṭrôḍa, actually presented in a Verâwal inscription of A.D. 1384, which speaks of *Râshṭrôḍa-vamśa*, "the race of the Râshṭrôḍas," and describes it as a third race famous like the Solar and Lunar Races;⁹ and we shall not be

¹ *Ind. Ant.* Vol. XIV. p. 14 a.

² See Prof. Pischel's Prâkrit Grammar, § 354.

³ Childers' Pâli Dictionary, p. 403. The word figures in also *raṭṭhavasiṇô*, 'inhabitants,' *raṭṭhādhipô*, 'a king,' and *raṭṭhikô*, *raṭṭhiyô*, 'an inhabitant.'

⁴ *Ep. Ind.* Vol. I. p. 6, text line 27. And, evidently, the same word figures in the fiscal term *a-raṭṭha-samvi-nayikam* in line 32 of the record, and is the basis of the official title *raṭṭhika* in line 4. As variants of this fiscal term, connected with the other form *raṭha*, we have *a-raṭha-savinayika* in *Archæol. Surv. West. Ind.* Vol. IV. p. 104, No. 13, line 4, and p. 106, No. 14, line 10, and *a-raṭha-samvindyika* in Vol. VI. above, p. 87, line 14.

⁵ *Archæol. Surv. West. Ind.* Vol. IV. p. 108, text line 2. For other instances of this form, in a certain fiscal expression, see the preceding note.

⁶ Dr. Kittel's edition, pp. 356, 370. So, also, Soratâ is given as the corruption of Saurâshtra in the illustrations of sūtra 160 of Bhaṭṭakalaṅkadêva's *Karṇâṭakâśabdanudâsaṇa*, Bangalore, 1890.

⁷ See Prof. Pischel's Prâkrit Grammar, § 303.

⁸ See *id.* § 304.

⁹ *Antiquarian Remains in the Bombay Presidency*, 1897, p. 253.

surprised, if we meet hereafter with epigraphic instances of further corruptions such as Rāṭhōḍa and Rāṭhōḍa, of which forms the last is actually the modern name which in gazetteers, etc., is presented as 'Rāthor' and 'Rāhtor'.¹ But, in the name Rāshṭrōḍa, the second component, *kūṭa*, of Rāshtrakūṭa, is duly represented.² Whereas, in the name Raṭṭa there is nothing whatever to represent that second component of the other name. And, for that reason we cannot admit Raṭṭa as a corruption of, or in any way obtained from, the name Rāshtrakūṭa.

It can only be the case that the name Rāshtrakūṭa was evolved out of the name Raṭṭa. And, that that was the case, is unconsciously disclosed by the draft presented in the Dēōlī plates of A.D. 940 and the Karhād plates of A.D. 959, in the verse which puts forward the eponymous person Raṭṭa as the imaginary original ancestor of the Mālkhēḍ family, and asserts that he had a son named Rāshtrakūṭa, and says that it was from the name of that son that the family became known as the Rāshtrakūṭa race, or the race of Rāshtrakūṭa or of the Rāshtrakūṭas.³ But the name Rāshtrakūṭa is certainly not merely a Sanskritised form of nothing but the name Raṭṭa; for the simple reason that in Raṭṭa there is nothing to account for the component *kūṭa* in the other form of the name. The name Raṭṭa does account for the first component, *rāshṭra*. It does not, however, account for it in the way of having been literally translated by the word *rāshṭra*. The explanation is that, in devising an ornamental form of a name, Raṭṭa, which, whatever may have been the origin of it, did not mean a 'country,' there was used, not unnaturally, a Sanskrit word, *rāshṭra*, which was the actual representative and origin of words of very similar sound, such as *raṭṭha*, *raṭha*, and *raṭa*,—possibly even *raṭṭa* itself, if the existence of that form should be established hereafter,—which did possess that meaning. There was thus obtained, as the first step, a name Rāshṭra. But it seems to have been then recognised that the appellation thus obtained was not sufficiently high-sounding, and that something more was needed to adapt it better to the purposes for which it was wanted. Now, the word *kūṭa* has the meaning, among others, of 'the highest, most excellent, first,' derived no doubt from its meanings of 'any prominence, a peak or summit of a mountain.' In literature, it occurs in that meaning in the *Bhāgavatapurāṇa*, 2, 9, 19, where Bhagavat (Vishṇu-Kṛishṇa) is represented as addressing Brahman as *kūṭa yōgīnām*, "O chief of ascetics!" In the epigraphic records, it is used in the same meaning in the official title *grāmakūṭa*, 'a chief or headman of a village,'⁴ and also actually in the word *rāshtrakūṭa* as an official title meaning 'the headman of a territorial division technically known as a *rāshṭra*.'⁵ The word *kūṭa*, in that same meaning, was plainly employed in making up the full family-name Rāshtrakūṭa. And the use of it, to fill out and give sufficient pomp to that form of the name, was very probably suggested by the actual existence of the word *rāshtrakūṭa* as an official title. But we need not think, any longer, that the name

¹ Dr. Bühler has told us that "the bards of Rājputānā," inverting the process, "have invented Rāshṭraṅga as an etymon for Rāthōḍ," in order to explain a difficult Prākṛit word; see *Ind. Ant.* Vol. XVII. p. 192, note 34.

² Namely, by the *uḍa* in *Rāshṭra-uḍa*, from which we have eventually *Rāshṭrōḍa*. Compare *grāmakūṭa*, *gāma-uḍa*, and eventually *gaṇḍa*, etc.; see page 183 above.

³ Vol. V. above, p. 193, text lines 11, 12; and Vol. IV. p. 287, verse 7, and p. 282, text lines 10, 11.

⁴ For instance, in the Sāmāṅgaḍ plates of A.D. 754; see *Ind. Ant.* Vol. XI. p. 112, text line 29. Another form of this title was *grāmakūṭaka*, which we have, for instance, in the Kauthēn plates of A.D. 1009; see *id.* Vol. XVI. p. 24, text line 60.—Regarding the fact that the word *grāmakūṭa* was the origin of the Kanarese title *Gauḍa*, answering to the Marāṭhī *Pāṭīl*, *Pāṭēl*, see page 183 above.

⁵ For instance, in an Eastern Chalukya record of the period A.D. 799 to 843; see *Ind. Ant.* Vol. XX. p. 416, text line 17. Another Eastern Chalukya record, belonging or purporting to belong to the same period, presents the simple word *kūṭaka*, which we may take as standing either for *rāshtrakūṭaka* or for *grāmakūṭaka*, as we like; see Vol. V. above, p. 120, text line 15. The records of Western India usually present, instead of *rāshtrakūṭa*, either *rāshṭramahattara*, as in the Sarsavni plates of the Kaṭachchuri king Buddhārāja of A.D. 610 (see Vol. VI. above, p. 298, text line 18), or *rāshṭrapati*, as in the Sāmāṅgaḍ plates of the Rāshtrakūṭa king Dantidurga of A.D. 754 (see *Ind. Ant.* Vol. XI. p. 112, text line 28), and in the Kauthēn plates of the Western Chalukya king Vikramāditya V. of A.D. 1009 (see *id.* Vol. XVI. p. 24, text line 60).

is itself the official title, or that, like the official title, it means 'a headman of a *rāshṭra*.'¹ It was plainly intended to mean 'highest, most excellent, chiefs, or leaders, of the Raṭṭas.'

It may be added that both the original family-name Raṭṭa, and its ornate form Rāshṭrakūṭa, came to be afterwards used as personal names. Thus, the Khārēpāṭap plates of A.D. 1008 mention a Śilāhāra prince named Raṭṭa and Raṭṭarāja;² and Hāmachandra mentions in his *Parīśiṣṭapavāna* a man named Rāshṭrakūṭa.³ It may also be remarked that Kalhaṇa has asserted the existence of a queen of the Dekkan, of Kārṇāṭa extraction, named Raṭṭā, alleged to have been a contemporary of Lalitāditya of the Kārṇāṭa dynasty of Kashmīr; but there can be no doubt that Dr. Stein has rightly explained the passage, not as establishing the real existence of any such queen, but as presenting a personification of the dynasty of the Rāshṭrakūṭas of Mālkhēḍ.⁴

* * * * *

The original home of the Rāshṭrakūṭas of Mālkhēḍ.

In line 13 of the Sīrūr inscription of A.D. 866, and in line 16 of the Nīlgund inscription of the same date, Amoghavarsha I. is described as *Lattalūra-pura-paramēśvara*, "supreme lord of the town of Lattalūra." The same town is mentioned, sometimes as Lattalūr and sometimes as Lattanūr, in also the records of the Raṭṭa princes of Saundatti; for instance, the Maṇṭūr inscription of A.D. 1040 describes Eṛaga-Eṛeyammarasa as *Lattalūr-puravar-ēśvara*, "lord of Lattalūr, a best of towns, an excellent town, a chief town," and the Bhōj plates of A.D. 1208 describe Kārtavīrya IV., and the Saundatti inscription of A.D. 1228 describes Lakshmidēva II., as *Lattanūr-puravar-ādhīśvara*, "supreme lord of Lattanūr, a best of towns."⁵ And in these epithets we have, in various forms, a hereditary title commemorative of the place which the Rāshṭrakūṭa kings of Mālkhēḍ,—and, after them, the Raṭṭa princes of Saundatti, who, according to some of their later records, belonged to the same lineage with those kings,—claimed as their original home. The name of the town is further presented to us in a transitional form in the Sītābaldī inscription of A.D. 1087, which applies the epithet *Latalaura-vinirgata*, "come forth or emigrated from Latalaura," to a feudatory of the Western Chālukya king Vikramāditya VI., namely to the *Mahāśānta* Dhādībhāḍaka or Dhādībhāḍaka, also called the *Rāṇaka* Dhādīādēva, whom it further describes as *mahā-Rāshṭrakūṭ-āwaya-prasūta*, "born in the great lineage of the Rāshṭrakūṭas, or in the lineage of the great Rāshṭrakūṭas;" and the record applies

¹ There would, however, not have been anything derogatory even in that derivation of the name. The name of the well known Andhrabhṛitya kings is explained, as having taken its origin from the fact that the first of them had been a servant (*bhṛitya*) of the Andhras. And there was a family of kings who referred themselves to a lineage known as the Gurjarapratihāra lineage (see Vol. III. above, p. 263), evidently because their ancestors had been doorkeepers of the Gurjaras.

² Vol. III. above, p. 300, text lines 32, 34.

³ See Monier-Williams' Sanskrit Dictionary, under *rāshṭra*.

⁴ See his translation of the *Rājatarāṅgī*, Vol. I. p. 185, note on verse 152 of the fourth book.

⁵ See, respectively, *Ind. Ant.* Vol. XIX. p. 165, and p. 248, and *Archaeol. Surv. West. Ind.* Vol. III. p. 113, text line 62, and Plate 73 in Vol. II. p. 224.—By a printer's mistake, not noticed at the time, the published text of the Bhōj record gives the name of the town, in line 86-87, as *Lattanūr*, with the long *a*, instead of the short *a*, in the first syllable. The necessary correction should be made.—At present, I cannot trace back the use of this title to any date before A.D. 1040 in records which belong unquestionably to the Raṭṭas of Saundatti. The Kalasāpur inscription of A.D. 933, of the time of the Rāshṭrakūṭa king Gōvinda IV., does, indeed, mention a *Mahāśānta* whom it describes as *Lattalūr-pura-paramēśvara* and as *trivālī-pareghōśhaṇa*; and it is practically certain that he was a Raṭṭa: but the original record is greatly damaged, and I cannot recognise, in the ink-impression, either his name, or any epithet which specifically refers him to the lineage of the Raṭṭas. The Sogol inscription of the Raṭṭa prince Kārtavīrya I., of July, A.D. 980, does not seem to make any mention of Lattalūr. And it may be added that the town is certainly not mentioned in the Saundatti inscription, of December of that same year, of the *Mahāśānta* Śāntivarman (*Jour. Bo. Br. R. As. Soc.* Vol. X. p. 204); but, for various reasons, it is very questionable whether that is really a Raṭṭa record at all.

the same epithet, "come forth or emigrated from Latalaura," to Dhâḍibhādaka's officer, the *Daṇḍanūyaka* Vāsudêva.¹

The town Lattalūr or Lattanūr may, or may not, have been in the territory of the Râshtrakûṭas of Mâlkhed. By a similar title, the Western Gaṅga princes of Talakâḍ were styled *Koṇaḷāla-puravar-êśvara*, "lord of Koṇaḷāla, the best of towns."² Here, the allusion is to the town now known as Kôlâr, the chief town of the Kôlâr district in the east of Mysore. And that town certainly was in the Western Gaṅga territory. So, also, the Kâdamba princes of Hângal had the hereditary title of *Banavâsi-puravar-âdhîśvara*, "supreme lord of Banavâsi, the best of towns."³ And they sometimes had the administration of the Banavâsi province. But their hereditary authority was confined to the Pânunṅal five-hundred province: the Banavâsi province proper was a crown property, administered from time to time by whomsoever the paramount sovereign might appoint; it was only by special appointment that it, with also some neighbouring districts, was occasionally held by the Kâdambas of Hângal; and they used the title simply because they claimed descent from the early Kâdamba kings, whose capital was Banavâsi. These are the only two instances, that I can recall, in which a hereditary title of the kind that we are considering was more or less connected with actual territorial authority. The same title, "supreme lord of Banavâsi, the best of towns," was used by the Kâdamba princes of Goa,⁴ who had no authority whatever at Banavâsi, and simply derived the title in the same way as did the Kâdambas of Hângal. The Kalachurya kings of Kalyâṇi in the Nizam's Dominions had the hereditary title of *Kâlânjara*-(for *Kâlânjara*)-*puravar-âdhîśvara*, "supreme lord of Kâlânjara, the best of towns,"⁵ simply in connection with the legend that referred the origin of their family to Kâlânjar in Bundêlkhand, Central India, a long way outside their own territory. The Gutta princes of Guttal, whose power was usually limited to quite a small part of the Dhârwar district, used the title *Ujjayanî-puravar-âdhîśvara*, "supreme lord of Ujjayanî, the best of towns,"—for which in one passage there is substituted "supreme lord of Pâtâlî, the best of towns,"⁶—simply because their traditions or legends connected them with the Early Guptas and the mythical king Vikramâditya, and consequently with the far distant Ujjain in Mâlwa and Pâtaliputra-Pâtṇa in Behar. By similar titles, the Śilâhâra princes of the Northern Konkan styled themselves *Tagara-pura-paramêśvara*, "supreme lord of the town of Tagara,"⁷ and their relatives who ruled at Karhâḍ styled themselves *Tagara-puravar-âdhîśvara*, "supreme lord of Tagara, the best of towns,"⁸ though Tagara, which is the modern Têr in the Naldurg district of the Nizam's Dominions,⁹ was at a very appreciable distance, a hundred miles at least, from any part of the provinces to which their authority was confined. And the Yâdava princes of the Sêuṇa country, which was the territory of which the chief town was Dêvagiri-Daulatâbâd, used the title *Dvâravati-pura-paramêśvara*, "supreme lord of the town of Dvâravati,"¹⁰ which, in the form *Dvârâvati-puravar-âdhîśvara*, "supreme lord of Dvârâvati, the best of towns," was taken over

¹ Vol. III. above, p. 305, and text lines 4-5 and 7. It seems clear that, in line 5 of the text, *maḥa* was prefixed to *Râshtrakûṭa-ânaya-prasûta* in order to indicate that Dhâḍibhādaka claimed descent from the great Râshtrakûṭa kings of Mâlkhed, and not from one of the minor branches of the Râshtrakûṭa or Raṭṭa stock which existed in other parts of India.

² See, for instance, Vol. VI. above, p. 44, and text line 2.

³ See, for instance, *Ind. Ant.* Vol. X. p. 254 a, and text line 24-25.

⁴ See, for instance, *Jour. Bo. Br. E. As. Soc.* Vol. IX. p. 300, and p. 296, text line 6.

⁵ See Vol. V. above, p. 24, and text line 5, and p. 257, and text line 55.

⁶ See *Dyn. Kan. Distrs.* p. 578 ff.

⁷ See, for instance, Vol. III. above, p. 269, and p. 273, text line 43-44.

⁸ See, for instance, *Cave-Temple Inscriptions* (No. 10 of the brochures of the Archaeological Survey of Western India), p. 108, text line 26-27.

⁹ See *Jour. E. As. Soc.*, 1901, p. 537 ff., and 1902, p. 230 ff.

¹⁰ It appears first in the case of Bhîllama II., in the Saṅgamnêr plates of A.D. 1000; see *Ep. Ind.* Vol. II. p. 215 and text line 48.

from them by their descendants, the Yādava kings of Dēvagiri-Daulatābād.¹ But, whereas the allusion here is to Dvāravati, Dvāravati, or Dvārakā, which is the modern Dwārakā at the western extremity of Kāthiāwār, the Yādava princes of the Sēuna country certainly never ruled at Dwārakā or over any part of Kāthiāwār. The title was only set up by them in connection with their claim to belong to the Lunar Race, and to be descended from the god Vishnu, who, in his incarnation as Krishna, made Dwārakā his capital. And, that they simply claimed Dwārakā as their traditional place of origin, is explicitly shewn by a passage in the Bassein plates of A.D. 1069 which says in respect of Dṛiḍhaprahāra, whom it puts forward as the original founder of the family, that "he, in the beginning, came from the city (*pattana*) of Dvāravati" to the territory, in the Nāsik district and the Nizam's Dominions, which his descendants were ruling at the time when the record was drawn up, "and made famous in the world the town of Chandraḍityapura, which had already sprung into existence."² From all these facts, we can see plainly that these hereditary titles, presenting the names of ancient towns, put forward only assertions as to places of origin, and not claims to actual local authority; and that, to take a specific instance, the title *Lattalūra-pura-paramēśvara*, "supreme lord of the town of Lattalūra," which we have in the Sirūr and Nīlgund records, is nothing but a more dignified and ostentatious method of conveying the exact idea which is expressed by the *Latalaura-vinirgata*, "come forth or emigrated from Latalaura," of the Sitābaldī inscription.³

An identification of the town Lattalūr, Lattanūr, or Latalaura, has not yet been established.⁴ I have, indeed, suggested that it might not impossibly be found in the town known as Ratanpur, in the Bilāspur district, Central Provinces;⁵ because the letters *r* and *l* are often interchanged, and so it would not be difficult to derive the name Ratanpur from the full form Lattanūrpura. That suggestion, however, was based chiefly on the fact that we find traces of rulers calling themselves Rāshtrakūṭas in various parts of India far to the north of the territory of the Rāshtrakūṭas of Mālkḥēḍ. And it is not, really, in any way sustainable; because the name Ratanpur has been simply obtained by transposition from Ratnapura, as is shewn by a record of A.D. 1114 at Ratanpur itself.⁶ I cannot at present quote any epigraphic references to Lattalūr, except from the records of the Rāshtrakūṭas of Mālkḥēḍ and the Raṭṭas of Saundatti, and from the Sitābaldī inscription. Nor can I find it mentioned by any ancient geographer or traveller, or in any *Purāṇa* or other work. But we are certainly concerned with a southern locality. And, while not asserting a final identification of Lattalūr, I would indicate a place in respect of which it seems worth while that some precise inquiries should be made. That place is a town in the Bidar district of the Nizam's Dominions, which is shewn as 'Latur' in the Indian Atlas sheet No. 56 (1845), in lat. 18° 24', long. 76° 38', and in Thacker's Reduced Survey Map of India by Bartholomew (1891). In Philip's Gazetteer of India by Ravenstein (1900), it is treated as 'Lathur, or Latur,' and is credited with a population of 9,063. It seems to have been, not long ago, of more importance than at present; for, Murray's *Encyclopædia of Geography* (1844)

¹ It is applied to the first king, Bhīllama, in an inscription of his time, dated in A.D. 1183, at Muttagi in the Bijāpur district. I quote from an ink-impression.

² *Ind. Ant.* Vol. XII. p. 121, and text lines 3 to 5. Regarding Chandraḍityapura, see *id.* Vol. XXX. p. 518.

³ On the technical use of *vinirgata* in such expressions as this, see *Ind. Ant.* Vol. XXXI. p. 391 ff.

⁴ Major Graham's suggestion, put forward in 1854 (*Statistical Report on the Principality of Kolhapoor*, p. 416), that it is Athnī, the head-quarters of the Athnī taluka in the Belgaum district, was only based on the mistaken reading of 'Athnīpoor,' and is, of course, altogether unsustainable.—Pāṇḍit Bhagwanlal Indrajī seems to have entertained the idea (see the *Gazetteer of the Bombay Presidency*, Vol. I. Part I. p. 7) that the name of the Lāṭa country, in Gujarāt, was derived from the name of some local tribe, "perhaps the Lattas" (read, obviously, Raṭṭas), who might possibly, through the interchange of *l* and *r*, be identified with the Raṭṭas or Rāshtrakūṭas, and that Lattalaura (*sic*) may have been in Lāṭa and may have given its name to both the country and the dynasty. It is difficult, however, to look on this as anything except an early crude speculation, which the Pāṇḍit himself would not have incorporated in any final presentation of his more mature views.

⁵ *Dyn. Kan. Distrs.* p. 384.

⁶ *Ep. Ind.* Vol. I. p. 33, and text lines 12 (twice) and 17.

shows 'Lattoor' as the name of a territorial subdivision ranking on equal terms with Bidar, Kalbarga, Shôlâpur, Vairâg, and Paṇḍharpur.¹ Along with Pratishṭhâna-Paiṭhaṇ and Tagara-Têr, 'Latur' is in that part of the Dekkan, watered by the Gôdâvarî and its tributaries, which has been indicated by Dr. Bhandarkar as a favourite region of early Âryan settlement;² and it is, in fact, only about twenty-eight miles east-by-north from Têr, and three miles south of the 'Manjara,' which is an important feeder of the Gôdâvarî. And I strongly suspect that local inquiries would result in finding that 'Latur' is the ancient Lattalûr, Lattanûr. If so, there will, perhaps, be found at 'Latur' some notable temple or remains of such a temple, either of the goddess Durgâ in the form of Châmuṇḍâ, or of Vishnu in the form of the man-lion, or possibly temples of both those deities; since the Sîtâbaldî inscription further describes Dhâḍî-bhaḍaka as "he who obtained favour by a boon of (the goddess) Châmuṇḍâ," and Vâsudêva as "he who obtained favour by a boon of (the god) Nârasimha."³

The matter must, of course, depend a good deal upon what is the actual spelling of the modern name which the maps and gazetteers present as 'Latur, Lathur, and Lattoor.' We need not trouble ourselves about the *h* which appears in one of these forms; it is as easily accounted for here, as in some other instances referred to by me elsewhere.⁴ For the rest, I feel no doubt that inquiries on the spot would shew that the real name is Lâtûr, with a long *d* followed by a single dental *t*: And, if that is so, the modern name is distinctly derivable from the ancient name, through steps the rules for some of which have been given to me by Professor Pischel. We start with the form Lattalûra, of A.D. 866, of which Lattanûr, appearing first at present in A.D. 1208, is plainly only an optional variant attributable to the interchangeability of *l* and *n*.⁵ The first step would be the dropping of one *t* in the second syllable, which would give us Latalûra, and eventually the Latalaura which we actually have in the Sîtâbaldî inscription. The next step would be the omission of the short *a* of the second and final syllables,⁶ which would give us Latlûr. The next step would be the assimilation of the *l* to the preceding *t*,⁷ which would give us Lattûr. And, finally, the nexus *tt* would be dissolved into the simple *t*, and the preceding short *a* would be lengthened by way of compensation;⁸ and this would give us the ultimate form Lâtûr.

* * * * *

¹ See the skeleton map on p. 951, and the key to it on p. 953, sub-divisions Nos. 66 to 71.

² See the *Gazetteer of the Bombay Presidency*, Vol. XIII, Thana, Part II., p. 423, note 4, and *Early History of the Dekkan* (id. Vol. I. Part II.), p. 135 ff.

³ Compare another epithet of the Kâdambas of Hângal, namely *Jayanti-Madhukêśvaradêva-labḍha-para-prasāda*, "he who obtained the excellent favour of the god Madhukêśvara of Jayanti-(Banawâsi)" (*Ind. Ant.* Vol. X. p. 252, text line 25); also, another epithet of the Guttas of Guttal, namely *Ujjênt-Mahâkâlâdêvâd-labḍha-para-prasāda*, "he who obtained the excellent favour of the god Mahâkâla of Ujjayani" (*P. S. O.-C. Inscri.* No. 108, line 10). But the records do not always present a title of this kind, in connection with the title commemorating the place of origin. And in some cases the epithet indicating a family-god, refers to a god who was not the god of the alleged place of origin; for instance, though, like the Kâdambas of Hângal, the Kâdambas of Goa were styled "supreme lord of Banavâst, the best of towns," their other title was *śrî-Saptakôṭîśvaradêva-labḍha-para-prasāda*, "he who obtained the excellent favour of the holy god Saptakôṭîśvara" (*Jour. Bo. Br. B. As. Soc.* Vol. IX. p. 304, text line 11-12, and compare *Ind. Ant.* Vol. XIV. p. 290, text line 27), and Saptakôṭîśvara appears to have been a god at 'Narven' in Goa (see *Dyn. Kan. Distrs.* p. 566, note 7).

⁴ See *Jour. R. As. Soc.*, 1901, p. 543 ff.

⁵ See Prof. Pischel's Prâkrit Grammar, § 260. As instances of the interchange of *l* and *n*, we may quote the place-names Lanjigêśara-Nandikêśhwar (see *Ind. Ant.* Vol. XIX. p. 317 a) and Balisa-'Wanesa' (see id. Vol. XVIII. p. 266, and Vol. XXXI. p. 397), and the proper name Lingapa-Ningapa, well known in the Kanarese country, and the ordinary words *nahān* for *lahān* in Gujarâtî (see id. Vol. XVIII. p. 266, note 5) and *jalam-ashāmi* for *jānam-ashāmi* in Northern India (see id. Vol. XX. p. 89, note 2).

⁶ See id. § 148.

⁷ See id. §§ 279, 296, and Beames' *Comparative Grammar of the Modern Âryan Languages of India*, p. 282 (2).

⁸ See Beames' *Comparative Grammar*, Vol. I. p. 152, § 41, and p. 281, § 78 (1).

The banners and crests of the Rāshtrakūṭas of Mālkhēḍ and of the Raṭṭas of Saundatti.

The difference between the *lāñchhana* or crest, which was the device used on the seals of copper-plate charters,¹ occasionally at the tops of inscriptions on stone, and on coins, and the *dhvaja* or banner, has been explained, with instances, in my *Dynasties of the Kanarese Districts*, in the *Gazetteer of the Bombay Presidency*, Vol. I. Part II., p. 299, note 4.

The Rāshtrakūṭas of Mālkhēḍ had the *pālidhvaja* banner and the *Garuda-lāñchhana* or *Garuda crest*, which are mentioned in, for instance, lines 9 and 13 of the Sirūr inscription of A.D. 866, E., page 206. And it would appear, from a passage in the *Ādipurāṇa* of Jinasēna, that the *pālidhvaja* was a particular arrangement, in rows, of a thousand and eighty flags,—a hundred and eight flags of each of ten kinds of flags bearing, as there specified, the devices of garlands, cloths (?), peacocks, water-lilies, geese, eagles, lions, bulls, elephants, and wheels; see *Ind. Ant.* Vol. XIV. p. 104 f.

The Raṭṭas of Saundatti, on the other hand, had the *suvarṇaGaruḍadhvaja*, or banner of a golden Garuḍa, and the *sindūralāñchhana* or *sendūralāñchhana*, the red-lead crest.

Their *lāñchhana* is mentioned in the records edited by me in the *Jour. Bo. Br. R. As. Soc.* Vol. X. pp. 194 to 286, in my translations of which I treated it as the mark of vermilion. Subsequently, however, the expression *simḍūra-lāñchhanam*, for *sindūra-lāñchhanam*, in line 43 of the inscription at Tērdāl, was translated by Mr. Pathak as meaning “who has the device of an elephant.” To this there was attached a note, telling us vaguely that, “according to Kāśirāja, *siṇḍhura* is changed into *sindūra*.”² And, accepting that statement, I translated *simḍūra-lā[m]chhanam* in the Maṇṭūr inscription of A.D. 1040,³ and *simḍūra-lāñchchhanas* in the Bhōj plates of A.D. 1208,⁴ by “who has the crest of an elephant;” and I have taken it as established, that the Raṭṭas of Saundatti had the elephant crest.⁵ Since that time, however, I have gradually learnt that, even apart from his habit of often not stating chapter and verse for his assertions, so that it is sometimes difficult or impossible to test them, the person who made that statement about the meaning of *sindūra* in this combination, is by no means to be accepted implicitly. He has misled us in this matter. And, as happens not infrequently, the process of setting things right cannot be made as brief as the enunciation of the assertion which has led us astray.

On re-examining the Raṭṭa records themselves,⁶ I find that they mention the crest by two words, *sindūra* and *sendūra*.⁷ I find the word *sindūra* in the following cases:—My ink-impression of the fragmentary inscription of Kārtavīrya II. at Saundatti, of the period A.D. 1069 to 1076, shews distinctly *simḍūra-lāñchchhanam*, as given by me in *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 213, text line 5. My photograph of the Kalhole inscription of Kārtavīrya IV. of A.D. 1204 shews distinctly *simḍūra-lāñchchhanam*, as given by me *ibid.* p. 221, text line 16. And the published facsimile lithograph⁸ of the Saundatti inscription of Lakshmidēva II. of A.D. 1228 shews distinctly *simḍūra-lāñchchhanam*, as given by me, *ibid.* p. 268, text line 62. And I have the

¹ There were, however, exceptions to the rule. And, notably, the seal of the only Raṭṭa copper-plate record which has come to light, the Bhōj plates of A.D. 1208, appears to present, not their crest, but the Garuḍa which was the device on their banner; see *Ind. Ant.* Vol. XIX. p. 243.

² *Ind. Ant.* Vol. XIV. p. 24, note 24.—I may remark that the editing of that record was done under strict supervision by me; and there can be little doubt, if any, that the original does present *simḍūra* and not *sendūra*.

³ *Ind. Ant.* Vol. XIX. p. 164, text line 9-10.

⁴ *Ibid.* p. 247, text line 88.

⁵ See *Dyn. Kan. Distrs.* p. 552.

⁶ I have not got either ink-impressions or photographs of the Maṇṭūr inscription and the Bhōj plates.

⁷ In the first syllable of this word, the vowel may be either the short *e* or the long *ē*. The following conjunct consonant indicates, preferentially, the short *e*.

⁸ *Archæol. Surv. West. Ind.* Vol. II. p. 224, Plate 73.

word *sendūra* in the following cases:— My ink-impression of the Saundatti inscription of A.D. 1096 or thereabouts shews that in line 24, where my published text, *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 196, gives *sindhūra-lāñchhanam*, the original has *sendūra-lāñchhanam*: the vowel of the first syllable is unmistakably *e*, *ē*, not *i*; and in the second syllable the *n* and the *ū* are unmistakable, and the subscript consonant, somewhat blurred, either is an original *ḍ*, or else is an original *dh* corrected into *ḍ*. And my ink-impression of the inscription at the temple of Aṅkalēśvara or Ankuśēśvara at Saundatti, which, though not published, has been mentioned by me elsewhere,¹ shews distinctly *sendūra-lāñchhanam* in line 24, in the description of Aṅka in the passage of A.D. 1048, and again in line 59, in the description of Kārtavīrya II. in the passage of A.D. 1087.

We thus have, well established, the two forms *sindhūra* and *sendūra* or *sēndūra*, both used in the Raṭṭa records. And we have now to determine the meaning of the word.

Now, we have in Sanskrit two words, *sindhura*, with the aspirated *dh* and the short *u*, meaning 'an elephant,' and *sindūra*, with the unaspirated *d* and the long *ū*, meaning 'red lead, minium, vermilion,' and 'a particular kind of tree or plant.'

Dr. Kittel's Kannaḍa-English Dictionary (1894) gives *sindhūra*, with the long *ū* but still with the aspirated *dh*, as a variant of *sindhura*, and only with the meaning of 'an elephant.' His authority for it is the *Nānārtharatnāṅkara*, 26. I am not able to examine that work. But I notice that Gangadhar Madiwaleshwar Turmari's Kanarese Vocabulary (1869) gives *sindhūra*, with the long *ū* and the aspirated *dh*, with the meanings both of 'elephant' and of *kuṅkuma*, 'saffron,' the use of which for certain purposes was much the same as the use of *sindūra*; and, further, it brackets *sindhura*, with the short *u*, in such a way as to attribute to it, also, the meaning of *kuṅkuma*, for which, however, I cannot trace any other authority. And so, also, Reeve and Sanderson's Canarese Dictionary (1858) gives *sindhura* and *sindhūra*, with both the short *u* and the long *ū* and with the aspirated *dh*, as meaning both 'red lead' and 'an elephant.'

In addition to giving *sindhūra* as another form of *sindhura*, Dr. Kittel's Dictionary further presents *sindura*, with the short *u* and the unaspirated *d*, as a *tadbhava*-corruption of *sindhura*. The authority quoted for this is the *Śabdamanidarpaṇa* of Kēśirāja, Dr. Kittel's own edition (1872), p. 339. And there, under the illustrations of sūtra 255, which teaches amongst other things the change of *dh* to *d*, we certainly have "*sindhuram* = *sinduram*." Here, however, the short *u* is preserved; and the corruption of *sindhura*, thus presented, is not *sindūra* with the long *ū*. This corruption, *sindura*, is not given in Gangadhar Madiwaleshwar's Vocabulary, or in Reeve and Sanderson's Dictionary.

To the other word, *sindūra*, Dr. Kittel's Dictionary assigns only the meaning of 'red lead, minium.' And, as *tadbhava*-corruptions of this word, it gives *chandra* (2), with *chandra*, *chendara* (1) and *chendira* (1), and also *sendura*, with the short *e* and *u*, and *sēndūra*, with the long *ē* and *ū*, and both with the unaspirated *d*. Reeve and Sanderson's Dictionary does not include *sendura* or *sēndūra*. Gangadhar Madiwaleshwar's Vocabulary does not present *sendura* or *sēndūra*; but it does present *sēmdhūra*, with the long *ē* and *ū* and with the aspirated *dh*, as another form of *sindūra*. I do not find this last form anywhere else.

For *sēndūra*, as a corruption of *sindūra*, Dr. Kittel has quoted only Gangadhar Madiwaleshwar's Vocabulary. But, as I have just said, that Vocabulary presents, not *sēmdūra* with the unaspirated *d*, but *sēmdhūra* with the aspirated *dh*.

For *sendura*, as a corruption of *sindūra*, Dr. Kittel has quoted, with another authority which I am not able to examine, the *Śabdamanidarpaṇa* of Kēśirāja, his own edition (1872), p. 357. There, however, under the illustrations to sūtra 271 which teaches amongst other things that *i* becomes *e*, we have "*siṁdhuram* = *sēmdhuram*." In respect of this, I can only say that

¹ *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 172 f., and *Dyn. Kan. Distrs.* pp. 553, 554.

either it establishes *sendhura* (for which, however, I cannot find any other authority) as a corruption of *sindhura*, for *sindhura*, 'elephant,' or else, and more probably, it is a mistake for "*sindhuram* = *sendhura*," based on a habit which, Dr. Kittel has told me, the manuscripts have of not unfrequently presenting an aspirated instead of an unaspirated letter and *vice versa*. Beyond that, I can only say that Mr. Rice's *Karṇāṭakaśābdānuśāsanam* of Bhaṭṭakalaṅkadēva (1890), p. 108, under the illustrations of sūtra 160, does give *sendura* as the corruption of *sindhura*.

So far, no authority has been found for the assertion that *sindhura*, 'an elephant,' becomes *sindhura*. We have only obtained *sindhura*, with the unaspirated *d* but retaining the short *u*, as a corruption of that word, and *sindhura*, with the long *ū* but retaining the aspirated *dh*, as another form of it.

But, also, we have not found any conclusive authority for *sendura* or *sēndura* as a corruption of *sindhura*, 'red lead.' We have only obtained, more or less certainly *sendura* with the short *u*, and doubtfully *sēndhura* with the aspirated *dh*, and *sēndura* apparently deduced by inference from it. Turning, however, to other sources of information, we there obtain something quite definite. In a language closely allied to Kanarese, Mr. C. P. Brown's Telugu-English Dictionary (1852) does not give *sindhura*, *sendura*, *sēndura*, or *sēndura*. It does give *simdhuramu*, with the meaning of only 'an elephant,' and *simdhuramu*, with the meanings of only 'red lead, minium,' and 'a sort of tree.' And, while it does mention *simdhuramu* with the aspirated *dh* and the long *ū*, it specifies it as an "error" for *simdhuramu*. But, in a language of which the vocabulary is very much mixed up with that of the Kanarese of the southern districts of the Bombay Presidency, Molesworth and Candy's Marāṭhi-English Dictionary (1857), while not presenting *sindhura*, 'an elephant,' or *sindhura*, does give *simdhura*, with the meaning of only 'red lead, minium,' and gives *sēindhura* (with the palatal *ś*) as a popular form of it, and also *sēindhura* (with the dental *s*) with the indication that it is commonly written *sēindhura*. And Professor Pischel, in § 119 of his *Prākṛit Grammar* (1900), Vol. I., Part 8, of the *Grundriss der Indo-arischen Philologie und Altertumskunde*, has given *sendura*, with the short *e* and the long *ū*, as the corruption of *sindhura*. On the other hand, the *Pāryalācchāhīnāmamālā* of Dhanapāla, according to Dr. Bühler's edition (1879), does not seem to deal with *sindhura*, but indicates, in verse 9, that *sindhura*, 'an elephant,' retains the *tatsama*-form *sindhura*, and does not present any corruption of that word.

It would thus seem that, among the Kanarese authorities, there has been some confusion between *sindhura*, 'an elephant,' and *sindhura*, 'red lead, minium, vermilion,' which confusion, however, is in all probability confined to mistakes by copyists. But I cannot discover any authority of any kind for the assertion that *sindhura*, 'an elephant,' takes the form *sindhura*, or any indication that the word *sindhura* has the meaning of 'an elephant.' And there are no reasonable grounds for imputing any confusion between the two words to the writers of the ancient records. On the other hand, *sendura*, *sēndura*, and *sēndura* are given as corruptions of *sindhura* by authorities of an unquestionable kind. We may, therefore, safely discard any idea that *sindhuralāñchhana* and *senduralāñchhana* can mean 'an elephant crest.' And we may safely revert to my original rendering of it as the mark of vermilion, for which, however, there is now to be substituted, in more technical terms, the red-lead crest.

The only point that remains, is, to determine exactly what we are to understand by a red-lead crest. Now, Monier-Williams' Sanskrit Dictionary, revised edition, gives *sindhura-tilaka* as meaning 'a mark on the forehead made with red lead.'¹ And, similarly, Dr. Kittel's

¹ Also, we may remark, it gives *sindhura-tilaka* as meaning 'marked with red lead, an elephant,' and *sindhura-tilaka* as denoting 'a woman whose forehead is marked with red lead (and therefore whose husband is living).' And H. H. Wilson has mentioned a particular use of the *sindhura-tilaka* by women, in telling us that a widow, about to commit *suttee*, "in making preparations for ascending the funeral pile, used to mark her forehead with *sindhura*, and to deck herself sumptuously with all the symbols of a *sadhava*," or woman whose husband is still alive; see his *Works*, Vol. II. p. 300.

Kannaḍa-English Dictionary gives *sindūra-boṭṭu* as meaning 'a round mark (on the forehead) made with red lead.' That, therefore, was one of the uses of red-lead; namely, for making the *tiluka* or 'mark on the forehead, made with coloured earths, sandal-wood, or unguents, either as an ornament or as a sectarian distinction.' But a special use of the *sindūra* as a royal prerogative is established by the *Rājatarāṅgiṇī*, 8, 2010. We are there told, in respect of a certain confidential official named Kōshṭhēśvara, a councillor of king Jayasimha of Kashmir, that,—*baddhv-ādhikāriṇaḥ śulkaṁ grīhṇat-ākāri rāja-vaṭ tēnā sva-nāmnā bhāṇḍēshu draṅgē sindūra-mudraṇaṁ*,—"imprisoning the officials, he collected the customs at the watch-station, and had his own name stamped in red-lead on the wares as if he were the king."¹ To this, Dr. Stein has attached the comment that "it is still customary in Jammu territory, and 'probably elsewhere too in India, to mark goods for which octroi-duty has been paid, with 'seal-impressions in red-lead (*sindūra*).'" That comment is apposite enough. But we further learn from the text that, in ancient times, there was a certain royal privilege of stamping with red-lead. The word *mudraṇa* means the act of making the *mudra* or stamp or impression of a *liṅghana* or device on a seal or crest. And we thus see that the possession of the *sindūralāṅghana* or *sendūralāṅghana* entitled an owner of it to stamp his name, crest, or other symbol, in red-lead.

* * * * *

Gōvinda II., and the Alās plates which purport to have been issued in A.D. 770.

In Vol. VI. above, p. 170 ff., I examined again, in the light of only the most nearly synchronous records, a question which had engaged my attention once before.² And I arrived at the same conclusion; namely, that the successor of Kṛishṇa I. was his younger son Dhruva. I indicated that the pointed expression used in the Wanī record of A.D. 807 (and repeated in the Rādhanpur record of A.D. 808), that Dhruva obtained the sovereignty by "leaping over his elder brother (*jyēshṭh-ōllāṅghana*)," would not be incompatible with the possibility that Gōvinda II., the elder son, was the intended successor of Kṛishṇa I., and in fact is rather suggestive that, not only was that the case, but also an appointment of him as *Yuvarāja* was actually made. And I found, in the Paiṭhan record of A.D. 794, a possible intimation that Gōvinda II. established himself in the northern parts of the Rāshṭrakūṭa territories, while Dhruva set himself up as his rival in the south, and that time elapsed before Dhruva made himself master of the whole kingdom. But I found it to be plain that, at the best, Gōvinda II. made a stand for only a short time. And I arrived at the conclusion, from the early authoritative records, that Dhruva set himself up as king immediately on the death of Kṛishṇa I., and that Gōvinda II. had no real part in the succession at all.

Since then, there has been published, in Vol. VI. above, p. 208 ff., the record contained in the Alās plates. This record mentions Dantidurga, son of Indra II., by a name, Dadrivarman, which is of course nothing but a mistake, made by the writer, for Dantivarman. It introduces Gōvinda II. as "the dear son" of the favourite of Fortune and the Earth, the *Mahārājādhirāja*, *Paramēśvara*, and *Bhaṭṭāraka* Akālavarsha-(Kṛishṇa I.), and describes him as the *Yuvarāja* Gōvindarāja, with the *birudas* or secondary appellations of *Prabhūtavarsha* and *Vikramāvalōka*, "whose head was purified by an anointment to the position of *Yuvarāja* which was greeted with acclamation by the whole world, and who had attained the *pañchamahāśabda*." It brings forward a certain Vijayāditya, with the *birudas* of *Māṇāvalōka* (*sic*) and *Ratnavarsha*, who is described as a son of (another) Dantivarman, and as a son's son of a Dhruvarāja (who seems to be Dhruva, the younger brother of Gōvinda II.). And it recites that, at the request of Vijayāditya, and on a specified day of the month *Āshāḍha* in the *Saumya saṁvatsara*, Śaka-Saṁvat 692 (expired), falling in June, A.D. 770, Gōvinda II., as *Yuvarāja*, being

¹ Dr. Stein's Text; and Translation, Vol. II. p. 156.

² *Dyn. Kan. Distrs.* p. 393.

then at the confluence of the rivers Kṛṣṇavernā and Musī after his victorious camp had invaded the province of Veṅgi and the lord of Veṅgi had humbly ceded his treasures, his forces, and his country, granted to a Brāhmaṇa a certain village in the Alaktakā *viśhaya*, which¹ was a territory close on the east of Kōlhāpur, between the rivers Vārṇā, Kṛṣṇā, and Dūdghaṅgā.

Now, the bad formation of the characters, and the occasional very marked irregularity of the lines of the writing, suffice to shew that these **Alās plates** do not contain the original and synchronous official record of the matters recited in them. And they are, therefore, a **spurious record**. Whether, however, the matter set forth in the record is unauthentic, is another question. But it seems hardly likely that the composer of it could have invented the *birudas* ending in *avalōka*.² There is nothing discordant in the date, A.D. 770, which applies, of course, to Kṛṣṇa I. as well as to Gōvinda II., and fits in perfectly well between the dates of A.D. 754, which we have for Dantidurga-Dantivarman II., and A.D. 783-84, which we have for Dhruva.³ And I think that, pending the production of any distinct evidence to the contrary, we may look upon this record as **based upon something genuine**, and as being a more or less accurate reproduction, from probably a manuscript copy, of an original record which had been lost, and may accept it as **establishing, provisionally, that Gōvinda II. was actually installed as Yuvarāja**, and was holding office as such, under his father Kṛṣṇa I., in **A.D. 770**. While, however, it may be provisionally accepted to that extent, **this Alās record does not prove that Gōvinda II. succeeded to the throne and reigned as king.**⁴

¹ See *Ind. Ant.* Vol. XXIX. p. 277 f.

² On the subject of the *avalōka*-appellations of the Rāshtrakūṭas of Mālkhēḍ, see Vol. VI. above, p. 188 f.

³ See Vol. VI. above, pp. 167, 197.

⁴ There is nothing more that can be said about that question, to any practical purpose, until we obtain further definite facts to go upon. But I am compelled to notice some remarks made by Mr. D. R. Bhandarkar, on page 28 above, in connection with the Sāṅglī record of A.D. 933 and an alleged utilisation of it by me, in respect of the point in question, on the occasion indicated above, namely, in Vol. VI. above, p. 170 ff., when, he has said, I was meeting objections brought by him against the views previously expressed by me. So far from basing any argument on the Sāṅglī record, so completely did I set it aside as being a late record of no authority on the point in question, that it was only after twice reading through my remarks that I discovered that Mr. Bhandarkar's allusion is to my inclusion of it in a foot-note in which I merely put together all the cases in which Gōvinda II. is, or is not, mentioned in the Rāshtrakūṭa records. And, so far from rightly understanding and applying the meaning of what I wrote, Mr. Bhandarkar has simply himself made from the Sāṅglī record an objectless deduction, about Jagattuṅga-Gōvinda III. and Amēghavarsha I., which could not serve any practical purpose, and in respect of which there is not any basis for his suggestion that it follows from anything said by me.—To the cases, put together by me in Vol. VI. above, p. 172, note 2, in which Gōvinda II. is, or is not, mentioned in the Rāshtrakūṭa records, we have now to add two more. The Chokkhakūṭi grant of A.D. 867 (Vol. VI. above, p. 239, verses 15, 16, text lines 17 to 20) repeats the two verses about Gōvinda II. and Dhruva which are presented in the Pāṭhaṇ record of A.D. 794. And the Cambay plates of A.D. 930 (page 37 above, verses 8, 9, 10, text lines 10 to 14) present the three verses about Kṛṣṇa I., Gōvinda II., and Nirupama-(Dhruva) which we have in the Sāṅglī plates of A.D. 933.

INDEX.¹

By V. VENKAYYA, M.A.

A		PAGE		PAGE
Abhidhānachintāmaṇi, <i>quoted</i> ,	30n		Ahalyā, <i>f.</i> ,	152n
Abhimanyu, <i>Rāshṭrakūṭa ch.</i> ,	216		Āhavamalla, <i>sur. of</i> Sōmēśvara I.,	145, 146
abhishēka-maṇḍapa,	132		Aḥmad Shāh, <i>Bakhtanī k.</i> ,	78
abhyūsha, <i>a cake</i> ,	48n		Ahōbala, <i>vi.</i> ,	84
Abulāmā, <i>vi.</i> ,	72		Airāvata, <i>the elephant of</i> Indra,	42n
āchārya, <i>an architect</i> ,	168n		Aivaragaṇḍa, <i>sur. of</i> Nṛsiṃharāya,	84
Āchocharapākkam, <i>vi.</i> ,	11		Ajanṭā, <i>vi.</i> ,	49
Āchyutarāya, <i>Vijayanagara k.</i> ,	18n		Ajilaru, <i>sur. of</i> Vira-Timmarāja-Oḍeyaru,	114
Ādaraguñchi, <i>vi.</i> ,	215		Ajmere, <i>vi.</i> ,	58
Āḍavalār or Āḍavallār, <i>s. a.</i> Naṭēṣa,	138		ājñā, <i>s. a.</i> ājñapti,	163n
Āḍavi-Muṣhṭūru, <i>s. a.</i> Kōṇa,	75, 85		ājñapti,	69n, 183, 184, 185, 191
Āḍakali gachchha,	179, 191		Ākāvarsha, <i>sur. of</i> Rāshṭrakūṭa kings, 28,	29, 43, 230
ādēsa-naibandhika,	87		akhasālīn, <i>s. a.</i> akkasāle,	107n
ādēya,	62		akkasāle or akkasālīga, <i>a goldsmith</i> ,	107n
ādhikārika,	45		Akkinaṅgaiyār, <i>queen of</i> Kulamānikkeru-	
ādhikārin, <i>a minister</i> ,	196		māṇār,	137
Āḍhipurī, <i>s. a.</i> Tiruvorriyūr,	149		akshapaṭalika or ākshapaṭalika,	69, 107n
Āḍhipurīśvara, <i>te.</i> ,	148		ākshasālīka or akshasālīn, <i>s. a.</i> akkasāle,	107n
adhvaryu,	46		akshaya-nivī,	101n
aḍi, <i>His Majesty</i> ,	24n		akshaya-tritiyā, <i>tithi</i> ,	98
Āḍijina, <i>s. a.</i> Rishabhanātha,	108, 114, 115		Akshēśvara, <i>te.</i> ,	11
Āḍipurāṇa, <i>quoted</i> ,	227		Alagaṇ-Perumāl, <i>sur. of</i> Jaṭilavarman Śrī-	
Āḍityabhaṭāra, <i>m.</i> ,	202		vallabha Ativīrāma,	16
Āḍityasēna, <i>Gupta k.</i> ,	59		Alaktakā-vishaya, <i>di.</i> ,	231
Āḍityavardhana, <i>Kanauj k.</i> ,	159		Ālaṅguḍi, <i>vi.</i> ,	5n
Āḍivarāha, <i>sur. of</i> Bhōja,	82n		alai, <i>flower</i> ,	132
Āḍiyappaṇ, <i>te.</i> ,	175		Alās, <i>vi.</i> ,	230, 231
Āḍiyār, <i>m.</i> ,	25		Albuquerque, <i>Portuguese viceroy</i> ,	18, 19
agambāḍi, <i>a body-guard</i> ,	164		ali-mukham, <i>a port-town</i> ,	168
Agastyēśvara, <i>te.</i> ,	133		Alinā, <i>vi.</i> ,	62n, 63n
Āgimīta (Agnimitra), <i>m.</i> ,	50		Alivīṇa-Kalakāṇḍa-Priṭhivigaṅgaraiyaṇ, <i>sur.</i>	
Agimītranaka (Agnimitra), <i>m.</i> ,	49, 50		of Puttaḍigal,	195, 196, 197
agnīdh,	46		aliya-santāna,	112
agnibōtrin,	87		alonakbādaka,	67
Agnipurāṇa, <i>quoted</i> ,	120n		alphabets :—	
agnishṭōma,	46		box-headed,	103
agrahāra,	20, 27, 45, 75, 84, 160, 180, 212		Brāhmī,	117, 118, 119
Āgrapipidugu, <i>Chōḷa ch.</i> ,	149		Grantha,	22, 25, 76n, 108, 109, 115, 116,
āgrayana,	46			120, 121, 123, 145, 148, 152, 192, 197

The figures refer to pages; 'n' after a figure, to foot-notes; and 'add.' to the *Additions and Corrections on pp. v. and vi.* The following other abbreviations are used:— *ch.* = chief; *co.* = country; *di.* = district or division; *do.* = ditto; *dy.* = dynasty; *E.* = Eastern; *f.* = female; *k.* = king; *m.* = male; *mo.* = mountain; *ri.* = river; *s. a.* = same as; *sur.* = surname; *te.* = temple; *vi.* = village or town; *W.* = Western.

	PAGE		PAGE
Kanarese, 108, 109, 111, 112, 113, 199,	202, 209	Āndka, m.,	95
Kharoṣṭhī,	117, 118, 119	anusvāra,	86, 103, 209
Nāgarī, 75, 85, 94, 98, 102, 109, 111, 156,	183, 219	Āpadevanaka, m.,	50
Pallava-Grantha,	133	apahnuti, <i>alāmkāra</i> ,	43a
Telugu,	17, 75, 83n	Aphsaḍ, vi.,	59
Vatteluttu,	23, 24, 108	Appapa, ch.,	161, 162, 163
Ālvar, s. a. Viṣṇu,	193	Apsarōdēvi, <i>queen of Rājyavardhana I.</i> ,	159
Amalāṅgavalli-Attimallaachaturvēdimāṅgalam,		araiyar, <i>title</i> ,	135
vi.,	197	aṛām (aṛam), <i>charity</i> ,	140n
Amarakōśa, <i>quoted</i> ,	43n, 46n	Āraṇi, vi.,	203n
Amarāvati, vi.,	17	Araśūr, vi.,	165
Amarōśa, s. a. Amarōśvara,	20	aratthasamvinayika,	67, 68, 221n
Amarōśvara, <i>te.</i> ,	17	ardha-sama-vṛitta,	27
amāṭya,	71	Arhanandīn, <i>Jaina teacher</i> ,	179, 191, 192
Āmbūr, vi.,	79n	Arihararāja, s. a. Haribara II.,	115
Āmbūrudurga (Gid-Āmūru), vi.,	78n	Arikēsarin II., <i>Chalukya ch.</i> ,	34
Āmīnbhāvi, vi.,	212	Arikulakēsarin or <i>°kēsariyār</i> , s. a. Arimjaya,	141, 142
Āmitravalli, f.,	144, 145	Arimaddanapura, <i>sur. of Puḡāma</i> ,	197
Āmra I., <i>E. Chalukya k.</i> ,	182, 184, 190	Arimjaya, <i>Chōla k.</i> ,	141
Āmra II., <i>do.</i> ,	179, 182, 184, 190, 191	Arivattapapuram, <i>sur. of Pukkam</i> ,	197, 198
Āmmaiyyasabbhāvi, s. a. Āmīnbhāvi,	212	Arjuna, <i>Chēdi k.</i> ,	29, 33, 43, 44
Āmmanādōva, <i>Chēdi k.</i> ,	33, 44	arka, <i>metal</i> ,	107n
Āmoghavarsha, <i>sur. of Vaddiga</i> ,	33, 34, 194	ārkaśālīka, s. a. akkaśālīga,	107n
Āmoghavarsha I., <i>Rāṣṭrakūṭa k.</i> ,	28, 29,	Ārkōpam, vi.,	25
36, 43, 189n, 198, 200, 201, 202, 204,		Arraveelee, vi.,	179
207, 208, 209, 210, 211, 213, 214,		Aruḷālanātha, s. a. Aruḷāla-Perumāḷ,	193
223, 231n		Aruḷāla-Perumāḷ, <i>te.</i> ,	128, 129, 130, 148,
Āmoghavarsha II., <i>do.</i> ,	34		152, 164, 166
Āmūr, vi.,	166	Arumbākkam, vi.,	133, 187
Āmūru, s. a. Āmbūrudurga,	78	Araṇa, <i>god</i> ,	126n
ānata,	69	Araṇḡgūṇḡam, vi.,	195
ānati, s. a. ājñāpti,	185	Āruvilli, s. a. Arraveelee,	179, 191
ānatti, <i>do.</i> ,	185	Ārya-siddhānta,	15
Anawrata, k.,	197	Āśāḍhamitā, f.,	57
Andhra, <i>dy.</i> ,	51, 121, 125, 223n	Aśani, ch.,	149, 151n
Andhrabhṛitya, <i>dy.</i> ,	223n	Asathipāṭaka, vi.,	87
Āṅga, <i>co.</i> ,	77, 207	asṭākā,	46
Āṅka, <i>Raṭṭa prince</i> ,	218, 223	asṭavargika,	95
āṅkakāra or āṅkakāra, <i>a champion</i> ,	180, 189	Aśōka, <i>Maurya k.</i> ,	66, 118
Āṅkalēśvara, s. a. Āṅkuśēśvara,	218, 228	Āśvalāyana Gṛihyasūtra, <i>quoted</i> ,	46n
Āṅkuśēśvara, <i>te.</i> ,	218, 228	aśvamēdha, <i>sacrifice</i> ,	189, 202, 214
Annadātabhaṭṭa, m.,	85	Ātakūr, vi.,	133, 194
Annāḍha, vi.,	87	Ātavidurjaya, <i>Matsya ch.</i> ,	184
Annāmalaīnātha, <i>te.</i> ,	177	Athṇi, vi.,	225n
Annarēma, <i>Redḍi k.</i> ,	58	Atisayadhavaḷa, <i>sur. of Āmoghavarsha I.</i> ,	207, 208
Annigere or Appigere, vi.,	204, 208	atithitarpana,	45, 46
anomasa,	67	Atri, <i>risāi</i> ,	86
Āntrōḷi-Chhārōḷi, vi.,	216	Attili, s. a. Uttellee,	179, 180
		Attilidēsa, s. a. Attilināṇḍu,	180

	PAGE
Attilināṇḍu, <i>di.</i> ,	179, 191
Attimallar, <i>s. a.</i> Hastimalla,	195, 196
Atvivarman (P), <i>W. Gaṅga k.</i> ,	193
Avāḍachapa, <i>vi.</i> ,	87
avagraha,	85
āvali, <i>a lineage</i> ,	110
avalōka appellation,	231
Avañiyāḷappirandār, <i>sur. of</i> Kōpperuñ- jīnga,	165, 166, 167
Avanti, <i>co.</i> ,	31
Avanyavanāsambhava or Avanyavanōdbhava, <i>s. a.</i> Avañiyāḷappirandār,	167
aviyena,	69
Āyirachchēri, <i>vi.</i> ,	129, 131
Āyitilu, <i>m.</i> ,	52
Āyōmukha, <i>demon</i> ,	86
Ayyapa, <i>s. a.</i> Ayyapadēva,	181, 190
Ayyapadēva, <i>Noḷamba ch.</i> ,	181
Ayyapōṭi, <i>Jaina teacher</i> ,	191
Azamgarh, <i>vi.</i> ,	155n
Azilizes, <i>k.</i> ,	52

B

Bādāmi, <i>vi.</i> ,	180
Baddega, <i>s. a.</i> Vaddiga,	34
Bagumrā, <i>vi.</i> ,	215, 216, 220
Bāgūru, <i>vi.</i> ,	78
Bahmanī, <i>dy.</i> ,	76, 77, 78
Bāhubalin, <i>Jaina saint</i> ,	108, 109, 111, 112n
Bāhūr, <i>vi.</i> ,	169
Baicha or Baichapa, <i>ch.</i> ,	115 and add.
Bail-Hongal, <i>vi.</i> ,	217
Baisa, <i>family</i> ,	218
bakula, <i>flower</i> ,	132
Balagāmi, <i>vi.</i> ,	204
Bālarāmāyana, <i>drama</i> ,	31n, 180n
Balavarman, <i>Prāgjyōtisha k.</i> ,	100
bali,	45, 46
Bali, <i>demon</i> ,	31, 32n, 189
Bali, <i>k.</i> ,	189n
Balisa, <i>s. a.</i> Wanasa,	226n
Ballāladēva-Vēlābhata, <i>ch.</i> ,	182
Baloda, <i>vi.</i> ,	102, 103n
Bapa, <i>dy.</i> ,	22, 24, 25
Bapa, <i>post</i> ,	124n, 156
Bāpādhirāja, <i>title</i> ,	22n, 23
Bāpamahārāja, <i>s. a.</i> Bāpādhirāja,	23
Bāparāja, <i>s. a.</i> Bāparasa,	23
Bāparasa, <i>ch.</i> ,	23

	PAGE
Bapās, <i>vi.</i> ,	58
Bapāsā, <i>s. a.</i> Bapās,	58
Banavāsi, <i>vi.</i> ,	40, 70, 224, 226n
Banavāsi twelve-thousand, <i>di.</i> ,	181, 209, 212, 214, 224
Baner, <i>vi.</i> ,	116
Bangalore, <i>vi.</i> ,	51, 76n, 219n
Bāṅgavādi, <i>vi.</i> ,	22
Bankēsa, <i>s. a.</i> Bankeya,	200n
Bankeya, Bankēya or Bankēyarasa, <i>ch.</i> ,	200n, 209, 210, 211, 212, 213, 214
Banskhēra, <i>vi.</i> ,	155, 156n
Bārapāsi, <i>s. a.</i> Vārapāsi,	208
Barabarabāha, <i>sur. of</i> Nṛsimharāya,	84
Bargāon, <i>vi.</i> ,	100
Bārṇāsā, <i>s. a.</i> Bapāsā,	58
Baroda, <i>vi.</i> ,	35, 215, 216
Bārṇkūr, <i>vi.</i> ,	79, 80
Basarāḷu, <i>vi.</i> ,	163
Bassein, <i>vi.</i> ,	225
Beḍada, <i>s. a.</i> Bidar,	75n
Beḍadakōṭa or Beḍandakōṭa, <i>s. a.</i> Bidar,	78
Bēḍā, <i>vi.</i> ,	49, 50, 51
Beggulūru, <i>s. a.</i> Bangalore,	78
Bēhaṭṭi, <i>vi.</i> ,	219n, 220
Belgali three-hundred, <i>di.</i> ,	209, 212, 214
Belgola or Belgūḷa, <i>s. a.</i> Śravana-Belgola,	108, 109, 112, 113, 114n
Belgulee, <i>vi.</i> ,	212
Bellaguttee, <i>s. a.</i> Belgulee,	212
Bellakoṇḍa, <i>s. a.</i> Bellamkoṇḍa,	18, 19
Bellamkoṇḍa, <i>fort</i> ,	19
Belugulee, <i>vi.</i> ,	212
Belvola three-hundred, <i>di.</i> ,	202, 204, 208
Benares, <i>vi.</i> ,	29, 98n
Betta, <i>Telugu-Chōḍa ch.</i> ,	148, 151, 152
Betta I., <i>do.</i> ,	121, 122, 125
Betta II., <i>do.</i> ,	121, 122, 126, 128
Bezvāḍa, <i>vi.</i> ,	129
Bhādāna, <i>vi.</i> ,	34, 217
Bhadasama, <i>m.</i> ,	63
Bhādāyaniya,	59
bhāgabdhōgakara,	98, 160
Bhāgalpur, <i>vi.</i> ,	31, 32, 33n
Bhagavanta, <i>field</i> ,	143
Bhāgavatapurāṇa, <i>quoted</i> ,	223
Bhāgīratha, <i>mythical k.</i> ,	152, 154
Bhairava or Bhairavēndra, <i>ch.</i> ,	109, 111, 112
Bhājā, <i>vi.</i> ,	49, 50, 51
Bhaktajunēśvara, <i>te.</i> ,	132

	PAGE		PAGE
Bhaktaparādhāsvara, <i>te.</i> ,	171	Bisnaga, <i>s. a.</i> Vijayanagara,	19
Bhāmāna, <i>sur. of</i> Śivarāja II.,	86	Biṭraguṇṭa, <i>vi.</i> ,	17
Bhāmānadēva, <i>Kalachuri k.</i> ,	86	boar crest,	74, 178, 189
Bhāmaha, <i>Raṭṭa ch.</i> ,	217	Bodḍiya, <i>sur. of</i> Ballāladēva-Velābhata,	182
Bhaṇḍanāditya, <i>ch.</i> ,	182	Pōdhi-tree,	51
Bhānuchandra, <i>m.</i> ,	183n	bōgi, <i>a concubine</i> ,	139
Bhārgava, <i>s. a.</i> Śukra,	135, 145, 146	Bolama, <i>m.</i> ,	184
Bharhut Stūpa,	50n	Bollapini or Gollapini, <i>family name</i> ,	75
bhaṭāra,	201, 213	Bomma, <i>sur. of</i> Guṇḍa II.,	83
Bhatpar, <i>vi.</i> ,	93	Bonagiri, <i>vi.</i> ,	77
bhaṭṭa,	87, 160, 203	Boppa, <i>Sāluva ch.</i> ,	76
Bhaṭṭadēva, <i>m.</i> ,	191, 192	Boppapāga, <i>m.</i> ,	107
bhaṭṭagrāma,	94	Brahmadēvastambha, <i>pillar</i> ,	111
Bhaṭṭakalanākadēva, <i>author</i> ,	221n, 229	brahmaḍēya,	66, 146
bhaṭṭamākutika,	87	Brahman, <i>god</i> , 36, 41, 45, 111, 112, 120, 124,	152, 154n, 207, 222
bhaṭṭāraka,	208, 230	Brāhmaṇa,	58, 87
Bhaṭṭāraka, <i>sur. of</i> Vijayāditya I.,	189	brāhmaṇāchchhamasin,	46
Bhavabhūti, <i>poet</i> ,	30	brahmāṇḍa,	84
Bhāyilā (Bhrājilā), <i>f.</i> ,	52	Brāhmaṇi,	52
bhikḥuhala,	66, 67	Brahma-siddhānta, 2, 3, 4, 5, 6, 9n, 10, 12,	13, 14, 15, 28, 169, 170, 171, 172, 173, 174,
bhikḥu,	63		175, 176, 177
bhikḥuṇi,	64	brahmāti (brahmahatyā),	200
Bhīllama I., <i>Yādava k.</i> ,	225n	bṛihadhratha,	49
Bhīllama II., <i>do.</i> ,	224n	Bṛihaspati, <i>planet</i> ,	95
Bhīma, <i>Kalachuri k.</i> ,	86	Bṛihaspati-sava,	46n
Bhīma, <i>s. a.</i> Chālukya-Bhīma I.,	189, 190n	British Museum plates,	129, 177
Bhīma, <i>s. a.</i> Chālukya-Bhīma II.,	181, 190	Bubhnowlee, <i>vi.</i> ,	99n
Bhīmanātha, <i>te.</i> ,	167	Buddha,	159, 196
Bhōgū, <i>m.</i> ,	87	Buddharāja, <i>Kaṭachchuri k.</i> ,	222n
Bhōj, <i>vi.</i> ,	218, 219n, 223, 227	Buddhist, 50, 51, 55, 56, 60, 66, 69, 119, 196, 197	72, 73, 74
Bhōja, <i>co.</i> ,	31	Budharakhita, <i>m.</i> ,	100
Bhōja, <i>Kanaṇj k.</i> ,	30, 32n, 86	Buguḍa, <i>vi.</i> ,	79n
Bhōjadēva, <i>k.</i> ,	29	Bukka, <i>ch.</i> ,	115, 116
Bhōpāl, <i>vi.</i> ,	183	Bukka I., <i>Vijayanagara k.</i> ,	115, 116
Bhujabala, <i>sur. of</i> Hoysala kings,	79n	Bukka II., <i>do.</i> ,	115
Bhujabala-Bhīmakēśava-Daṇḍanāyaka, <i>ch.</i> ,	163	Bukkarāja, <i>s. a.</i> Bukka II.,	115
Bhujabala-māḍai, <i>coin</i> ,	130n	Bukkarāya, <i>s. a.</i> Bukka I.,	51, 85
Bhujabalin, <i>s. a.</i> Bāhubalin,	108, 112, 113	bull crest,	224
bhūmichechhidra,	160	Bundēlkhand, <i>co.</i> ,	77
Bhūpālanōḍbhava, <i>sur. of</i> Nilagaṇḍa,	166	Burhān-i Ma'āsir, <i>name of a work</i> ,	197
Bhūtāpāla, <i>m.</i> ,	49	Burma, <i>co.</i> ,	79
Bhuvanapāla, <i>k.</i> ,	94	Bushal Rao, <i>sur. of</i> Vīra-Narasimha,	181, 182
Bibhatsu, <i>s. a.</i> Arjuna,	184	Būtuga II., <i>W. Gaṅga k.</i> ,	
Bidar, <i>vi.</i> ,	78		
Bijja, <i>s. a.</i> Bijja-Dantivarman,	181, 190		
Bijja-Dantivarman, <i>k.</i> ,	181		
Bilhari, <i>vi.</i> ,	29		
Bilvapadraka, <i>vi.</i> ,	104, 107		
Binnāpi, <i>queen of</i> Vīra-Timmarāja-Oḍeyaru,	114		
Biradu-māḍa, <i>coin</i> ,	190n		

C

Calicut, <i>vi.</i> ,	18
Cambay, <i>vi.</i> ,	26, 215n, 220, 231n

	PAGE
Ceylon, <i>island</i> ,	168
Chaitra-pavitra, <i>ceremony</i> ,	128, 132
chaitya,	51
chaityālaya,	114
Chakrāyudha, <i>sur. of</i> Kshitipāla,	31, 32, 38n
Chalukya, <i>family</i> ,	28, 34, 35n, 42, 180, 182, 191
Chalukya, <i>Eastern, dy.</i> ,	28, 29, 43, 177, 179, 180n, 181, 189n, 216, 222n
Chalukya, <i>Western, dy.</i> ,	35, 130n, 180, 182, 210, 212, 217, 222n, 223
Chāluka, <i>family</i> ,	28, 180, 189
Chāluka-Bhīma I., <i>E. Chalukya k.</i> , 180, 184, 189n, 190	
Chāluka-Bhīma II., <i>do.</i> ,	178, 180, 181, 182
Chāluka-Nārāyaṇa, <i>sur. of</i> Nṛsiṃharāja,	84
Chāmara-māla, <i>coin</i> ,	130n
Chambal, <i>ri.</i> ,	58
Chāmekā or Chāmekāmbā, <i>f.</i> ,	179, 182, 191
champaka, <i>flower</i> ,	132
Chāmunda, <i>s. a.</i> Chāmunda-rāja,	112, 113
Chāmunda, <i>goddess</i> ,	226
Chāmunda-rāja, <i>ch.</i> ,	108, 109, 112
Chāpakya, <i>m.</i> ,	36
Chāpakya-Chaturmukha, <i>sur. of</i> Gōvinda IV., 36, 45	
Chandēlla, <i>family</i> ,	31, 32, 86n
Chandrādityapura, <i>vi.</i> ,	225
Chandragupta II., <i>Gupta k.</i> ,	60n
Chandranātha, <i>Jaina saint</i> ,	114
Chanduliā, <i>vi.</i> ,	87
Chāra, <i>s. a.</i> Chēra,	84
charu,	45, 46
Chārūkīrti, <i>title of</i> Jaina teachers, 110n, 112, 113, 114	
chāturmāsya,	46
Chaturmukhabasti, <i>te.</i> ,	110
Chaturvargachintāmaṇi, <i>quoted</i> ,	59n
Chauhattamalla, <i>sur. of</i> Nṛsiṃharāja,	84
Chāvunda-rāja, <i>s. a.</i> Chāmunda-rāja,	109
Chēdi, <i>co.</i> ,	29, 33, 86n, 88, 135
Chellakētana, <i>family</i> ,	211n
Chellūr, <i>vi.</i> ,	9, 180, 181
Cheñji, <i>s. a.</i> Gingee,	77
Chēra, <i>co.</i> ,	84n
Chētanabhaṭṭa, <i>m.</i> ,	184n
Chhāñchhi, <i>m.</i> ,	87
chhata,	69, 70, 71n
Chhidā-dāṭēmbhā, <i>vi.</i> ,	87
Chioacole, <i>vi.</i> ,	101
Chidambaram, <i>vi.</i> ,	5, 162, 165, 166, 167n, 172n

	PAGE
Chikkarāja-Oḍeyar, <i>Ummatār ch.</i> ,	19
Chigattarayaṇ, <i>ch.</i> ,	163, 168
Chiñchli, <i>vi.</i> ,	205n
Chinnamapēt, <i>vi.</i> ,	119
Chitaldroog, <i>vi.</i> ,	50, 51
Chitor or Chitorgarh, <i>vi.</i> ,	207n
Chitrakōmalam, <i>f.</i> ,	134
Chitrakōṭ or Chatrakōṭ, <i>vi.</i> ,	207n
Chitrakūṭa, <i>s. a.</i> Chitor,	207
Chokkhakuṭi, <i>vi.</i> ,	215, 216, 231n
Chōla, <i>co.</i> ,	6, 25, 84n, 120, 129, 180, 183, 134n, 135, 137, 138, 140, 141, 144, 145, 147, 148, 149, 151, 161, 162, 168, 167, 168, 169, 176n, 181, 190, 192, 194, 216
Chōlapuram, <i>vi.</i> ,	12
Chōlasundara-Māvēndavōlaṇ, <i>sur. of</i> Śēmbaṇ- gudaiyāṇ Nārāyaṇa Āditya,	147
Chōla-Tikka, <i>Telugu-Chōla ch.</i> ,	121, 129
chole or vole,	209
Chōlēśvara, <i>te.</i> ,	12
Chōra, <i>s. a.</i> Chōla,	84
Cochin, <i>vi.</i> ,	23
Coleroon, <i>ri.</i> ,	161
Comdepallyr, <i>s. a.</i> Koṇḍapalle,	19
Conadolgi, <i>s. a.</i> Koṇḍaviḍu,	19n
Corecolloo, <i>vi.</i> ,	179
Cranganore, <i>vi.</i> ,	197
Cuddalore, <i>vi.</i> ,	161, 162
Cuddapah, <i>vi.</i> ,	75n
Cuttack, <i>vi.</i> ,	167n

D

Daddara, <i>k.</i> ,	182
Dādh, <i>vi.</i> ,	116
Dadiga, <i>s. a.</i> Dadiya,	23
Dadigavāḍi, <i>co.</i> ,	22
Dadiya, <i>ch.</i> ,	22, 23
Dadrivarman, <i>s. a.</i> Dantivarman,	230
Dāhāla, <i>s. a.</i> Chēdi,	86n
daivāgarika,	95
Daivahāpāra, <i>di.</i> ,	88n
daivajña,	97
Dakhamitrā, <i>f.</i> ,	56
Damayantikathā, <i>quoted</i> ,	125n
Dambaṭṭi or Dēvaṭṭi, <i>vi.</i> ,	94
Damōraka, <i>m.</i> ,	49
dānamukha, <i>s. a.</i> dēyadharmā,	55
daṇḍayaka, <i>s. a.</i> daṇḍanāyaka,	161n
daṇḍa,	46
daṇḍanāyaka,	161n, 208, 224

	PAGE		PAGE
Danḍāpur, <i>vi.</i> ,	200n	fifth,	13, 128, 131n, 171, 174, 175
Danḍimahādēvi, <i>queen</i> ,	101	sixth,	3, 87, 88, 157, 160
danḍinagōpa,	168	seventh,	10, 11
Dāndū, <i>m.</i> ,	87	eighth,	2, 3, 175, 176
dappākka, <i>s. a.</i> danḍanāyaka,	161, 168	ninth,	1, 11, 12, 170
danta, <i>a pin</i> ,	89n	tenth,	164, 165, 170
Dantidurga, <i>Rāshtrakūṭa k.</i> ,	28, 42, 222n	eleventh,	2, 3, 15, 129, 131, 169, 170, 171, 176
Dantidurga, <i>sur. of</i> Dantivarman II., 218n, 230, 231		thirteenth,	7n, 173
Dantiga, <i>s. a.</i> Dantidurga,	218n	fourteenth,	9n
Dantisakti-Viṭaṅki, <i>queen of</i> Rājārāja I.,	25n	new-moon,	204, 205, 208, 210
Dantivarman, <i>ch.</i> ,	230	days, solar :—	
Dantivarman II., <i>Rāshtrakūṭa k.</i> ,	218n, 230, 231	third,	16
Daradagandaki, <i>dī.</i> ,	94	sixth,	173
Darbharanyēsvara, <i>te.</i> ,	172	thirteenth,	10
darsapūrṇamāsa,	46	fifteenth,	14, 15
Daśakumāracharita, <i>quoted</i> ,	159n	twentieth,	13
daśāparādha,	46, 68n	twenty-first,	13, 14, 129, 131
Daśāvatāra, <i>cave temple</i> ,	216	twenty-second,	16
dates :—		twenty-third,	14
recorded by a chronogram,	76n, 126, 149, 155	twenty-sixth,	172
recorded in numerical symbols,	61, 66, 72,	twenty-seventh,	171, 172
.	74, 103, 107, 156, 160	twenty-eighth,	12
recorded in numerical words,	9, 20, 85, 110,	twenty-ninth,	15
.	112, 113	days of the week :—	
danḥśādhāsādhānika,	159	Sunday,	2, 4, 5, 6, 7, 8, 9, 11, 75, 85, 87,
Daulatābād, <i>vi.</i> ,	224, 225	. . . . .	88, 163n, 164, 165, 169, 177, 204, 205
Davirāmakula, <i>vi.</i> ,	94, 95	Monday,	2, 3, 7, 8, 9, 12, 13, 28, 45, 86,
Dāyabhīma, <i>Telugu-Chōḍa ch.</i> ,	121, 122,	. . . . .	88, 98, 115, 171, 172, 173, 174, 177
.	125, 148	Tuesday,	6, 8, 9, 162n, 171, 175, 177
Dāyima, <i>Raṭṭa prince</i> ,	218	Wednesday,	6, 7, 8, 9, 11, 13, 14, 15, 110,
days, lunar :—		. . . . .	111, 129, 131, 170, 171, 172, 173, 174, 175, 176
bright fortnight :—		Thursday,	2, 3, 4, 5, 6, 7, 8, 10, 13, 14, 15,
first,	6	. . . . .	112, 113, 114, 170, 171, 173, 175
second,	95, 165, 172	Friday,	7, 8, 9, 11, 12, 16, 128, 131, 162n,
third,	5, 12, 98	. . . . .	164, 165, 170, 179
fourth,	170	Saturday,	1, 4, 6, 8, 9, 16, 19, 95, 165, 172,
fifth,	3, 4, 163n, 176, 177	. . . . .	174, 176
sixth,	2, 12	Dēhaṭṭadēvi, <i>queen of</i> Bhāmānadēva,	86
seventh,	2, 4, 10, 87, 88, 175	Dekkan,	35n, 35n, 223
eighth,	4, 86, 88	Dēo-Baranārk, <i>vi.</i> ,	68n
ninth,	173	Deoha (Daivahā); <i>s. a.</i> Gogra,	88
tenth,	14, 28, 45, 112, 113, 114, 162n, 174	Dēōlī, <i>vi.</i> ,	27n, 33, 34, 194, 215, 216, 220, 222
twelfth,	11, 14, 15, 16, 20, 111, 112, 173	Dēṣigana or Dēṣigana,	110, 112, 113, 114
thirteenth,	4, 5, 6, 174	Dēśināmamālā, <i>quoted</i> ,	163
fourteenth,	13, 172, 177	dēva, <i>a king</i> ,	164
fifteenth,	164	dēvabhōgahala,	66
full-moon,	75, 85, 115, 200, 201, 202	dēvadāya,	66
dark fortnight :—		Dēvagiri, <i>s. a.</i> Daulatābād,	219, 220, 224, 225
third,	16	Dēvagupta, <i>k.</i> ,	157, 159
fourth,	164, 165, 175	dēvakuṭīkāśṭha, <i>measure of land</i> ,	87

	PAGE		PAGE
Dēvāyaka-Perumāḷ, <i>te.</i> ,	160	Drākshārāma, <i>vi.</i> ,	187
Dēvaṇṇayya, <i>ch.</i> ,	204, 208	dramma, <i>coin</i> ,	27, 35, 45
Dēvapāla, <i>Kanauj k.</i> ,	30	Draviḍa or Drāvīḍa, <i>co.</i> ,	18, 77
Dēvapāla, <i>Pāla k.</i> ,	33	Drīḍhaprahāra, <i>Yādava k.</i> ,	225
Dēvarām, <i>poem</i> ,	138n	Duāripātaka, <i>vi.</i> ,	87
Dēvarāya, <i>k.</i> ,	77	Dudhālī, <i>vi.</i> ,	93
Dēvarāya II., <i>Vijayanagara k.</i> ,	78	Dūdhgaṅgā, <i>ri.</i> ,	231
dēvas,	58	Durgā, <i>goddess</i> ,	226
Dēvendrakirtti, <i>title of Jaina teachers</i> ,	110n	Durgadāsa, <i>m.</i> ,	214
Dēvulapalli, <i>vi.</i> ,	74, 75, 76n, 77n, 85	Durgarāja, <i>Rāshtrakūṭa ch.</i> ,	216
dśyadharmā,	55	dushtasādhaka,	91
Dhādīndēva, <i>s. a. Dhādībhaḍaka</i> ,	223	Dāsī, <i>vi.</i> ,	193n
Dhādībhaḍaka, <i>ch.</i> ,	223, 224, 226	dūtaka,	69, 160, 183
Dhādībhaḍaka, <i>s. a. Dhādībhaḍaka</i> ,	223	Dvārakā, <i>s. a. Dwārka</i> ,	225
Dhalādi, <i>s. a. Dhalaga</i> ,	182	Dvāravati or Dvārāvati, <i>s. a. Dwārka</i> ,	224, 225
Dhalaga, <i>ch.</i> ,	181, 190	dvivēdin,	87
Dharima, <i>m.</i> ,	56	Dwārka, <i>vi.</i> ,	225
dharmaṇigama,	56		
Dhammutariya (Dharmōttariya),	54, 55	E	
Dhanada, <i>s. a. Kubera</i> ,	159, 190	eclipses, lunar,	2, 75, 85
Dhanamjaya, <i>sur. of Vyāsa</i> ,	100n	eclipses, solar,	101n, 204, 208
Dhanapāla, <i>author</i> ,	229	Edirigañāyan Pottappi-Chōḷa, <i>ch.</i> ,	164
dhānyāya,	46	Eedooroo, <i>vi.</i> ,	179
Dhārā, <i>vi.</i> ,	86	ekabhōga,	85
Dharaṇivarāha, <i>biruda</i> ,	77n, 84	Ēkadhirachaturvēdimāṅgalam, <i>vi.</i> ,	133, 137
Dharavarāha, <i>sur. of Nṛsimharāya</i> ,	84	Ēkasilānagarī, <i>s. a. Warangal</i> ,	123, 129, 131
Dharmadēva, <i>m.</i> ,	56	Elanivallī, <i>s. a. Mantrawādi</i> ,	198, 202
Dharmādhikaraṇika,	97	elephant crest,	227
dharmaḥala,	66	Ellēri, <i>vi.</i> ,	161, 162, 168
Dharmapāla, <i>Pāla k.</i> ,	31, 32, 33	Ellōrā, <i>vi.</i> ,	216
Dharmasālā, <i>vi.</i> ,	116	Elpunuse, <i>s. a. Mantrawādi</i> ,	198, 202
Dhārwār, <i>vi.</i> ,	34, 212	Enūra, <i>s. a. Vēṇūr</i> ,	112, 113
Dhēnuḱākāṭa, <i>vi.</i> ,	52, 53, 54, 56	Erage, <i>sur. of Ereyammarasa</i> ,	218, 223
Jhiraṣayin, <i>chronogram</i> ,	126, 149	eras :—	
Dhruva, <i>Rāshtrakūṭa k.</i> ,	28, 42n, 207, 215,	Gupta,	101
	230, 231	Harsha,	157n
Dhruva II., <i>Gujarāt Rāshtrakūṭa ch.</i> ,	29n	Śaka or Śāka, 2, 5, 6, 7, 8, 9, 10, 11, 12, 14,	
Dhuliāghaṭṭa, <i>vi.</i> ,	87, 88	15, 16, 17, 19, 20, 27n, 28, 45, 75, 76,	
Diddāpura, <i>vi.</i> ,	207n	77n, 79, 80, 85, 199, 110, 111, 112, 113,	
Digary, <i>s. a. Udayagiri</i> ,	19	114, 121, 122, 126, 128, 129, 130, 131,	
Diggubarru, <i>vi.</i> ,	178, 181, 186n	136, 137, 149, 152, 155, 162n, 163n, 164,	
dikṣhita,	87	165, 167, 194, 195, 196, 200, 201, 204,	
Dinika, <i>ch.</i> ,	58	205, 208, 210, 230	
dise, <i>a quarter</i> ,	200	Vikrama,	85, 88, 93, 95, 98
Divalambā, <i>f.</i> ,	182	Ērasiddhi, <i>Telugu-Chōḷa ch.</i> ,	121, 122, 125,
Divyajñānēśvara, <i>te.</i> ,	4		126, 152
Dōab, <i>co.</i> ,	31	Ereyammarasa, <i>Raṭṭa ch.</i> ,	218, 223
Dodḍahundi, <i>vi.</i> ,	23n, 199	Ereyappa, <i>W. Gaṅga k.</i> ,	181
Dōtasamudra, <i>s. a. Halēbbid</i> ,	161, 163, 168	Errakōtapalli, <i>s. a. Mushtāru</i> ,	76
dōsha,	46		

	PAGE		PAGE
		F	
Ferishta, <i>author</i> ,	77		
		G	
Gāḍiyamma, <i>m.</i> ,	214	Gauḍa, <i>co.</i> ,	86, 159n, 207n
gahapati,	53	gauḍa or gavuḍa,	183, 191n, 222n
Gaharwara, <i>family</i> ,	30n	Gauhaṭṭi, <i>vi.</i> ,	100
gahata (grihastha),	52n	gaulmika,	91
Gajalhaṭṭi pass,	161	gauḍa or gavuḍa, <i>s. a.</i> gauḍa,	183, 222n
Gajapati, <i>dy.</i> ,	18, 19	Gauptiputra,	60
Gajapati-varāha, <i>coin</i> ,	130n	Gaurisarma, <i>ch.</i> ,	184n
gāmaūḍa, <i>s. a.</i> grāmakūṭa,	183, 222n	Gauta I., <i>Sāluva ch.</i> ,	68
gāmunḍa or gāmunḍu, <i>s. a.</i> gauḍa,	183	Gauta II., <i>do.</i> ,	74, 84
Gaṇapati, <i>god</i> ,	27	Gautama, <i>rishi</i> ,	153
Gaṇapati, <i>Kākatīya k.</i> ,	167	Gedilam, <i>vi.</i> ,	162n and add.
Gaṇḍagōpāla, <i>viruda</i> ,	128, 130, 131	gerund,	159n
Gaṇḍagōpāla, <i>sur. of</i> Śrasiddhi,	152, 155	ghara (griha), <i>a chaitya cave</i> ,	40
Gandak, <i>ri.</i> ,	88, 94, 95	ghaṭṭapati,	91
Gaṇḍakī, <i>s. a.</i> Gandak,	87, 88, 94	Ghupika, <i>m.</i> ,	64
Gaṇḍa-māḍa, <i>coin</i> ,	130n	Gidāṅgil, <i>vi.</i> ,	171
Gaṇḍamahendra, <i>sur. of</i> Chālukya-Bhima II.,	181	Gingee, <i>vi.</i> ,	77n
Gandahasti- or Gandhavārāna-māḍa, <i>s. a.</i>		Goa, <i>vi.</i> ,	19, 224, 226n
Gajapati-varāha,	130n	Gōḍāvari, <i>ri.</i> ,	27 and add., 45 and add., 226
Gandhāra, <i>co.</i> ,	31	Gōḍuguchinta, <i>vi.</i> ,	75
Gaṇḍikōṭa, <i>vi.</i> ,	78	Gogra or Ghogra, <i>ri.</i> ,	88, 96
Gaṇeśvara, <i>m.</i> ,	95	Gojjiga, <i>s. a.</i> Gōvinda IV.,	34
Gaṅga, <i>dy.</i> ,	23, 216	Gōkarnapāṇḍitabhaṭṭāra, <i>teacher</i> ,	200, 203
Gaṅga, <i>Eastern, dy.</i> ,	107n, 183n	Gōkarnēśvara, <i>te.</i> ,	163
Gaṅga, <i>Western, dy.</i> , 108, 181, 182, 192, 193,		Gōkulaghaṭṭa, <i>vi.</i> ,	86
	195, 224	Golden Garuḍa banner,	237
Gaṅgā (Ganges), <i>ri.</i> ,	35, 42, 44, 98, 154n	Gommaṭa or Gommaṭeśvara, <i>s. a.</i> Bāhubalin,	168
Gaṅga-Bāṇa, <i>family</i> ,	195	Gōpālakrishṇa, <i>te.</i> ,	34
Gaṅgādhārārya, <i>m.</i> ,	47	Gōparāja, <i>Sāluva ch.</i> ,	76, 77
Gaṅga Hale Sambā Rāja, <i>ch.</i> ,	77	Gōpa-Timuna, <i>do.</i> ,	77n
Gaṅgaikopḍāṇ, <i>vi.</i> ,	15	Gōpa-Tippa, <i>ch.</i> ,	76n
Gaṅgamahādēvi, <i>sur. of</i> Kāmakkāṇār,	195	Goppa-Tippa, <i>ch.</i> ,	76
Gaṅga-Pallava, <i>family</i> , 22, 23, 24, 25n, 189, 192		Gōrākhpur, <i>vi.</i> ,	98n, 99n
Gaṅgarāja, <i>ch.</i> ,	108, 109	gorava, <i>a Śaiva priest</i> ,	200, 203
Gaṅga Rāja, <i>Ummatūr ch.</i> ,	18	gōshṭhi,	207
Gaṅgāya, <i>family</i> ,	192	Gotamiputa Sātakaṇi (Gautamiputra Sāta-	
gaṇikā, <i>a female elephant</i> ,	208	karni), <i>Andhra k.</i> ,	60, 66, 70
Gaṇjām, <i>di.</i> ,	101	Goti (Gaṇpti), <i>f.</i> ,	46
Garga, <i>astronomer</i> , 2, 3, 4, 5, 6, 9n, 10, 12,		Gotiputra, <i>s. a.</i> Gauptiputra,	60
	13, 14, 15, 28, 169, 170, 171, 172, 173,	gōtras :—	
	174, 175, 176, 177	Bhāradvāja,	87
Garjara, <i>m.</i> ,	160	Dhaumra,	87
Garuḍa, <i>god</i> ,	106	Gautama,	94
aruḍa crest,	27, 98, 103, 121, 125, 208, 227	Kāśyapa,	87, 98
		Kātyāyana,	87
		Kaundinya,	87
		Kauśika,	198
		Krishnātra (Krishnātrēya),	87
		Kuśika,	87
		Mānavya,	198

	PAGE
Māthara,	28, 45
Parāśara or Pārāśara,	87
Rāhula,	87
Śāṇḍilya,	87
Sāvarṇa or Sāvarni,	87, 160
Śrivatsa,	85
Vishṇuvṛiddha,	160
Gōvinda II., <i>Rāshṭrakūṭa k.</i> ,	28, 42, 230, 231
Gōvinda III., <i>do.</i> ,	28, 29, 32n, 35, 200, 207, 210, 231n
Gōvinda IV., <i>do.</i> ,	27, 28, 33, 34, 35, 36, 44, 47, 181, 190, 215, 216, 220, 223n
Gōvindachandra, <i>Kanauj k.</i> ,	67, 85, 87, 98, 99
Gōvindāyichcha, <i>m.</i> ,	87
Gōvisālaka, <i>vi.</i> ,	98
grāmakūṭa or grāmakūṭaka, <i>a village headman</i> , 45, 183, 191, 222	
grāvastut,	46
grihapati,	50n
grihastha,	52
Gujarāt, <i>co.</i> ,	29n, 35, 36, 56, 184, 225n
Gummaṭa or Gummaṭśa, <i>s. a. Bāhubalin</i> , 108, 111, 114, 115	
Gummiḍippūṇḍi, <i>s. a. Gummiḍipūṇḍi</i> ,	129, 131
Gummiḍipūṇḍi, <i>vi.</i> ,	129n
Gumsimi(?), <i>vi.</i> ,	192
Gumsūr, <i>vi.</i> ,	100, 101
Guṇaga or Guṇaka, <i>sur. of Vijayāditya III.</i> , 29, 180, 189	
Guṇakala-vishaya, <i>di.</i> ,	87, 88
Guṇakenallāta, <i>sur. of Vijayāditya III.</i> ,	180
Guṇamālai, <i>te.</i> ,	195, 196, 197
Guṇāmbhōhidēva, <i>s. a. Guṇasāgara I.</i> ,	86
Guṇapadeya, <i>vi.</i> ,	185
Guṇasāgara I., <i>Kalachuri k.</i> ,	86
Guṇasāgara II., <i>do.</i> ,	86, 87
Guṇḍa I., <i>Śāluva ch.</i> ,	76, 83
Guṇḍa II., <i>do.</i> ,	83
Guṇḍa III., <i>do.</i> ,	76, 77, 84
Guṇḍlūru, <i>vi.</i> ,	75, 85
Guṇḍugolānu, <i>vi.</i> ,	182
Gupta, <i>dy.</i> ,	35n, 46n, 50, 224
Gurjara, <i>co.</i> ,	207
Gurjara, <i>dy.</i> ,	223n
Gurjarapratihāra, <i>family</i> ,	223n
Gurmha, <i>vi.</i> ,	93n, 96n
Gurupaṇḍitadēva, <i>s. a. Chārukīrti</i> ,	114
Gutta, <i>family</i> ,	224, 226n
Guttal, <i>vi.</i> ,	224, 226n
Gwalior, <i>vi.</i> ,	30

	PAGE
	H
Haidarābād, <i>vi.</i> ,	178
Haihaya, <i>family</i> ,	33, 43, 184
Haihaya, <i>mythical k.</i> ,	86
hala, <i>measure of land</i> ,	66
Hajēbīd, <i>vi.</i> ,	161
Halaī, <i>vi.</i> ,	212, 219n
Hampe, <i>vi.</i> ,	18
Hanasōge, <i>vi.</i> ,	110
Haṇche, <i>vi.</i> ,	80n
Hāngal, <i>vi.</i> ,	224, 226n
Hannikere, <i>vi.</i> ,	219
Hannikēri, <i>s. a. Hannikere</i> ,	219
Hanumantapuram, <i>vi.</i> ,	23
Hanumat, <i>god</i> ,	199
Hānumṅul five-hundred, <i>di.</i> ,	212
Hara, <i>s. a. Śiva</i> ,	41, 45, 190, 207
Harajahallī, <i>vi.</i> ,	219
Harapharapa, <i>m.</i> ,	72
Hari, <i>s. a. Vishṇu</i> ,	84, 151
Harihar, <i>vi.</i> ,	162, 163
Harihara II., <i>Vijayanagara k.</i> ,	115
Hārītasmpitī, <i>quoted</i> ,	66
Hārītiputra,	189
Hariyaṇḍapūṇḍa, <i>quoted</i> ,	32n
Hari-vāsara,	19, 20
Harsha, <i>hill</i> ,	66
Harsha, <i>Kanauj k.</i> ,	155, 156, 157, 159n, 159, 160
Harsha, <i>Kāśmīr k.</i> ,	130n
Harshacharita, <i>quoted</i> ,	156, 159n
Harshadēva, <i>Chandēlla k.</i> ,	31, 32
Harshavardhana, <i>s. a. Harsha</i> ,	155n, 156
hasta, <i>measure of land</i> ,	87
Hastigrāma, <i>vi.</i> ,	87
Hastimalla, <i>sur. of Prithivipati II.</i> ,	195
Hastimalla, <i>W. Gaṅga ch.</i> ,	195
Hastisaila, <i>s. a. Arujāla-Perumāl</i> ,	152, 155
Hatti-Mattūr, <i>vi.</i> ,	199
Hebbāl, <i>vi.</i> ,	214n
Hebbini, <i>vi.</i> ,	24
Hēlārāja, <i>author</i> ,	44n
Hēmachandra, <i>do.</i> ,	30, 89, 221, 223
Hēmādri, <i>do.</i> ,	59n
Hēmakūṭa, <i>hill</i> ,	80n, 84
Hēmanta, <i>season</i> ,	46n
Himavat, <i>mo.</i> ,	44
Hindū,	77, 119
hiranyāya,	46

	PAGE
Hiriya-Nareyaṅgal, <i>s. a.</i> Naregal,	200n
Hinen Tsiang,	157
hōma,	46
Hōṇakanahalli, <i>vi.</i> ,	19
hōṭpi,	46
Hoysala, <i>dy.</i> , 24, 79n, 108, 161, 162, 167n, 176n	
Hoysana, <i>s. a.</i> Hoysala,	161, 168
Hubli, <i>vi.</i> ,	212
hūde, <i>a village-bastion</i> ,	202
Humcha, <i>vi.</i> ,	110n
Huttari, <i>s. a.</i> Puttār,	78
I	
Iḍaikaḷi, <i>s. a.</i> Tiruviḍaikaḷi,	138, 146, 147
Iddhatējas, <i>sur. of</i> Dhruva,	42n
Iḍiyāru, <i>s. a.</i> Bedooroo,	179, 191
Īkkādu, <i>vi.</i> ,	129
Īkkāṭṭu-kōṭṭam, <i>di.</i> ,	129
Ikshupurīśvara, <i>te.</i> ,	173, 175
Ilāḍaigaḷ, <i>ch.</i> ,	141
Ilāḍarāyar, <i>ch.</i> ,	134, 135
Īla-lamp,	134, 136, 145
Īlam, <i>Ceylon</i> ,	1, 6, 134, 163, 168, 174
Immaḍi-Bhairarasa, <i>ch.</i> ,	110
Immaḍi-Narasimha <i>or</i> Immaḍi-Nṛisimha,	
<i>Sāluva ch.</i> ,	75, 77, 78, 79, 80, 84
indra, <i>a Jaina priest</i> ,	112
Indra, <i>god</i> , 31, 32, 42n, 43, 45, 140, 151, 152, 159	
Indra II., <i>Rāshtrakūṭa k.</i> ,	215, 218n, 230
Indra III., <i>do.</i> , 27, 29, 30, 31, 32, 33, 34, 35,	
36, 43, 44, 215, 220	
Indra IV., <i>do.</i> ,	215, 220
Indrabala, <i>ch.</i> ,	103, 107
Indradēva, <i>m.</i> ,	51
Indrapālavarman, <i>Prāgyōtisha k.</i> ,	100
Indrarāja, <i>E. Chalukya k.</i> ,	189
Indrarāja, <i>s. a.</i> Indra III.,	31, 32
Indrāyudha, <i>k.</i> ,	32n, 33n
Indus, <i>ri.</i> ,	43n
Irāmaṇ Mummaḍi-Chōḷaṇ, <i>Milāḍu ch.</i> ,	135
Irattamaṇḍala, <i>s. a.</i> Raṭṭapāḍi,	217
Irattapāḍi <i>or</i> Ilattapāḍi, <i>do.</i> ,	217
Īrayiraṇ Śiriyāṇ, <i>m.</i> ,	198
Īrivabēḍaṅga-Satyāśraya, <i>W. Chalukya k.</i> ,	217
Irulakolu, <i>vi.</i> ,	191
Iruga, Irugapa <i>or</i> Irugappa, <i>ch.</i> ,	115, 116
Islām,	77
Īśvara, <i>s. a.</i> Śiva,	192, 193, 195, 196

	PAGE
Īśvara <i>or</i> Īśvara-Nāyaka, <i>Tuluva ch.</i> ,	78, 79
Īśvarachandra Vidyāśagara, <i>editor</i> ,	30n
Īśvaragupta, <i>ch.</i> ,	169
J	
Jagaddhara, <i>commentator</i> ,	30n
Jagadobbagaṇḍa, <i>biruda</i> ,	168
Jagattuṅga, <i>sur. of</i> Gōvinda III., 28, 29, 42,	
207, 231n	
Jagattuṅga II., <i>Rāshtrakūṭa k.</i> ,	29, 33, 43
Jagattuṅga-sindhu, <i>tank</i> ,	29, 43
Jāgūka, <i>m.</i> ,	95
Jaimini-Bhāratam, <i>Telugu poem</i> ,	75, 76, 77
Jaina, 32n, 36, 74, 108, 109, 110, 112, 115,	
116, 179, 182, 191, 221	
Jākavvā, <i>queen of</i> Taila II.,	217
Jākhū, <i>m.</i> ,	87
jalām-aśṭamī, <i>s. a.</i> janm-aśṭamī,	226n
Jālū, <i>m.</i> ,	87
Jambudvīpa,	49
Jambukēśvara, <i>te.</i> ,	129
Jammu, <i>di.</i> ,	230
Janaka, <i>m.</i> ,	87
Jananātha-vaḷanāḍu, <i>sur. of</i> Milāḍu two-	
thousand, 138, 146	
Jātaka, <i>quoted</i> ,	50n, 56n
Jaṭāvarman Parākrama-Pāṇḍya, <i>Pāṇḍya k.</i> , 12, 17	
Jaṭāvarman Sundara-Pāṇḍya I., <i>do.</i> ,	167
Jaṭilavarman, <i>do.</i> ,	23, 185n
Jaṭilavarman Parākrama-Pāṇḍya Arikēsari-	
dēva, <i>do.</i> ,	12, 13, 14, 17
Jaṭilavarman Parākrama-Pāṇḍya Kulasēkhara,	
<i>do.</i> ,	14, 15, 17
Jaṭilavarman Śrīvallabha, <i>do.</i> ,	15, 17
Jaṭilavarman Śrīvallabha Ativīrarāma, <i>do.</i> , 16, 17	
javelin banner,	213
javvandi (servandi), <i>flower</i> ,	132
Jayachandra, <i>Kanauj k.</i> ,	85, 88n
Jayāditya II., <i>k.</i> ,	93n, 96n
Jaya-māḍa, <i>coin</i> ,	130n
Jayanātha, <i>k.</i> ,	62n
Jayaṅgaṇḍa-Chōḷa-maṇḍalam, <i>co.</i> , 133, 138, 192	
Jayanti, <i>s. a.</i> Banavāsi,	49, 226n
Jayasimha, <i>Kaśmīr k.</i> ,	230
Jayasimha I., <i>E. Chalukya k.</i> ,	184, 189
Jayasimha II., <i>do.</i> ,	189
jihvāmūliya,	103
Jina, 108, 111, 112, 113, 114, 115, 116, 191	

	PAGE
Jinadatta, <i>mythical k.</i>	110, 111, 112
Jinasēna, <i>Jaina author</i>	227
Jōla, <i>co.</i>	34
Junnar, <i>vi.</i>	50, 55, 56
Jupiter, <i>planet</i>	95, 210
ṛyōtishṭōma,	46n

K

Kachchi or Kachchiyūr, <i>s. a. Kachchūr.</i>	129
Kachchi-, Kachchiyūr- or Kachchūr-nāḍu, <i>di.</i>	129, 132
Kāchchipaṇ, <i>s. a. Kāśyapa,</i>	120
Kachchūr, <i>vi.</i>	129
Kaḍaba, <i>vi.</i>	216, 220
Kāḍaḍi Karakkaṇ, <i>ch.</i>	24
Kadamba, <i>dy.</i>	224
Kādamba, <i>family,</i>	219n, 224, 226n
Kaḍamba, <i>m.</i>	143
Kādambari, <i>quoted,</i>	124n
Kāḍapatti, Kāḍupatti or Kāḍuvatti, <i>s. a.</i>	
Kāḍava, .	25n
Kāḍava, <i>s. a. Pallava,</i>	23, 24, 25, 26, 163,
	164n, 167n
Kāḍavan-Perundēvi, <i>sur. of Śāmavai,</i>	25
Kāḍēru, <i>field,</i>	143
Kaḍeyarāja, <i>ch.</i>	184
Kāḍuvittēśvara, <i>te.</i>	25n
Kahallī, <i>vi.</i>	87
Kahla, <i>vi.</i>	85
Kailāsa, <i>mo.</i>	42
Kailāsanātha, <i>te.</i>	11
Kailāsapati, <i>te.</i>	10, 15
Kaira, <i>vi.</i>	29n, 36
Kaivaṇḍūr, <i>vi.</i>	123
Kaivaṇḍūr, <i>s. a. Kaivaṇḍūr,</i>	123, 123
Kākati or Kākatiya, <i>family,</i>	123, 129, 131, 167
Kakka II., <i>Rāshṭrakūṭa k.</i>	217
Kākkaḷūr, <i>vi.</i>	129
Kākkaḷūr-nāḍu, <i>di.</i>	129
Kakkarāja I., <i>Gujarāt Rāshṭrakūṭa ch.</i>	216
Kakkarāja II., <i>do.</i>	216
kāl, <i>s. a. marakkāl,</i>	144
Kālabe, <i>f.</i>	202
Kelachuri, <i>dy.</i>	86, 88
Kelachuriya, <i>dy.</i>	86n, 219n, 224
Kālahasti, <i>vi.</i>	77, 129
Kālakampa, <i>ch.</i>	182

	PAGE
kalakanda (kalakanṭha),	195
Kalalāya, <i>k.</i> ,	51
Kāḷalēdēvi, <i>queen of Narasimha II.,</i>	162n
kalam, <i>measure,</i>	143, 144
kālam, <i>a trumpet,</i>	168n
Kāḷañjara (Kāḷañjar), <i>vi.</i> ,	86, 224
Kāḷañjarādhipati, <i>sur. of Chandelīla kings,</i>	86n
kāḷañju, <i>weight,</i>	136, 138, 139, 140, 141, 143, 197
Kālapriya, <i>s. a. Mahākāla,</i>	29, 30, 43
Kālapriyanātha, <i>te.</i> ,	30n
Kāḷarmēḍu, <i>field,</i>	143
Kāḷas, <i>vi.</i> ,	215, 216
Kalasāpur, <i>vi.</i> ,	223n
Kalbaṇa, <i>poet,</i>	223
Kalhoḷe, <i>vi.</i> ,	218, 227
Kali, <i>sur. of Viṣṇuvardhana V.,</i>	189
Kali age,	124, 125, 176, 207
Kalidēva, <i>te.</i> ,	212
Kalikāla, <i>s. a. Karikāla,</i>	120, 121, 122, 125, 148, 161
Kāḷinādi, <i>vi.</i> ,	157
Kalinārai, <i>Pallava k.</i> ,	133
Kalināriśvara, <i>te.</i> ,	133
Kalinganagara, <i>vi.</i> ,	183n
Kalingattu-Parani, <i>quoted,</i>	120
Kalivallabha, <i>sur. of Dhruva,</i>	207
Kāḷiya, <i>field,</i>	143
Kaliyamalai, <i>vi.</i> ,	162
Kāḷiyūr-kōṭṭam, <i>di.</i> ,	195n
Kalladuppūr, <i>vi.</i> ,	195n
Kallāṅgūṭṭai, <i>pond,</i>	194, 195
Kallēduppūr, <i>vi.</i> ,	195
Kallēduppūr-maryādā, <i>di.</i> ,	195, 196
Kāḷṇaṅgai, <i>f.</i> ,	194, 195
Kāḷiyūrmūlai, <i>s. a. Kaliyamalai,</i>	161, 162, 168
Kaluchumbarru, <i>s. a. Kunsamurroo,</i>	179, 191
Kalyāṇapura or Kalyāṇi, <i>vi.</i> ,	130n, 217, 224
Kalyāṇi, <i>vi.</i> ,	197
Kāma, <i>god,</i>	44, 45, 190, 215
Kāmakkāṇār, <i>f.</i> ,	195
Kamauli, <i>vi.</i> ,	99n
Kampa or Kampavarman, <i>s. a. Vijaya-Kampa-</i>	
vikramavarman,	192, 193n, 196
Kaṇaiyūr, <i>vi.</i> ,	24
Kanakasabhadhinātha, <i>te.</i> ,	167
Kanakavalli, <i>vi.</i> ,	194
Kanakavalli-Viṣṇugriha, <i>te.</i> ,	194
Kanauj, <i>vi.</i> ,	30, 31, 32, 33n, 85, 86n, 87, 88n,
	95, 98, 157
Kāñchanadēvi, <i>queen of Guṇasāgara I.,</i>	86
Kāñcharigunḍu, <i>rock,</i>	191

	PAGE
Kāññi or Kāññhipura (Conjeeveram), <i>vi.</i> , 18,	
25n, 77, 80, 115, 116, 121, 122, 128,	
129, 130, 131, 152, 164, 165, 166, 207	
Kāndaññ-Sālai, <i>vi.</i> ,	169
Kandukūru, <i>vi.</i> ,	78
Kāṅgavadiyāṅ, <i>Gaṅga k.</i> ,	23
Kāṅgra, <i>vi.</i> ,	117, 118
Kāññeri, <i>vi.</i> ,	210
Kāññiāra, <i>vi.</i> ,	116, 117, 118, 119
Kāññiya, <i>s. a.</i> Kṛishṇa,	117
Kāññāda-dēśa, <i>co.</i> ,	76
Kāññāḍaga, <i>s. a.</i> Karpātaka,	23
Kāññāṇṇūr, <i>vi.</i> ,	161
Kāññaradēva, <i>s. a.</i> Kṛishṇa III., 135, 136, 143,	
194, 195	
Kāññaradēva, <i>do.</i> ,	25, 142, 144
Kāññaradēva-Prithvi (or Prithivi)gaṅgaraiyar,	
<i>sur. of</i> Attimallar,	195, 196
Kāññariga, <i>s. a.</i> Karpātaka,	176
kanyādāna,	59n
Kanyakubja, <i>s. a.</i> Kanauj,	30, 31, 32
Kapāladurga, <i>fort.</i> ,	77
Kāpikā, <i>s. a.</i> Kāvi,	36
Kapitthaka, <i>vi.</i> ,	27, 45
Kapitthikā, <i>s. a.</i> Kie-pi-tha,	157, 158
kappa,	191
Karajaka or Karājika, <i>vi.</i> ,	58, 60, 65, 67, 71
karapa,	100
karapa :—	
Vapij,	16
karapa-kāyastha,	97
karapika,	98
Karavandīvara, <i>te.</i> ,	169, 170, 171, 175
Karayilladāta or Karayilladāta, <i>sur. of</i>	
Chālukya-Bhīma II.,	182
Karhād, <i>vi.</i> ,	33, 34, 215, 216, 220, 222, 224
Karikāla, <i>Chōla k.</i> ,	120
Kariya-Perumāḷ Periyānāyan, <i>sur. of</i> Nara-	
siṃha,	147
Karka II., <i>Gujarāt Rāshtrakūṭa ch.</i> ,	35
Kārkala, <i>vi.</i> ,	108, 109, 110, 111, 112n
Kārkōṭa, <i>dy.</i> ,	223
Kārlō, <i>vi.</i> ,	47, 48, 49, 50, 51, 57, 58, 59, 60,
62, 66, 68, 69, 70, 71n	
karmānta,	46n
Karṇadēva, <i>Chēdi k.</i> ,	29
Karpāta or Karpātaka, <i>co.</i> , 75, 77, 78, 79, 84n,	
130n, 167, 176, 223	
Karpātakaśābdānūsāsana, <i>quoted</i> ,	221n, 229
Kārōniri, <i>Bāṇa ch.</i> ,	24, 25

	PAGE
Kārtavīrya I., <i>Raṭṭa ch.</i> ,	218, 223n
Kārtavīrya II., <i>do.</i> ,	217, 218, 227, 228
Kārtavīrya III., <i>do.</i> ,	219
Kārtavīrya IV., <i>do.</i> ,	218, 219, 223, 227
Kārtavīrya Arjuna, <i>mythical k.</i> ,	86
Kārttikēya, <i>s. a.</i> Skanda,	106
Kāsākṇḍi, <i>vi.</i> ,	23n and add., 185n
Kāsilli, <i>vi.</i> ,	94
Kāsmīr, <i>co.</i> ,	130n, 210, 223, 230
kāṣu, <i>coin</i> ,	139, 145
kaṭa,	69
Kāṭa, <i>ch.</i> ,	180
Kaṭachchuri, <i>dy.</i> ,	222n
kaṭakādhīsa, kaṭakarāja or kaṭakēsa, <i>a super-</i>	
<i>intendent of the royal camp</i> , 183, 184, 185, 191	
Kaṭaughanagrāma, <i>vi.</i> ,	87
Kāthaka, <i>s. a.</i> Kādava,	167
Kāthāri or Kāṭṭāri, <i>biruda</i> , 76, 77n, 79, 83n, 84	
Kaṭṭalāmbā, <i>f.</i> ,	193, 191
Kāṭṭirai, <i>ch.</i> ,	23, 24
Kāṭṭuttumbūr, <i>s. a.</i> Śōlapuram, 192, 194, 195, 196	
Kausikī, <i>goddess</i> ,	189
Kausikīputra,	50 and add.
Kauṭhēr, <i>vi.</i> ,	217, 222n
Kāvāntaṇḍalam, <i>vi.</i> ,	1, 193n
Kavēra, <i>mythical k.</i> ,	151
Kāvērī, <i>vi.</i> ,	18, 120, 121, 125, 151n
Kāvi, <i>vi.</i> ,	32n, 36, 215
Kavichakravartin, <i>m.</i> ,	191
Kāvikā, <i>s. a.</i> Kāvi,	27, 28, 36, 45, 46
Kāvyāvalōkana, <i>quoted</i> ,	218n
Kayirūr Perumāṇār, <i>Mīlādū ch.</i> ,	141, 142
Kāzā, <i>vi.</i> ,	19
Kēmajju, <i>s. a.</i> Kimōj,	36
Kēraḷa, <i>co.</i> ,	130, 207
Kēsarivarman, <i>sur. of</i> Rājārāja I.,	6n
Kēsava, <i>m.</i> ,	94
Kēsavapadumā, <i>m.</i> ,	95
Kēsava-Perumāḷ, <i>te.</i> ,	1
Kēsirāja, <i>author</i> ,	221, 227, 228
Kēvañja, <i>s. a.</i> Kimōj,	27, 36, 45, 46
Khabarāta, <i>dy.</i> ,	56, 58, 60
Khajurāhō, <i>vi.</i> ,	30 and add., 32 and add.
Khālimpur, <i>vi.</i> ,	31, 32
Khālsi, <i>vi.</i> ,	66
Khambāyat, <i>s. a.</i> Cambay,	26
khaṇḍaraksha,	87n
khaṇḍavāla,	87
Kharḍa, <i>vi.</i> ,	215n, 220
Khārēpāṭaṇ, <i>vi.</i> ,	33, 34, 217, 223

	PAGE		PAGE
Khêṭaka, <i>s. a. Kaira</i> ,	28, 29n, 36, 45	Kovaḷāla, <i>s. a. Kōlār</i> ,	224
Khêṭaka, <i>s. a. Mānyakhêṭa</i> ,	29, 43	Kōvalār, <i>s. a. Tirukkōvalār</i> ,	138
Khottiga, <i>Rāshṭrakūṭa k.</i> ,	215, 220	Kōvela-Nellūru, <i>vi.</i> ,	78
Kie-pi-tha (Kapittha), <i>s. a. Sāmkāśya</i> ,	157	Kōvilāḍi, <i>vi.</i> ,	1
Kilappaluvār, <i>vi.</i> ,	138n	Kōvilvenṇi, <i>vi.</i> ,	173, 175
Kilīyār, <i>vi.</i> ,	135	Kratha, <i>co.</i> ,	86
Kil-Kāśakuḍi, <i>vi.</i> ,	175	Kṛipāpurīśvara, <i>te.</i> ,	172
Kil-Muttugūr, <i>vi.</i> ,	22n	Kṛishṇa, <i>god</i> ,	45n, 59, 222, 225
Kilār, <i>vi.</i> ,	135, 138	Kṛishṇa, <i>k.</i> ,	216
Kimnara	152, 200n	Kṛishṇa I., <i>Rāshṭrakūṭa k.</i> ,	28, 42, 199, 230, 231
Kimōj or Kīmaj, <i>vi.</i> ,	36	Kṛishṇa II., <i>do.</i> ,	28, 29, 33, 180n, 190n, 205n
Kīra, <i>co.</i> ,	31	Kṛishṇa III., <i>do.</i> ,	133, 135, 142, 194, 195, 217, 218
Kirīṭin, <i>s. a. Arjuna</i> ,	86	Kṛishṇā, <i>vi.</i> ,	231
Kīrti-Nārāyaṇa, <i>sur. of Gōvinda III.</i> ,	207	Kṛishṇarājadēva, <i>s. a. Kṛishṇa III.</i> ,	217
Kīrti-Nārāyaṇa, <i>sur. of Indra III.</i> ,	36	Kṛishṇarāya or Kṛishṇadēvarāya, <i>Vijaya-</i> <i>nagara k.</i> ,	18, 19, 20, 72
Kīrtipāla or Kīrtipālādēva, <i>Uttarasamudra</i> <i>ch.</i> ,	94, 157n	Kṛishṇavallabha, <i>s. a. Kṛishṇa II.</i> ,	190
Kōkkala or Kōkkalla I., <i>Chēdi k.</i> ,	29, 33, 43, 88n	Kṛishṇavēṇi, <i>s. a. Kṛishṇā</i> ,	21
Kōkkilāṇḍi, <i>queen of Parāntaka I.</i> ,	133, 134	Kṛishṇavēṇā, <i>do.</i> ,	231
Kokkili, <i>E. Chalukya k.</i> ,	189	Kṛishṇayaśas, <i>m.</i> ,	117, 118, 119
Kōlār, <i>vi.</i> ,	224	Kṛita age,	207
Kolavennu, <i>vi.</i> ,	178, 180, 181	Kṛitavīrya, <i>mythical k.</i> ,	86
Kōlhāpur, <i>vi.</i> ,	231	Kṣatrapa, <i>a Satrap</i> ,	53
Kollabigaṇḍa, <i>sur. of Vijayāditya IV.</i> ,	190	Kṣatriya,	78
Kollāpuram, <i>vi.</i> ,	145, 146	Kṣhīrasvāmin, <i>author</i> ,	44n
Kollēgāl, <i>vi.</i> ,	18, 121	Kṣhitipāla, <i>Kanauj k.</i> ,	30, 31, 32
Kolli-Śōlakōṇ, <i>ch.</i> ,	163, 168	Kubja-Vishṇu or -Vishṇuvardhana, <i>s. a. Vish-</i> <i>ṇuvardhana I.</i> ,	180, 182, 189
Komera, <i>vi.</i> ,	180	Kuḍā, <i>vi.</i> ,	49, 50, 52, 55n, 57, 78
Kommadhārāpura, <i>vi.</i> ,	77	Kūḍālūr (Cuddalore), <i>vi.</i> ,	161
Kōna or Kōna-Muṣhṭūru, <i>vi.</i> ,	75	Kudopali, <i>vi.</i> ,	101
Kōṇakkaṇār, <i>f.</i> ,	139	Kulamāṇikkaṇ Irāmadēvaṇ, <i>Muṇai ch.</i> ,	136
Kōṇdamudi, <i>vi.</i> ,	71n	Kulamāṇikkerumāṇār, <i>do.</i> ,	137
Kōṇḍapalle, <i>vi.</i> ,	19	Kulāndhi, <i>vi.</i> ,	87
Kōṇḍavīḍu, <i>vi.</i> ,	18, 19, 20, 77	Kulasēkhara, <i>Vaishnava saint</i> ,	197
Kōṇērmaikopḍāṇ, <i>biruda</i> ,	15, 16	Kulasēkharamuḍaiyār, <i>te.</i> ,	16
Kōṭganivarman, <i>W. Gaṅga k.</i> ,	193	Kulbarga, <i>vi.</i> ,	73
Koṅkaṇ, <i>co.</i> ,	36, 224	Kullūka, <i>commentator</i> ,	66
Konnūr, <i>vi.</i> ,	200n	Kulōttuṅga-Chōḍa II., <i>Chālukya-Chōḷa k.</i> ,	9
Koondurgee, <i>vi.</i> ,	212	Kulōttuṅga-Chōḷa I., <i>Chōḷa k.</i> ,	1, 4n, 7, 135, 139, 169, 170, 192
Koppam, <i>vi.</i> ,	145, 146	Kulōttuṅga-Chōḷa III., <i>do.</i> ,	6, 8, 139, 165n, 169, 171, 172, 173, 174
Kōpperuñjiṅga, <i>Pallava ch.</i> ,	161, 162, 163, 164, 165, 166, 167, 168, 169	Kulōttuṅga-Chōḷa-Chēḍiyarāyaṇ, <i>Milāḍu ch.</i> ,	135
Kōrpāḍu, <i>field</i> ,	143	Kulōttuṅga-Chōḷadēva, <i>Chōḷa k.</i> ,	135
Korukolannu, <i>s. a. Corecolloo</i> ,	179, 191	Kulōttuṅga-māḍa, <i>coin</i> ,	130n
Korumelli, <i>vi.</i> ,	178, 181	Kumāra, <i>s. a. Skanda</i> ,	190
Kōsala, <i>co.</i> ,	103, 107		
Kōshṭhēśvara, <i>ch.</i> ,	230		
Kosiki, <i>f.</i> ,	61		
Koṭi, <i>f.</i> ,	64		
Kōval, <i>s. a. Tirukkōvalār</i> ,	133, 146, 147		

	PAGE		PAGE
kumārāmātya,	159	Lalitaśūradēva, <i>k.</i> ,	160n
Kumuda, <i>serpent</i> ,	155n	lāñchhita,	101
Kumudvatī, <i>do.</i> ,	155	languages :—	
Kuṇḍadhāni, <i>vi.</i> ,	157	Apabhraṃśa,	221
Kuṇḍadhāni-vishaya, <i>di.</i> ,	157, 159	Gujarāṭi,	226n
Kundaṇa, <i>m.</i> ,	144, 145	Kanarese,	23, 107n, 108, 111, 113, 124n, 168n, 182n, 183, 191n, 199, 200, 204, 209, 210, 211, 214, 215, 216, 217n, 218, 219n, 221, 226n
Kundāni, <i>vi.</i> ,	78	Māgadhi,	119
Kundarage seventy, <i>di.</i> ,	209, 210, 212, 214	Mahārāshṭrī,	119, 221
Kundatṭe, <i>m.</i> ,	210, 214	Marāṭhī,	109
Kūṇḍi three-thousand, <i>co.</i> ,	217, 220	Pāli,	50n, 69, 221
Kundūr, <i>vi.</i> ,	212	Prākṛit,	22, 52, 56, 67, 107n, 119, 159n, 183, 185, 221
Kundūr five-hundred, <i>di.</i> ,	210, 212, 214	Sanskrit,	18, 27, 69, 75, 77n, 85, 94, 98, 103, 109, 111, 112, 116, 120, 122, 128, 145, 148, 152, 156, 159n, 167, 178, 183, 192, 197, 204, 215, 216, 221
Kunsamurroo, <i>vi.</i> ,	179, 180	Śaurasēni,	119, 221
Kuntāditya, <i>sur. of</i> Bhaṇḍanāditya,	182	Tamiḷ,	22, 23, 24, 25, 26, 77, 108, 115, 128, 133, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148n, 161, 168n, 192, 193, 194, 195, 197
Kuppa or Kuppappa, <i>ch.</i> ,	200n, 214	Telugu,	75, 178, 191n, 192n
Kuppélūr, <i>vi.</i> ,	18n	Lāñjigēsara, <i>s. a.</i> Nandikēshwar,	226n
Kuppeya or Kuppēya, <i>ch.</i> ,	200, 201	Lār, <i>vi.</i> ,	98
Kura, <i>vi.</i> ,	60, 72	Lāṭa, <i>co.</i> ,	28, 36, 45, 134, 141n, 207n, 225n
Kūram, <i>vi.</i> ,	1, 133n, 194	Latalaura, <i>s. a.</i> Lattalūra,	223, 224, 225, 226
kurru, <i>a hamlet</i> ,	191n	Lāṭēśvara-maṇḍala, <i>co.</i> ,	32n
Kuru, <i>co.</i> ,	31	Lathur or Latur, <i>vi.</i> ,	225, 226
Kurukkai-kūṛam, <i>di.</i> ,	138, 139, 140, 142, 143, 144, 145, 146	Latta or Lāṭṭa, <i>tribe</i> ,	225n
kurūni, <i>s. a.</i> marakkāl,	144	Lattalūr or Lattalūra, <i>vi.</i> ,	208, 223, 224, 225, 226
Kuśa, <i>mythical prince</i> ,	152, 155	Lattanūr, <i>s. a.</i> Lattalūr,	223, 224, 225, 226
Kuśasthala, <i>s. a.</i> Kanauj,	30, 43	Lattoor, <i>s. a.</i> Lathur,	226
Kushana, <i>tribe</i> ,	118	Laukika reckoning,	210
Kusumāyudha, <i>m.</i> ,	183, 191	Lāvanyavati, <i>queen of</i> Guṇasāgara II.,	86
kūṭaka,	222n	Leyden grant,	120, 133
kūṭa-śāsana, <i>a forged charter</i> ,	157, 158	liṅga,	200n, 209
Kuttālam, <i>vi.</i> ,	12, 13	lion banner,	136
Kuttālanātha, <i>te.</i> ,	12, 13	Lōkāditya, <i>ch.</i> ,	211
		Lōkamahādēvi, <i>queen of</i> Chālukya-Bhīma II.,	190
		Lōkamahādēvi, <i>sur. of</i> Dantisakti-Viṭaṅki,	25n, 144, 145
		Lōvabikṣi, <i>Chōḷa prince</i> ,	181, 190
		Lucknow Museum,	93, 98, 155, 157n
		Luiz, <i>Franciscan friar</i> ,	18, 19
		Lunsaḍi, <i>vi.</i> ,	62n

L

lagna :—

Mithuna,	112, 113
Lakkhā Maṇḍal, <i>te.</i> ,	155
Lakshmanarāja, <i>Kalachuri k.</i> ,	86
Lakshmi, <i>goddess</i> ,	26, 44, 152, 162n, 199
Lakshmi, <i>queen of</i> Jagattunga II.,	29, 43
Lakshmidēva II., <i>Raṭṭa ch.</i> ,	217, 219, 223, 227
Lakshminārāyaṇa, <i>te.</i> ,	1
Lakshmivallabha, <i>sur. of</i> Amoghavarsha I.,	207
Lalitāditya, <i>Kārkōṭa k.</i> ,	223
Lalitakīrti, <i>title of</i> Jaina teachers,	110

	PAGE		PAGE
M			
mā, <i>measure of land</i> ,	143	Mahākāla, <i>te.</i> ,	30, 220n
Māchanabhaṭṭa, <i>m.</i> ,	85	mahākṣhapāṭalika,	91, 97
māḍa, <i>a half pagoda</i> ,	76, 130n	Mahākūṭa, <i>vi.</i> ,	182, 210
māḍai, <i>s. a. māḍa</i> ,	128, 130, 131, 132	Mahāliṅgasvāmin, <i>te.</i> ,	164
mādam,	15n, 16n	mahāmahantaka,	87
Madanādēvi, <i>queen of Gupasāgara I.</i> ,	86	mahāmahattara,	183n
Madanapāla, <i>Pāla k.</i> ,	70	mahāmapāḍāśvara,	76, 77, 79, 115
mādēvi, <i>measure</i> ,	136, 137	mahāpāndhākulika,	87
Māḍha, <i>m.</i> ,	87	mahāpradhāna,	163
Mādhava, <i>m.</i> ,	98	mahāpramātāra,	159n, 160
Mādhava, <i>W. Gaṅga k.</i> ,	192, 193	mahāpratihāra,	91
Mādhavavarman, <i>Kaliṅga ch.</i> ,	100	mahāpurōhita,	97
Mādhavayya, <i>m.</i> ,	203, 208	mahāpurusha,	119
Madhuban, <i>vi.</i> ,	155	Mahara, <i>s. a. Makara</i> ,	161, 168
Madhukēśvara, <i>te.</i> ,	226n	mahārāja or mahārāya, 23, 85, 142, 143, 144, 155, 158, 159, 160, 167	
Madhurā (Madura), <i>vi.</i> ,	76, 121, 125, 133, 141	mahārājādhirāja, 27, 45, 80, 86, 88, 94, 98, 159, 190, 201, 208, 213, 230	
Madhurāntaka, <i>sur. of Pottapi-Chōla</i> ,	121, 122, 125, 148	mahārājaputra,	87
Madhurāntaka-Pottapi-Chōḍasiddhi, <i>Telugu- Chōḍa ch.</i> ,	121n	Mahārāja-Śarva, <i>sur. of Amoghavarsha I.</i> ,	36
Madhurāntaka-Pottapi-Chōḷa, <i>ch.</i> ,	121	Mahārājasimha, <i>s. a. Kōpperuñjiṅga</i> ,	167
Madhyadēsa, <i>co.</i> ,	94n, 207n	mahārājūi,	87
Madirai, <i>s. a. Madhurā</i> ,	1, 133, 134, 141, 142	mahāratha, <i>title</i> ,	49, 50
Mādirāja, <i>Sāḷva ch.</i> ,	83	mahārathi, <i>do.</i> ,	49, 50
Madra, <i>co.</i> ,	31	mahārathi, <i>do.</i> ,	49, 50, 51, 61
Madras Museum plates,	23, 155n	mahārathini, <i>do.</i> ,	50
Madurai, <i>s. a. Madhurā</i> ,	6, 172, 173, 174	mahārthasāsanika,	95
Madurāntakachaturvēdimāṅgalam, <i>sur. of Tirukkōvalūr</i> ,	188, 146	mahāsādhānika,	91, 97
Madurāntaka-māḍai, <i>coin</i> ,	130n	mahāsāmanta,	50, 159, 160, 223
maga (mārga),	66	Mahāsāṅghika,	59, 60, 61, 65, 72
Magadha, <i>co.</i> ,	207	mahāsāndhivigraha,	87
Māgaral, <i>vi.</i> ,	174, 175	Mahāsānuguptādēvi, <i>queen of Ādityavardhana</i> ,	159
Magōdayarpaṭṭaṇam, <i>s. a. Cranganore</i> ,	197, 198	Mahāsiva-Tivarrāja, <i>Kōśala ch.</i> ,	103, 107
Mahābhārata, <i>quoted</i> ,	125n	mahāsrēṣṭhīn,	91
Mahābhavagupta II., <i>Trikaliṅga k.</i> ,	101	mahāsthāna, <i>a holy place</i> ,	36
mahābhōja,	50	mahattama,	91
Mahābōdhi, <i>te.</i> ,	33n	mahattara,	45
mahādāna,	84n	Mahāvali-Bāparasa, <i>Bāṇa k.</i> ,	23
mahādānika,	87	Mahāvamsa, <i>quoted</i> ,	163
Mahādēva, <i>s. a. Śiva</i> , 135, 136, 137, 140, 142, 202, 210, 214		Mahāvastu, <i>do.</i> ,	69
Mahādēvaḍi, <i>queen of Rājāditya</i> ,	134	Mahāyāna, <i>sect</i> ,	119
Mahādevanaka (Mahādēva), <i>m.</i> ,	52	Mahēndra, <i>s. a. Indra</i> ,	83, 190
Mahādēvayya, <i>m.</i> ,	28, 45	Mahēndramāṅgalam, <i>vi.</i> ,	115, 116
mahādēvi,	159	Mahēndrapāla, <i>Kanauj k.</i> ,	30
mahājana,	202, 204, 208	Mahēndravarman I., <i>Pallava k.</i> ,	149
mahājaya, <i>titih</i> ,		Mahēndravikrama, <i>ch.</i> ,	22, 23
		Mahēśvara, <i>commentator</i> ,	46n
		Mahēśvara, <i>s. a. Śiva</i> ,	86, 94, 159, 190
		Māhēśvara, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143,	

	PAGE		PAGE
Mahi, <i>ri.</i> ,	36	Maṅgalagiri, <i>vi.</i> ,	17, 19
Mahārīpātaka, <i>vi.</i> ,	37	Maṅgalēsa, <i>W. Chalukya k.</i> ,	210
Mahichanda, <i>m.</i> ,	95	Maṅgi, <i>k.</i> ,	218
Mahika, <i>m.</i> ,	95	Maṅgi-Yuvarāja, <i>E. Chalukya k.</i> ,	184, 189
Mahipāla, <i>s. a. Kshiti-pāla</i> ,	30, 32	Maṅgu, <i>s. a. Śāluva-Maṅgu</i> ,	76
Mahisāsaka,	60	Māṇikkattār, <i>m.</i> ,	139
Mahōdaya, <i>s. a. Kanauj</i> ,	30, 31, 32, 43, 155	Manjera, <i>ri.</i> ,	226
Mahuāli, <i>vi.</i> ,	87	Māñji, <i>ri.</i> ,	118
Maistūr (Mysore), <i>co.</i> ,	18	Manma-Gaṇḍagōpāla, <i>Telugu-Chōḍa ch.</i> ,	120, 120
maitrāvaruṇa,	46	Manmasiddha or Manmasiddhi, <i>do.</i> ,	121, 122,
majjādi, <i>s. a. maryādā</i> ,	196		125, 126, 152, 155
Makara or Magara, <i>co.</i> ,	161, 162	Maṇṇārguḍi, <i>vi.</i> ,	11, 176, 177
makara crest,	136	Manōhari, <i>Talaing k.</i> ,	187
makkala-santāna,	112	Mantrawāḍi, <i>vi.</i> ,	198, 199, 204, 210
Malabar, <i>co.</i> ,	15, 197	Maṇṭūr, <i>vi.</i> ,	218, 223, 227
Malāḍu, <i>s. a. Milāḍu</i> ,	135, 138, 139, 142, 143,	Manu, <i>riśhi</i> ,	66, 120, 122, 125, 151, 154
	144, 147	Manuma-Gaṇḍagōpālādēva-Chōḍamahārāja,	
Malaimaṇḍalam, <i>s. a. Malabar</i> ,	197, 198	<i>s. a. Manma-Gaṇḍagōpāla</i> ,	129
Malaināḍu or Malaiyanāḍu, <i>s. a. Milāḍu</i> ,	135	Mānyakhēṭa, <i>s. a. Mālkhēḍ</i> ,	27, 28, 29, 45
Malaiyakula, <i>family</i> ,	135, 136	marakkāl, <i>measure</i> ,	144n
Malaiyamāṇ, <i>sur. of Mīlāḍu chiefs</i> ,	135	Mārasimha I., <i>W. Gaṅga k.</i> ,	193, 195
Malaiyāṇa-orraichohēvagar, <i>regiment</i> ,	142	Mārasimha, II., <i>do.</i> ,	108
Mālatimādhava, <i>drama</i> ,	30n	Marāṭha, <i>co.</i> ,	50, 109
Mālava, <i>co.</i> ,	77, 207	Marattulāṇ, <i>field</i> ,	143
Malayālam (Malabar),	142n	Māravarman Parākrama-Pāṇḍya, <i>Pāṇḍya k.</i> ,	11,
Malaya-nāḍu, <i>di.</i> ,	129		12, 17
Mālda, <i>m.</i> ,	214	Māravarman Sundara-Pāṇḍya I., <i>do.</i> ,	163
Mālhē, <i>m.</i> ,	87	Māravarman Sundara-Pāṇḍya III., <i>do.</i> ,	15, 16, 17
Māliya, <i>vi.</i> ,	62n, 66	Mārāyaṇ Paḷuvūr Nakkaṇ, <i>ch.</i> ,	138
Mālkhēḍ, <i>vi.</i> ,	189n, 214, 215, 216, 217, 218,	Mārjavāḍa, <i>di.</i> ,	75, 85
	219, 220, 221, 222, 223, 224, 225, 227, 231n	Mārkaṇḍēyapurāṇa, <i>quoted</i> ,	125n
Malla, <i>s. a. Yuddhamalla II.</i> ,	181	Maryādāsāgaradēva, <i>sur. of Vyāsa</i> ,	86, 87
Malla II., <i>Velanāḍu ch.</i> ,	149	Masulipatam, <i>vi.</i> ,	77, 180, 181
Mallāmbā or Mallāmbikā, <i>queen of Guṇḍa</i>		maṭha,	207n
III.,	77, 84	Mathurā, <i>vi.</i> ,	52n, 87
Mallidēvi, <i>queen of Vira-Tinmarāja-Oḍeyaru</i> ,	114	Matsya, <i>co.</i> ,	31, 184
Mallikārjuna, <i>Vijayanagara k.</i> ,	79n	mattar, <i>measure of land</i> ,	202, 214
Mālūr, <i>vi.</i> ,	77	Mattilināḍu, <i>di.</i> ,	178n
Māmāḍa, <i>s. a. Māmāla</i> ,	65	Maurya, <i>family</i> ,	118
Māmāla or Māmāla, <i>s. a. Māwal</i> ,	65, 66	Māvaṇḍūr, <i>s. a. Māmaṇḍūr</i> ,	115, 116
Māmaṇḍūr, <i>vi.</i> ,	115n	Māwal or Māul, <i>di.</i> ,	61, 66
Mamdooroo, <i>vi.</i> ,	180	Mayidavōlu, <i>vi.</i> ,	185
Mānāṅka, <i>Rāshtrakūṭa ch.</i> ,	216	Mayindadiya, <i>s. a. Mahēndravikrama</i> ,	23
Mānāvalōka, <i>sur. of Vijayāditya</i> ,	230	Mayūra, <i>poet</i> ,	159n
Mānavira, <i>Telugu-Chōḍa ch.</i> ,	128, 129, 130, 131	Mēdegulla, <i>s. a. Mudkal</i> ,	19
Māñchar, <i>vi.</i> ,	183	Mēdinimīsara° or Mēdinimīśvaragūṇḍa,	
Maṇḍadoru, <i>s. a. Mamdooroo</i> ,	180	<i>biruda</i> ,	77n, 79 and add.
maṇḍala, <i>a district</i> ,	29n, 44, 45	Mēlūr-nāḍu, <i>di.</i> ,	133, 138
Mandara, <i>mo.</i> ,	42, 84	Meṇḍikḍaka, <i>vi.</i> ,	104, 107
Mandava (Māṇḍavya),	50n	Mōru, <i>mo.</i> ,	42, 84, 120, 125, 151, 215, 218

	PAGE
Meypporunāyanār, <i>Śaiva devotee</i> , . . .	138n
Milādamānikkam, <i>sur. of Nēṇmali</i> , . . .	143
Milādudaiyān, <i>a lord of Milādu</i> , . . .	135
Milādu two-thousand, <i>di.</i> , 135, 136, 138, 140, 141, 145, 146, 147	76, 84
Misaraṅgaṇḍa, <i>biruda</i> , . . .	50, 61
Mitadeva, <i>ch.</i> , . . .	56
Mitadevaṇaka (Mitradeva), <i>ch.</i> , . . .	84
Mōhana-Murāri, <i>sur. of Nṛsiṃharāya</i> , . . .	98
Monghyr, <i>vi.</i> , . . .	202
Moni, <i>Śaiva teacher</i> , . . .	
months, lunar:—	
Āshādhā, . . .	19, 20, 230
Āsvina, . . .	162n
Bhādrapada, . . .	75, 85
Chaitra, . . .	7n, 10, 87, 88
Jyāishṭha or Jyēshṭha, 2, 23, 45, 104, 107, 204, 205, 208, 210	86, 88
Jyāishṭha, the second, . . .	7n
Māgha, . . .	157, 160
Mārgaśīrsha, . . .	87, 88
Pauṣa, . . .	7n, 95, 111, 112, 113, 114
Phālguna, . . .	2, 5, 98, 200, 202
Vaiśākha, . . .	
months, solar:—	
Āpi, . . .	16, 129, 131
Āvapi, . . .	16
Kārttigai or Kāttigai, . . .	10, 115, 163n
Sittirai, . . .	5
Moon, race of the, 28, 42, 83, 86, 103, 109, 111, 114, 225	
Mūḍabidure, <i>vi.</i> , . . .	110n
Mudagiri, <i>s. a. Monghyr</i> , . . .	98
Muḍivalaṅginān, <i>god</i> , . . .	132
Mudkal, <i>vi.</i> , . . .	19
Mugai-nādu, <i>di.</i> , . . .	192
Muḍbatuṅga, <i>sur. of Śaṃkaragaṇa II.</i> , . . .	86
Muḥammad II., <i>Bakmanī k.</i> , . . .	77
Mukula, <i>s. a. Chellakētana</i> , . . .	211n
Mukundamālā, <i>poem</i> , . . .	197, 198n
Mūlasthāna, <i>te.</i> , . . .	202
Mūlāsvara, <i>te.</i> , . . .	169
Mulgund, <i>vi.</i> , . . .	200n
Multāi, <i>vi.</i> , . . .	216
Munai or Munaiṇṇādi, <i>di.</i> , . . .	133, 136, 137
Munaiyadiyaraian, <i>a chief of Munai</i> , . . .	136, 137
Mundagōḍ, <i>vi.</i> , . . .	212
Mungir, <i>vi.</i> , . . .	33
muni=7, . . .	20
Muppiḍi or Muppiḍi-Nāyaka, <i>ch.</i> , 128, 129, 130, 131, 132	

	PAGE
Mūruṇāyaraṅgaṇḍa, <i>biruda</i> , . . .	84
Muṣṭūru, <i>vi.</i> , . . .	75
Musi, <i>vi.</i> , . . .	231
Muttagi, <i>vi.</i> , . . .	225n
Muṭṭiyampākka, <i>vi.</i> , . . .	152, 155
Myinpaṅaṇ, <i>vi.</i> , . . .	197

N

Nādupūru, <i>vi.</i> , . . .	58
Nāgadēva, <i>m.</i> , . . .	202
Nāgalā, <i>s. a. Nāgamāmbā</i> , . . .	13
Nāgamāmbā or Nāgāmbikā, <i>Tuḷuva queen</i> , . . .	13
Nāgamārya, <i>m.</i> , . . .	23, 45, 46
Nagara, <i>vi.</i> , . . .	87
Nāgarjuna, <i>m.</i> , . . .	203
Nāgavarman, <i>Kanarese poet</i> , . . .	218n
Nāgavarman, <i>m.</i> , . . .	47
Nagercoil, <i>vi.</i> , . . .	12
Nāgpur, <i>vi.</i> , . . .	103
nahān (lahān), . . .	226n
Nahapāna, <i>Kshatrapa</i> , . . .	56, 58, 60
Nair, <i>tribe</i> , . . .	142n
nakshatras:—	
Anurādhā, . . .	13
Ārdrā, . . .	2, 3, 9, 10
Āsvini, . . .	11, 171, 172, 175, 177
Chitrā, . . .	5, 176
Hasta, . . .	2, 4, 5, 6, 11, 12, 28, 45, 173, 174
Kṛittikā, . . .	14, 115, 169
Maghā, . . .	3, 4, 10, 174
Mṛigaśīrsha, . . .	12
Mūla, . . .	173
Punarvasu, . . .	4, 170
Pārvāshāḍhā, . . .	173, 177
Pushya or Pushyaka, . . .	6, 112, 113, 114
Rēvatī, . . .	14, 15, 164, 165
Rōhiṇī, . . .	1, 173, 176, 177
Śatabhishaj, . . .	2, 3, 12, 164, 172, 174, 175
Śravaṇa, . . .	2, 177
Śravishṭhā, . . .	175
Svāti, . . .	14, 15, 16
Uttarā, . . .	2
Uttarābhadrapadā, . . .	9n, 11, 16, 165, 172
Uttaraphalgunī, . . .	9n, 170
Uttarāshāḍhā, . . .	3, 13, 170, 175, 177
Viśākhā, . . .	170, 171, 177
nal-bahā, . . .	77
nālgāmuṇḍu, . . .	214
nāli, <i>measure</i> , . . .	136, 144

	PAGE		PAGE
Nālasiddhi, <i>Telugu-Chôḷa ch.</i>	122, 127,	Narsenague, s. a. Narasa-Nāyaka,	78, 81
	129, 148, 152	Narsinga, Narsymga or Narsymga, s. a.	
Nallesiddhi, <i>do.</i>	129	Nrisimharāya,	19, 73, 79
nālu or nāluka, <i>measure of land.</i>	87	Narven, <i>vi.</i> ,	226n
nalva, <i>do.</i>	87	Nāsik, <i>vi.</i> ,	46n, 47, 49, 56, 57, 58, 59, 60,
Nāpādēsi-Vinṇagar, <i>te.</i>	197, 198		63, 66 and add., 67, 68, 69, 70, 71, 72, 221
Nāpārtharatnākara, <i>Kanarese lexicon.</i>	223	Natarāja, s. a. Śiva,	119
Nanda, <i>m.</i> ,	54	Natēsa, <i>do.</i> ,	138n
Nandunaka (Nanda), <i>m.</i>	50	Nausārī, <i>vi.</i> ,	32, 215
Nandaprabhañjanavarman, <i>Kaliṅga k.</i>	101	Nāvalūrag, <i>sur. of</i> Sundaramūrti,	133
Nandi, s. a. Nandivikramavarman,	196	Navasābasāṅkacharita, <i>quoted.</i>	217n
Nandika, <i>m.</i> ,	64	Nawalgund, <i>vi.</i> ,	202
Nandi-Kampa, s. a. Vijaya-Kampa,	196	nāyaka, a general,	128, 131
Nandikampisvara, <i>te.</i>	192, 195, 196, 197	Nellore, <i>vi.</i> ,	130, 152
Nandikēshwai, <i>vi.</i> ,	226n	Nellūr, s. a. Nellore,	152, 155
Nandin, <i>Śiva's bull.</i>	209	Nemali, <i>vi.</i> ,	133
Nandini, <i>the celestial con.</i>	151n	Neṃmali, s. a. Nemali,	138, 143, 144
Nāṅgai-Kulamāpikattār, <i>quest.</i>	141	Nēpāl, <i>co.</i> ,	95
Nanna, <i>Refte ch.</i>	218	Nerūr, <i>vi.</i> ,	35
Nannadēva, <i>ch.</i>	103, 107	Nēsargi, <i>vi.</i> ,	219
Nannan Korraṇ, <i>m.</i>	140	Nēṭṭibhañja, <i>ch.</i> ,	100, 101
Nannarāja, <i>ch.</i> ,	104, 107	nibandha, an endowment,	63
Nārada, <i>ṛishī.</i>	120	Niḍagundi, <i>vi.</i> ,	200n, 208, 209, 212
Naragallu, <i>vi.</i> ,	78n	Niḍugundage, s. a. Niḍagundi,	207
Naragonda, <i>vi.</i> ,	73	Niḍugundage twelve, <i>di.</i> ,	209, 210, 212, 214
Narasa, s. a. Narasimha,	18, 19	nigomasabhā,	56
Narasa- or Narasappa-Nāyaka, s. a. Nara-		nikāya, a religious corporation,	66
simha,	78, 79, 80	Nikhatigvāma, <i>vi.</i> ,	87
Narasarāṇupēṭa, <i>vi.</i> ,	129	Nilaganga or Nilagangaraiya, <i>Pallava ch.</i> ,	166
Narasimha, <i>m.</i> ,	85	Nilagangarayar, <i>ch.</i> ,	155n
Narasimha, <i>Milāḍu ch.</i> ,	147	Nilgund, <i>vi.</i> ,	202, 203, 204, 205n, 206n, 207n,
Narasimha, <i>Muṇai ch.</i> ,	136		203n, 210, 214, 220, 223, 225
Narasimha, <i>Tiluva ch.</i> ,	19, 75, 76n, 78,	Nimbichchara-Bammayya, <i>m.</i> ,	203
	79, 80	Nimbō, <i>m.</i> ,	87
Narasimha II., <i>Hoysala k.</i> ,	24, 161, 162,	niṇu-gal, a set-up stone,	209
	163, 164, 167n	Nirupama, <i>sur. of</i> Dhruva,	28, 42, 207, 231n
Nārasimha, s. a. Vishnu,	226	Nissaramiji (F), <i>m.</i> ,	184
Narasimharāya, s. a. Immaḍi-Nrisimharāya,	80n	Nitimārga, <i>sur. of</i> W. Gaṅga kings,	199
Narasimhavarman I., <i>Milāḍu ch.</i> ,	135, 136	Nitya-Kandarpa, <i>sur. of</i> Gōvinda IV.,	36, 45
Narasimhavarman II., <i>do.</i> ,	135, 145, 146, 147	Nityavarsha, <i>sur. of</i> Indra III.,	27, 34, 45
Narasiṅgaṭyadēva, s. a. Nrisimharāya,	79n and add.	niyama,	43
Narasiṅgarāya or Narasimha, s. a. Nrisimba-		Nolamba, s. a. Pallava,	181
rāya,	75, 77, 80	Nolamba, s. a. Nolamba,	23
Naravardhana, <i>Kanau k.</i> ,	158	Nolambavāḍi, <i>di.</i> ,	24, 181
Nārāyaṇa, s. a. Viṣṇu,	45, 94, 189, 193, 194, 218	Nowgong, <i>vi.</i> ,	109
Nārāyaṇapāla, <i>Pāla k.</i> ,	31	Nṛiparudra, <i>prince.</i>	184
Naregal or Narigal, <i>vi.</i> ,	200n	Nṛipati-Trinētra, <i>sur. of</i> Gōvinda IV.,	36, 45
Narēndramrigarāja, <i>sur. of</i> Vijayāditya II.,	184, 189	Nṛipatunga, <i>sur. of</i> Amoghavarsha I.,	203
	103n	Nṛisimha, <i>god.</i> ,	84
Narēndrēsvara, <i>te.</i> ,		Nṛisimharāya, <i>Sōḷva ch.</i> ,	75, 76, 77, 78, 79, 80, 84

	PAGE
Nunes or Nuniz, Fernão.	10, 20, 78, 79, 80

O

Oḍḍa,	201n
Oḍḍi, s. a. Orissa,	77
Odigair or Odegary, s. a. Udayagiri,	19 and add.
Okhajakiya,	50, 61
Ōṇavala, s. a. Unaula,	99
Ōṇavala-pathaka, di.,	99
Oonowlee, vi.,	99n
Orissa, co.,	19, 20, 77
Orriyūr-Aḍiyar, ch.,	195
ottasāmam (ardhayāma),	132n
ottu,	17

P

Pabhāsa, s. a. Prabhāsa,	58
Pāchchūr, vi.,	161, 168
Paḍamkaldru, vi.,	181
Padea Rnc, Vijayanagara k.,	78
Paḍmapura, vi.,	30n
Padumē, m.,	95n
Paduminikā, f.,	57
Paḍuvūr-kōṭṭam, di.,	192, 194
Paes, Domingos,	19
Pagān, vi.,	197
Pagāppidugu, sur. of Mahēndravarmān I.,	149
Paithan, vi.,	183, 215, 226, 230, 231n
Pāiyalachchhānāmāla, quoted,	229
Paiyyūr, vi.,	120, 131, 132n
Paiyyūr-kōṭṭam, di.,	129, 181
Pāla, dy.,	31
palam, weight,	135
Pālampur, vi.,	58
Palasiga, s. a. Halst,	212
Palasiga-vishaya, di.,	212
Palee, vi.,	99
Pālī, s. a. Palee,	99
pālidhvaja, banner,	44, 208, 227
Palivela, vi.,	129
Pallava, dy., 24, 25, 68, 133, 135, 149, 163, 164, 167	
Pallavamārāyan (Pallavamahārāja), s. a. Śatti, 25, 26	
Pallava-Perkadaiyār, ch.,	25
pallichchandam,	116
Paḷuvūr, vi.,	138n
Pammavā, f.,	182
Pampa, Kanarese poet,	33, 34

panam, coin,	128, 132
Panasōge, s. a. Hanasōge,	110
Pañchaghaptānināda, <i>diruda</i> ,	76, 84
Pañchāla or Pāñchāla, co.,	31, 32, 77
pañcha-mahāsabda,	84n, 106, 107, 162n, 208, 220
Pañchanadēśvara, te.,	25n
Pañchamedī-Vāgar, sur. of Nīlagangarayar,	165n
pañcha pradhānāḥ, the five ministers,	185
Pāndala-pattalā, di.,	98
Pāñḍarāṅga, ch.,	154
Pāñḍava, family,	163
Pāñḍavas, the five,	84
pañḍita,	87, 94, 95
Pañḍita-Śōla, sur. of Rājendra-Chōla I.,	135n
Pañḍita-Śōla-terinda-villigal, regiment,	138n
Pāñḍu, mythical k.,	103, 107
Pāñḍukēśvar, vi.,	160n
Pāñḍya, ch.,	112, 113, 114, 115
Pāñḍya, co.,	10, 76, 84, 121, 125, 163, 167, 172, 173, 174
Pāñḍya or Pāñḍyaka dēvi, queen,	112, 113, 114
Pāñḍyakadēvi, queen of Vira-Timmarāja-Oḍeyaru,	114
Pāñḍyarāya, s. a. Vira-Pāñḍya,	109, 111
Pāṅḷa-nāḍu, di.,	192, 194, 195
Pāṇini, quoted,	123n
Paṇṇuṭṭi, vi.,	162
Paṇṇa-rāshtra, di.,	152, 155
Pānumgal, s. a. Hānumgal,	212
Pānumgal five-hundred, di.,	224
Parakēsarivarmān, Chōla k.,	25, 140, 141
Parakēsarivarmān, sur. of Chōla kings, 1, 5, 7, 8, 133, 134, 135, 137, 138, 141, 142, 145, 146, 170, 171, 174	
Parākramabāhu, Ceylon prince,	163, 168
Parākramabāhu I., Ceylon k.,	163
Parākramabāhu II., do.,	163
paramabhāṭāraka,	27, 45, 86, 94, 98, 159, 190
paramabhāṭārikā,	159
paramēśvara,	27, 45, 86, 94, 98, 190, 201, 208, 213, 230
Paramēśvaramaṅgala, sur. of Vāḍūr,	192n
Parāntaka I., Chōla k.,	1, 6, 133, 138n, 141, 142, 192n, 194
parihāra, a privilege,	66, 67
pārijāta, tree,	83
Pārijātāpaharaṇam, Telugu poem,	78
Parisishṭaparvan, quoted,	223
Parmāḍi or Parmāṇḍi, s. a. Vikramāditya VI.,	130n

	PAGE		PAGE
parru, <i>a division</i> ,	116	Pīthāpuram, <i>vi.</i> ,	149n, 180, 181
Pāśipura, <i>s. a.</i> Tiruppāsūr,	122, 123, 128	Podavākkam, <i>s. a.</i> Pondavākkam,	129
Paśupati, <i>s. a.</i> Śiva,	94	Pōliyūr-nāḍu, <i>di.</i> ,	25, 26
Pāṭali, <i>s. a.</i> Pāṭna,	224	Pōḷūr, <i>vi.</i> ,	25, 192
Pāṭaliputra, <i>do.</i> ,	224	Pondaipākkam, <i>s. a.</i> Pondavākkam,	129, 132
pāṭāl or pāṭil,	183, 191n, 222n	Pondavākkam, <i>vi.</i> ,	129
pathaka, <i>a district</i> ,	66	Ponduva, <i>vi.</i> ,	180
Pathāri, <i>vi.</i> ,	94n	Ponṇambalam, <i>s. a.</i> Chidambaram,	161, 162, 163
Paṭhyār, <i>vi.</i> ,	116, 117, 118	Ponṇēri, <i>vi.</i> ,	129
pāṭikā,	87	Ponṇi, <i>s. a.</i> Kāvērī,	120
Pāṭṇa, <i>vi.</i> ,	224	Poona, <i>vi.</i> ,	61
paṭṇa, <i>a pontificate</i> ,	113n	Portuguese,	19
paṭṭabandha,	27, 131	Pōśaḷa, <i>s. a.</i> Hoysaḷa,	162, 163
Paṭṭadakal, <i>ni.</i> ,	204	Pōtāchavaḍa, <i>vi.</i> ,	65
paṭṭakila,	183	Potapi, <i>vi.</i> ,	121n
Paṭṭavardhika or Paṭṭavardhini, <i>family</i> ,	179, 182, 191	Pottapi or Pottappi, <i>s. a.</i> Potapi,	121, 122n, 125
paṭṭāla, <i>s. a.</i> paṭṭakila,	183	Pottapi-Chōḷa, <i>Telugu-Chōḷa ch.</i> ,	121, 122, 125, 143
peacock crest,	136	Poygai, <i>vi.</i> ,	149, 161
Pedda-Kaluchuvubarru, <i>s. a.</i> Kaluchumbarru,	179, 192	Prabhākaravardhana, <i>Kanauj k.</i> ,	159
Pehoa, <i>vi.</i> ,	30	Prabhāsa, <i>vi.</i> ,	68
peḷ-dore, <i>a great river</i> ,	200n	Prābhava, <i>s. a.</i> Prabhava,	116
Penakoṇḍa, <i>vi.</i> ,	19	Prabhūtavarsha, <i>sur. of Rāshtrakūṭa kings</i> ,	35, 44, 207, 230
Pennagaram, <i>vi.</i> ,	23, 24	Prāggyōtisha, <i>co.</i> ,	77
Pennai, <i>s. a.</i> Southern Pennaiyāru,	139	Prahasitaśarman, <i>m.</i> ,	94
Penugonḍa or Penugonḍe, <i>s. a.</i> Penakoṇḍa,	75n, 77, 78, 80	pramātāra,	159
Penugonḍa-chakrēśvara, <i>Uiruda</i> ,	19	prapā, <i>a trough, a cistern</i> ,	46
Penugonḍa-mahārājya, <i>co.</i> ,	75, 85	prāpti, <i>revenue</i> ,	132
pergaḍe, <i>s. a.</i> preggāḍa,	25n, 214	praśasti,	211, 214, 218, 219, 220
Pergunda, <i>s. a.</i> Penakoṇḍa,	19	praśāstri, <i>s. a.</i> maitrāvaruṇa,	46n
pēriḷammi, <i>measure</i> ,	143, 144	Pratāpachakravartin, <i>sur. of Hoysaḷa kings</i> ,	163, 168
Periyapurāṇam, <i>quoted</i> ,	24, 132, 135, 136	Pratāparudra, <i>Kākatīya k.</i> ,	128, 129, 130, 131
Periyāśevalai, <i>vi.</i> ,	133	prathama-tṛitīyā, <i>tithi</i> ,	98n
perkaḍai, <i>s. a.</i> preggāḍa,	25n	prātirājya (pratirāja),	204
Perumāḷ, <i>s. a.</i> Śiva,	139, 142	Pratishṭhāna, <i>s. a.</i> Paithan,	225
Perumāḷ, <i>s. a.</i> Viṣṇu,	149, 193, 194	pratiśraya,	46
Perumāḷ, <i>sur. of Pāṇḍya kings</i> ,	15, 16	pratyāya,	62
Perumāḷ, <i>sur. of Vēṇāḍudaiyān</i> ,	166	pravanikara,	98
Perumāḷ-Aruḷāṇātha, <i>s. a.</i> Aruḷāḷa-Perumāḷ,	131	pravaras :—	
Perumāḷppillai, <i>sur. of Śōlakōṇ</i> ,	166	Āvatsāra,	99
Perumāḷtādar, <i>s. a.</i> Viṣṇudāsa,	128, 132	Kāśyapa,	98
Petlad, <i>vi.</i> ,	26	Naidhruva,	99
pichchi, <i>flower</i> ,	132	Prayāga (Allahabad), <i>vi.</i> ,	208n
piḍugu, <i>a thunderbolt</i> ,	149	preggāḍa, <i>a minister</i> ,	25n
Piḍuvarāḍitya, <i>sur. of Malla II.</i> ,	149	Prithivigaṅgaraiyar, <i>W. Gaṅga ch.</i> ,	192, 193
Pillai Śōlakōṇār Āḷiyār, <i>s. a.</i> Śōlakōṇ,	166	Prithivipati I., <i>W. Gaṅga k.</i> ,	193
Pinnayārya, <i>m.</i> ,	85	Prithivipati II., <i>do.</i> ,	120, 195
Piṇḍigaṅgaraiyan, <i>s. a.</i> Prithivigaṅgaraiyan,	196	Prithivirmadēva, <i>E. Gaṅga k.</i> ,	101

	PAGE
Prithvīdēva III., <i>Ratnapura k.</i> ,	182n
Prithvivāṅgaraiyar, <i>s. a.</i> Kannaradēva-Prith- vivāṅgaraiyar,	197
Prithviśvara, <i>Telandāda ch.</i> ,	149n
Prithvivallabha, <i>virūda</i> ,	27, 45
Pritiviyarāja, <i>ch.</i> ,	182
Pudukkōṭṭai, <i>vi.</i> ,	162
Pūdūr, <i>vi.</i> ,	24
Pugalvippavarganḍa, <i>s. a.</i> Rājādittan Pugal- vippavarganḍa,	134
Pugāma, <i>s. a.</i> Paṅaṇ,	197
Pūṭipā, <i>vi.</i> ,	100
Pukkam, <i>s. a.</i> Paṅaṇ,	197, 198
Pulakēśin II., <i>W. Chalukya k.</i> ,	178, 189, 212
puḷḷi,	109n
Puḷumāyi, <i>Andhra k.</i> ,	51, 221
Puñjali or Puñjalake, <i>di.</i> ,	114, 115
Purī, <i>vi.</i> ,	101
Purigere three-hundred, <i>di.</i> ,	198, 200, 202, 210, 212, 214
puṛōḍāsa,	46
Pushkar, <i>lake</i> ,	58
Pusbpaśēna, <i>Jaina teacher</i> ,	116
Puttaḍigal, <i>ch.</i> ,	195, 196
puṭṭi, <i>measure</i> ,	76, 192
Puttūr, <i>vi.</i> ,	78n
Puvilāppiranda, <i>s. a.</i> Bhūpālanōdbhava,	166

R

Rāchamalla, <i>W. Gaṅga k.</i> ,	23
Rāchamalla II., <i>do.</i> ,	103
Rāchiya-Peddēri-Bhīma, <i>m.</i> ,	184n
Rādhanpur, <i>vi.</i> ,	210, 216, 230
Raḍḍupāṭi, <i>s. a.</i> Raṭṭapāṭi,	217n
Raghu, <i>mythical k.</i> ,	148, 151
Raghuvaiṇsa, <i>quoted</i> ,	151n, 155n
Rāhu, <i>demon</i> ,	127
Raichūr, <i>vi.</i> ,	19
rainy season,	66
Rāja-Bhīma, <i>s. a.</i> Chālukya-Bhīma II.,	181, 190
Rājadēviyār, <i>queen</i> ,	141
Rājādhirāja I., <i>Chōla k.</i> ,	7, 146n
Rājādittadēvapuram or Rājādittapuram, <i>s. a.</i> Tirunāvalūr,	133, 138
Rājādittan Pugalvippavarganḍa, <i>ch.</i> ,	134, 135
Rājāditya, <i>Chōla k.</i> ,	133, 134, 194, 195
Rājāditya, <i>W. Gaṅga ch.</i> ,	192, 193

	PAGE
Rājādityēśvara, <i>s. a.</i> Bhaktajanēśvara,	133
Rāja- or Rāya-Gaṇḍagōpāla, <i>sur. of</i> Manma- Gaṇḍagōpāla,	123, 130
Rājagōpāla-Perumāḷ, <i>te.</i> ,	176
Rājakēsarivarma, <i>sur. of Chōla kings</i> , 2, 6, 7, 9, 17n	7n
Rājakēsarivarma, <i>sur. of Rājēndradēva</i> ,	7n
Rājamahēndra, <i>sur. of</i> Amma I.,	190
Rājamahēndri (Rajahundry), <i>vi.</i> ,	77
Rājamalla, <i>W. Gaṅga k.</i> ,	23
Rājamārtanḍa, <i>sur. of</i> Chālukya-Bhīma II.,	182
Rājamārtanḍa, <i>sur. of</i> Indra III.,	43n
Rājamayya, <i>s. a.</i> Rājavarman,	181, 190
rājaparamēśvara,	50
Rājaputra, <i>Kalachuri k.</i> ,	86, 88
Rājarāja I., <i>Chōla k.</i> , 6, 25n, 134, 142, 144, 169, 192	147
Rājarāja II., <i>do.</i> ,	147
Rājarāja III., <i>do.</i> , 9, 121, 161, 162, 163, 164, 168, 169, 174, 175	178, 184
Rājarāja I., <i>E. Chalukya k.</i> ,	178, 184
Rājarāja-Chēdiyarāyan, <i>Milāḍu ch.</i> ,	135
Rājarājadēva, <i>Chōla k.</i> ,	135
Rājarājakēsarivarma, <i>sur. of</i> Rājarāja I., 144, 145, 169	180n
Rājarāja-māḍa, <i>coin</i> ,	180n
Rājarājēśvara, <i>s. a.</i> Nandikampīśvara,	192
Rājasōkhara, <i>poet</i> ,	31
Rājasōkhara, <i>Vijayanagara k.</i> ,	79n
Rājasinha, <i>sur. of</i> Indravarma I.,	183n
rājasthāniya,	159
rājasūya, <i>sacrifice</i> ,	46
Rājatarāṅgiṇī, <i>quoted</i> ,	130n, 207n, 223n, 230
Rājavā, <i>queen of</i> Guṇasāgara II.,	86
Rājavarman, <i>k.</i> ,	181
Rājēndra-Chōla I., <i>Chōla k.</i> , 7, 133, 135, 137, 138, 142, 169, 170	2
Rājēndra-Chōla II., <i>s. a.</i> Kulōttuṅga-Chōla I.,	2
Rājēndra-Chōla III., <i>Chōla k.</i> , 169, 172, 175, 176, 177	176, 177
Rājēndra-Chōla-Milāḍudaiyaṇ, <i>sur. of</i> Irāmaṇ Mummaḍi-Chōlaṇ,	135
Rājēndra-Chōlēśvara, <i>s. a.</i> Nandikampīśvara,	192
Rājēndradēva, <i>Chōla k.</i> ,	7, 135, 145, 146, 147
Rājim, <i>vi.</i> ,	103, 104, 106n
Rājputānā, <i>co.</i> ,	53, 222n
Rājyapāla, <i>Kanauj k.</i> ,	30n
Rājyavardhana I., <i>do.</i> ,	153
Rājyavardhana II., <i>do.</i> ,	157, 159
Ramā, <i>s. a.</i> Lakshmi,	84
Rāma, <i>saint</i> ,	143, 151, 155, 203

	PAGE
Rāma Narasimha, <i>s. a. Narasimhavarmān</i> II.,	146, 147
Rāmāyana, <i>quoted</i> ,	120n, 151n
Rambhā, <i>f.</i> ,	182n
Rāmésvaram, <i>island</i> ,	76n
Ramkola, <i>vi.</i> ,	95
rānaka,	223
Rānakésari-Rāma, <i>sur. of</i> Narasimhavarmān II.,	135, 145, 146, 147
Rānavigraha, <i>Chēdi k.</i> ,	29, 43
Rāndhūka, <i>m.</i> ,	95
Raṅga, <i>s. a. Śrīraṅgam</i> ,	162
Raṅganātha, <i>te.</i> ,	77n, 163, 176, 177
Raṇṇādēvi, <i>queen of</i> Dharmapāla,	33
Rāpa, <i>m.</i> ,	214
Rāshtrakūṭa, <i>dy.</i> , 27, 28, 29, 80, 32, 33, 34, 35, 36, 42n, 133, 135, 142, 181, 189n, 190n, 194, 200, 204, 209, 210, 211, 214, 215, 216, 217, 218, 219 and add., 220, 221, 222, 223, 224, 225, 227, 230, 231n	
Rāshtrakūṭa, <i>m.</i> ,	223
Rāshtrakūṭa, <i>mythical k.</i> ,	216, 222
rāshtrakūṭa, <i>the headman of a village</i> ,	191, 222
rāshtramahattara,	222n
rāshtrapati,	45, 222n
Rāshtrapūṭa, <i>s. a. Rāṭhōr</i> ,	222n
rāshṭrin,	50n
Rāshṭrōḍa, <i>s. a. Rāshtrakūṭa</i> ,	221, 222
Rāṭhī, <i>caste</i> ,	117, 118
rathītara,	117
Rāṭhōḍa, <i>s. a. Rāṭhōr</i> ,	222
Rāṭhōr, <i>family</i> ,	30n
Ratikara, <i>m.</i> ,	97
Ratnapālavarman, <i>Prāgjyōtisha k.</i> ,	100
Ratnapur or Ratnapura, <i>vi.</i> ,	182n, 225
Ratnasimha, <i>poet</i> ,	182n
Ratnāvalī, <i>drama</i> ,	159n
Ratnavarsha, <i>sur. of</i> Vijayāditya,	230
Raṭṭa, <i>mythical k.</i> ,	215, 216, 222
Raṭṭa or Raṭṭa, <i>s. a. Rāshtrakūṭa</i> , 33, 208, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224n, 225, 227, 228	
Raṭṭa or Raṭṭarāja, <i>Śilāhara prince</i> ,	223
Raṭṭā, <i>queen</i> ,	223
Raṭṭakandarpa, <i>sur. of</i> Gōvinda IV.,	215, 220
Raṭṭakandarpa, <i>sur. of</i> Indra III.,	36, 215, 220
Raṭṭakandarpa, <i>sur. of</i> Indra IV.,	215, 220
Raṭṭakandarpa, <i>sur. of</i> Khottiga,	215, 220
Raṭṭamārtanda, <i>sur. of</i> Eṇṇammarasa,	218
Raṭṭanārāyana, <i>do.</i> ,	218

	PAGE
Raṭṭanārāyana, <i>sur. of</i> Kārtavīrya IV.,	218
Raṭṭapādi, <i>co.</i> ,	145, 146, 217
Raṭṭapādi, <i>s. a. Raṭṭapādi</i> ,	217
Raṭṭasamudra, <i>tank</i> ,	218
Raṭṭavidyādharma, <i>sur. of</i> Gōvinda IV.,	215, 220
raṭṭhika,	50n, 221n
Rāvaṇa, <i>demon</i> ,	43, 151n
Ravikayya, <i>m.</i> ,	208
Ravivarman, <i>Kēraḷa k.</i> ,	130
Rāyakōṭa, <i>vi.</i> ,	155n
Rāyakumāra or Rāyakuvara, <i>ch.</i> ,	112, 113, 114
Rēvakanimadi, <i>queen of</i> Bātuga II.,	182n
Rishabhadatta, <i>ch.</i> ,	56, 58, 59, 60, 71
Rishabhanātha, <i>Jaina saint</i> ,	168
Rishabhēśvara, <i>te.</i> ,	11
Rohanigutta, <i>s. a. Rōhinīgupta</i> ,	69
Rōhinīgupta, <i>m.</i> ,	69n
Rracholl or Rachol, <i>s. a. Raichūr</i> ,	19
Rraṭṭa, <i>s. a. Raṭṭa</i> ,	219
rūpaka, <i>alamkāra</i> ,	43n

S

Śabdakalpadrūma, <i>quoted</i> ,	43r
Śabdamanīdarpana, <i>do.</i> ,	221, 228
Śaḍagera, <i>co.</i> ,	50n
Sadakana, <i>s. a. Sātakani</i> ,	51
Sadāsivarāya, <i>Vijayanagara k.</i> ,	129
sadeyameya,	62
sādi, <i>flower</i> ,	132
Sagara, <i>mythical k.</i> ,	152, 154
Sāhasāṅka, <i>sur. of</i> Gōvinda IV.,	35, 44
Sahasrārjuna, <i>Chēdi k.</i> ,	29, 43
Sahet-Mahet, <i>vi.</i> ,	157
Sainyabhita, <i>sur. of</i> Mādhavavarman,	100
Śaiva,	133, 136, 138, 200
Śaka, <i>tribe</i> ,	77, 118
Sakalabhuvanachakravartin, <i>sur. of</i> Kōppe-rūjīnga,	164, 165, 166, 167
Sakalachandrasiddhānta, <i>Jaina teacher</i> ,	191
sakarukara,	62
Śakra (Indra), <i>ch.</i> ,	149, 151
Śakra, <i>s. a. Indra</i> ,	148
Śakrachōditagati, <i>sur. of</i> Aśani,	149, 151n
Śaktinātha, <i>sur. of</i> Narasimhavarmān I.,	135, 136
sālai, <i>an alms-house</i> ,	116
Sāluva, <i>family</i> ,	75, 76, 77, 78, 79, 80, 84
Sāluva, <i>Sāluva ch.</i> ,	76
Sāluva-Maṅgi or Sāluva-Maṅgu, <i>do.</i> ,	76, 83

	PAGE		PAGE
Śāluvasāluva, <i>biruḍa</i> ,	77n, 79n	Śarvanātha, <i>k.</i> ,	62n
Śāluva-Timma, <i>ch.</i> ,	79n	sarva-niyōga, <i>exclusive property</i> ,	131
Śāmaṇḍikā, <i>f.</i> ,	50	śāsana, <i>governing</i> ,	203n
Śāmagam, <i>vi.</i> ,	46	Śaśāṅkarāja, <i>k.</i> ,	101, 102, 155n
Śāmāgaḍ, <i>vi.</i> ,	215, 222n	Śaśō[ravi]śā, <i>di.</i> ,	91
śāmanṭa,	78, 160	Śasva(?), <i>m.</i> ,	86n
Śānavai, <i>queen of Śattiviḍaṅgaṇ</i> ,	25	Śātāhani, <i>co.</i> ,	221
sama-vṛitta,	114n	Śātakani, <i>Andhra k.</i> ,	51
Samburāya, <i>s. a. Sāmparāya</i> ,	76	Śatapatha-Brahmaṇa, <i>quoted</i> ,	50n
Śambuvārāyaṇ, <i>ch.</i> ,	149	Śātārā, <i>vi.</i> ,	70
saṅgha,	59, 60, 62, 72	Śātimita, <i>m.</i> ,	51, 55
Śāmi (Śyāmila or Svāmin), <i>m.</i> ,	53	Śāttapa, <i>m.</i> ,	24
Śāmkara, <i>m.</i> ,	214	Śātti, <i>Pallava k.</i> ,	25, 26
Śāṅkaradēva, <i>Vaidumba ch.</i> ,	142	Śattiviḍaṅgaṇ (Śakti-Viṣṇaka), <i>do.</i> ,	25
Śāṅkaragaṇa I., <i>Kaluchuri k.</i> ,	86, 88n	sattra,	46, 104, 107
Śāṅkaragaṇa II., <i>do.</i> ,	86	Satyāśraya-Vallabhēndra, <i>s. a. Pulakēsin II.</i> ,	189
Śāṅkaragaṇa III., <i>do.</i> ,	86	Satyavākya, <i>sur. of W. Gaṅga kings</i> ,	199
Śāṅkāsya, <i>s. a. Sankisa</i> ,	157	Śauḍa, <i>co.</i> ,	207n
saṅkrāntis :—	95, 148	śaulkika,	91
Mēsha-saṅkrānti,	7n, 9	Saumyasindhu, <i>s. a. Uttarasamudra</i> ,	94
Uttarāyaṇa-saṅkrānti,	87, 88, 176, 191	Saundatti, <i>vi.</i> ,	217, 218, 219, 220, 221, 223, 225, 227, 228
Sāmparāya, <i>Śāluva ch.</i> ,	76	Śauṭa, <i>co.</i> ,	207
Sāmdra-Goppaya, <i>ch.</i> ,	161, 162, 168	Sāvarni (Manu), <i>family</i> ,	94
Sāñchi, <i>vi.</i> ,	60n	sāvikā,	74
Śāṇḍayaṇ, <i>Vaidumba ch.</i> ,	142	Sāvitrī-Mangī, <i>Śāluva ch.</i> ,	83
Saṅgamnēr, <i>vi.</i> ,	224n	Sāhāṇa, <i>m.</i> ,	98
Sāṅgli, <i>vi.</i> ,	27, 28, 34, 36n, 38n, 215n, 220, 231n	Śeligar, <i>m.</i> ,	23
Sāṅkalūpura, <i>vi.</i> ,	18	Śembuṅgudaijāṇ Nārāyaṇa Āditya, <i>m.</i> ,	147
Śāṅkaragaṇa, <i>Chēdi k.</i> ,	29	Sōna II., <i>Raṭṭa ch.</i> ,	218
Śāṅkasasthāna, <i>vi.</i> ,	87	śēṇbagam, <i>s. a. champaka</i> ,	182n
śāṅkadhārin,	95	Śēṇḍalai, <i>vi.</i> ,	76n
Śāṅkhāka, <i>m.</i> ,	95	Śēṇḍamaṅgalam, <i>vi.</i> ,	161, 162, 167, 168, 169
Sāṅkila, <i>k.</i> ,	216	Śēṇḍaṇ, <i>s. a. Skanda</i> ,	162n
Sāṅkisa, <i>vi.</i> ,	157	śēṇḍūra, śēṇḍūra or śēṇḍūra, <i>s. a. sindūra</i> , 223, 229	
Santarāvūru, <i>vi.</i> ,	76	Śēṅgama, <i>vi.</i> ,	11
Śāntiśvara, <i>Jaina saint</i> ,	114	Śēṅgaṇivāyar, <i>sur. of Pillai Śōlakōṇār Āliyar</i> , 166	
Śāntivarman, <i>Baisa prince</i> ,	213, 223n	serpents, day of the,	131
Śaptakōṭiśvara, <i>te.</i> ,	226n	Śēsha, <i>god</i> ,	28, 45
Sarasvatī, <i>goddess</i> ,	41, 154	Setapharaṇa, <i>m.</i> ,	72
śarayōgya, <i>chronogram</i> ,	155	setṭhi,	49
Śarayū, <i>s. a. Gogra</i> ,	86, 88	Sēupa, <i>co.</i> ,	224, 225
Śarayūpūra, <i>co.</i> ,	86, 88	Śevalai, <i>vi.</i> ,	133, 136
Śarkarakurru, <i>vi.</i> ,	191	Shērī (Shēḍhī), <i>vi.</i> ,	36 and add.
Saravapī, <i>vi.</i> ,	222n	Shiggaon, <i>vi.</i> ,	198, 199, 208, 209, 212
śārtti,	135	Shō[thā]visā, <i>di.</i> ,	94
Saruvāra, <i>di.</i> ,	98, 99	Siddhānta,	191
Śarva, <i>s. a. Śiva</i> ,	36n	Siddhavaḍava, <i>sur. of Narasimhavarman I.</i> , 135, 136	
śārvabhauma,	79, 84	Siddhi, <i>Telugu-Chōḍa ch.</i> ,	121, 122, 125, 127
Sarvalōkāśraya-Jinabhavana, <i>te.</i> ,	179, 191	Sīdhū, <i>m.</i> ,	87
sarvamānya,	85		

	PAGE
Sigām or Śigām, <i>vi.</i> ,	36
Sibaḍa, <i>m.</i> ,	95
Sibaḍa, <i>m.</i> ,	95n
Sibadhaya, <i>m.</i> ,	54
Sibugrāma or Sibukagrāma, <i>s. a.</i> Sigām,	36, 46
Śilābhāva, <i>family</i> ,	217, 223, 224
siman, <i>a district</i> ,	75, 85
Simhāchalam, <i>vi.</i> ,	76
Simhadata, <i>m.</i> ,	52
sindūra or sendūra crest,	227, 228, 229, 230
Śiṃṣaśevalai, <i>vi.</i> ,	133
Śiraiyūr, <i>vi.</i> ,	24, 25
Sirasi, <i>s. a.</i> Sirsi,	99
Sirasi-pattalā, <i>di.</i> ,	99
Sirigāvuṇḍa, <i>m.</i> ,	208
Siri-Puḷumāvi or Siri-Puḷumāyi, <i>s. a.</i> Vāsiṭhī- puta Puḷumāyi,	61, 72
Sirpur, <i>vi.</i> ,	103, 104
Śirṇiūjūr, <i>vi.</i> ,	138, 144
Sirsi, <i>vi.</i> ,	99
Sirūr, <i>vi.</i> , 202, 209, 210, 214, 220, 221, 223, 225, 227	
Śisīra, <i>season</i> ,	46n
Sītābaldī, <i>vi.</i> ,	223, 225, 226
Śiva, <i>god</i> , 22, 27n, 28, 42, 45, 83, 107, 132, 133, 136, 138, 139n, 168, 192, 196	
Śivadēvasvāmin, <i>m.</i> ,	160
Śivagupta, <i>m.</i> ,	71
Sivakhadaguta, <i>s. a.</i> Śivaskandagupta,	66
Śivamāra II., <i>W. Gaṅga k.</i> ,	193
Śivanasamudra, <i>vi.</i> ,	18, 19
Śivarāja I., <i>Kalachuri k.</i> ,	86
Śivarāja II., <i>do.</i> ,	86
Śivaskanda, <i>ch.</i> ,	71
Śivaskandagupta, <i>m.</i> ,	66, 71
Śivaskandavarman, <i>Pallava k.</i> ,	67, 68, 69, 185
Siyaḍṇi, <i>vi.</i> ,	30
Siyaśarman, <i>m.</i> ,	184
Si-yu-ki,	157n
Skanda, <i>Bāṇa ch.</i> ,	22, 23
Skanda, <i>god</i> ,	136n, 162n
Skandagupta, <i>ch.</i> ,	160
Smṛiti,	103
Sōḍhadēva, <i>Kalachuri k.</i> ,	86, 87, 88
Sogal, <i>vi.</i> ,	217, 223n
Śōlakōṇ or Śōlakōṇār, <i>ch.</i> ,	163, 166, 168
Śōlapuram, <i>vi.</i> ,	192, 193, 194, 195, 196
sōma,	46
Sōmadēva, <i>ch.</i> ,	61

	PAGE
Sōmaditya, <i>ch.</i> ,	182
Sōmakunḍakā, <i>vi.</i> ,	157, 159
Sōmaladēvi, <i>queen of Sōmēśvara</i> ,	162
Sōmanātha, <i>s. a.</i> Śiva,	132
Sōmanāthapaṭṭaṇa, <i>s. a.</i> Prabhāsa,	55
Sōmanāthēśvara, <i>te.</i> ,	6
Sōmaṅgalam, <i>vi.</i> ,	6
Sōmēśvara, <i>Hoysala k.</i> ,	161, 162, 176, 177
Sōmēśvarasvāmin, <i>te.</i> ,	18
Sōnpat, <i>vi.</i> ,	153n
Sopāraka, <i>vi.</i> ,	54, 65
Soraṭa (Saurāshṭra), <i>co.</i> ,	221
Sottraṇāga, <i>m.</i> ,	107
Southern Ponnaiyāru, <i>ri.</i> ,	139n
Sovasaka,	72
śrāddha,	40
śrāvaka,	112
Śrāvāṇa-Belgoḷa, <i>vi.</i> , 108, 109, 110n, 112, 115, 215	
Śrāvastī, <i>s. a.</i> Sahet-Mahet,	157
Śrāvastī-bhukti, <i>di.</i> ,	157, 159
Śrāvastī-maṇḍala, <i>s. a.</i> Śrāvastīya-vishaya,	94
Śrāvastīya-vishaya, <i>di.</i> ,	94
Śrī, <i>s. a.</i> Lakshmi,	42, 124, 154, 189
Śrīdēvi, <i>queen of Śrāsiddhi</i> , 121, 122, 126, 152, 155	
Śrīdhara, <i>m.</i> ,	98
Śrī-Harsha, <i>Chandēlla k.</i> ,	29
Śrī-Kāḍapaṭṭigaḷ, <i>sur. of Śattiviḍaṅgaṇ</i> ,	25
Śrīkaṇṭha, <i>Chōḷa ch.</i> ,	149
Śrīkōvalūra, <i>s. a.</i> Tirukkōvalūr,	146
Śrī-Kulaśōkhara-Nambi, <i>sur. of Īrāyiraṇ</i> Śiriyāṇ,	197, 198
śrīmad-Gōvindachandradēvaḥ, <i>legend on seal</i> ,	98
śrīmat-Sōḍhadēvasya, <i>do.</i> ,	85
Śrinātha, <i>Telugu poet</i> ,	78
Śrinivāsa, <i>sur. of Mādhavarman</i> ,	100
Śrī-Paravala, <i>s. a.</i> Śrī-Vallabha,	33
Śrīpura, <i>s. a.</i> Sirpur,	104, 106
Śrīraṅga, <i>god</i> ,	76
Śrīraṅgam, <i>vi.</i> ,	77n, 161, 162, 163, 176, 177
Śrīraṅgamāmbā, <i>queen of Nṛsiṃharāya</i> ,	77, 84
Śrīraṅgapaṭṭaṇa, <i>vi.</i> ,	18, 76, 78
śrī-Tribhuvanāmkuśaḥ, <i>legend on seal</i> ,	178
Śrīvaikunṭham, <i>vi.</i> ,	19
Śrīvallabha, <i>biruda</i> ,	33
Śrīvūra or Śrīvūra, <i>s. a.</i> Sirūr,	202, 204, 203
sthālipāka,	48
sthavira,	50, 51, 54
Śūchi, <i>s. a.</i> Mithuna,	128, 131
Śūdi, <i>vi.</i> ,	181, 182
Sūgalladēvi, <i>queen of Śivarāja II.</i> ,	86

	PAGE		PAGE
Sugata, <i>s. a.</i> Buddha,	159	Tapti, <i>vi.</i> ,	36
Šukra, <i>planet</i> ,	135, 136, 145n	taram, <i>revenue</i> ,	131
Šūlapāpi, <i>s. a.</i> Šiva,	20	tarapati,	91
sulkika,	29n, 215	Tātabikki, <i>ch.</i> ,	181, 190
Sultān,	76, 77	Tātabikyana, <i>s. a.</i> Tātabikki,	182
summer,	61	tēdi,	15n, 16r
Sun, <i>god</i> ,	158, 159	Tēkal, <i>vi.</i> ,	76, 77
Sun, <i>race of the</i> ,	94, 120, 125n	Telingāna, <i>co.</i> ,	77
Sundaramūrti, <i>Śaiva saint</i> ,	133, 136	Telugu-Chōḍa or -Chōḷa, <i>family</i> ,	120, 121
Sundarikāmārga, <i>di.</i> ,	104, 107	Telūga, <i>s. a.</i> Teluṅgurāya,	70
Šuṅga, <i>dy.</i> ,	50n	Teluṅgabijjana or Tiluṅgabijja, <i>s. a.</i> Tilunga- vidya,	121n, 148
Surāṭha (Surāṣṭra), <i>co.</i> ,	221	Teluṅgurāya, <i>Śāluva ch.</i> ,	76
Sūrāyōjha, <i>m.</i> ,	85	Teṇkāśi, <i>vi.</i> ,	13, 14, 15, 16
Sūrināyani-Muṣṭūru, <i>s. a.</i> Muṣṭūru,	75, 85	Tēr, <i>vi.</i> ,	224, 226
Surjoo, <i>s. a.</i> Sarayū,	88	Tērdāl, <i>vi.</i> ,	217, 218, 227
Sūryasataka, <i>quoted</i> ,	159n	Tēśadakki Perumāṇār, <i>sur. of</i> Rājadēviyār,	141
Sūrya-siddhānta,	15, 95	ṭhakkura,	94, 98
sūtra :—		Thiṇlapāṭaka, <i>vi.</i> ,	87
Prāvachana,	193	tiger banner,	120
suttee,	229	Tigula or Tigula, <i>s. a.</i> Tamil,	77
Śūttiradēvi, <i>queen of</i> Tiruvayaṇ,	143, 143	Tihuyanāsiha, <i>m.</i> ,	87
suvarṇa, <i>coin</i> ,	27, 35, 45	ṭikari, <i>vi.</i> ,	57
Suvarṇavarsha, <i>sur. of</i> Gōvinda IV.,	27, 35, 41, 45	ṭikarikā, <i>di.</i> ,	87, 88
svādhyāya,	46	Tiluṅgavidya, <i>Telugu-Chōḍa ch.</i> ,	121, 122, 123, 148, 152
Svāmi-Mahāsēna, <i>s. a.</i> Skanda,	189	Timma, <i>Śāluva ch.</i> ,	77
Svāmin, <i>do.</i> ,	106	Timma or Timmarāja, <i>ch.</i> ,	108, 112, 113, 114
svastika,	27, 117, 119	Tippa, <i>Śāluva ch.</i> ,	76, 77
Śvētapada, <i>co.</i> ,	86	Tipparāja-Oḷoyar, <i>do.</i> ,	76
symbols, <i>numeric</i> ,	85, 86	tirtha,	58
T		Tiruchcheṇṇambāṇḍi, <i>vi.</i> ,	140
Tādapa, <i>E. Chalukya k.</i> ,	181	Tirugōkarpam, <i>vi.</i> ,	162
Tagara, <i>s. a.</i> Tēr,	224, 226	Tirukkalukkuṇṇam, <i>vi.</i> ,	164, 165
Tāha, <i>s. a.</i> Tādapa,	181	Tirukkāṭṭuppalī, <i>vi.</i> ,	77n
Taila II., <i>W. Chalukya k.</i> ,	217	Tirukkōvalūr, <i>s. a.</i> Tirukoilur, 135, 138, 139, 140, 142, 143, 144, 145, 146, 165	
ṭakkārikā, <i>vi.</i> ,	94n	Tirukoilur, <i>vi.</i> ,	133, 135, 162
ṭakkōlam, <i>vi.</i> ,	194	Tirumalai near Pōlūr, <i>vi.</i> ,	192
Tāla or Tālapa, <i>s. a.</i> Tādapa,	181, 190	Tirumalaidēva-mahārāja, <i>s. a.</i> Gōpa-Timma,	77n
Talaing, <i>co.</i> ,	197	Tirumalavāḍi, <i>vi.</i> ,	5
Talākāḍi, <i>vi.</i> ,	224	Tirumālīśvara, <i>te.</i> ,	174, 175
tala-simā,	46n	Tirumaṅgai-Ālvār, <i>Vaiṣṇava saint</i> ,	138
Tālī, <i>vi.</i> ,	87	Tirumāṇikūḷi, <i>vi.</i> ,	170, 171, 172, 173, 174
Tanmusiddha or Tanmasiddhi, <i>Telugu-Chōḍa</i> <i>ch.</i> , 120, 121, 122, 124, 126, 128, 129, 148, 149, 152, 154n, 155		Tirumudugunṇam, <i>s. a.</i> Vṛiddhāchalam,	164
tānira-paṭṭa or -paṭṭaka,	87, 95, 98	Tirumūṇaipāḍi, <i>s. a.</i> Mūṇaipāḍi, 133, 134, 135, 136, 138	
Taṇḍalam, <i>vi.</i> ,	25, 26	Tirunallār, <i>vi.</i> ,	172
Tanjore, <i>vi.</i> ,	77n, 138n, 141, 144	Tirunāmanallūr, <i>vi.</i> ,	132, 133, 136
Tanuku, <i>vi.</i> ,	179	Tirunāṇasambandar, <i>Śaiva saint</i> ,	138

	PAGE
Tirunāvalūr, <i>s. a.</i> Tirunāmanallūr,	133, 134,
	135, 136, 137, 138
Tirunelli, <i>vi.</i> ,	23
Tirupāpuliūr, <i>vi.</i> ,	162
Tirupati, <i>hill</i> ,	25, 77
Tiruppādirippuliūr, <i>s. a.</i> Tirupāpuliūr,	162, 168
Tiruppandurutti, <i>vi.</i> ,	141, 167
Tirupparaṅgunram, <i>vi.</i> ,	163n
Tirupparattikkunru, <i>vi.</i> ,	115, 116
Tiruppāsūr, <i>vi.</i> ,	119, 120, 121, 122 and add.,
	123, 126, 148n, 151n
Tiruppāvanam, <i>vi.</i> ,	163n
Tiruttonḍar, <i>the 63 Śaiva devotees</i> ,	132, 136
Tiruttonḍisvara, <i>s. a.</i> Bhaktajanēśvara,	132,
	133, 134, 135, 136, 137, 138
Tiruvadi, <i>vi.</i> ,	162
Tiruvadigai, <i>s. a.</i> Tiruvadi,	162, 168
Tiruvaiyaṅ, <i>Vaidumba ch.</i> ,	142
Tiruvaiyāru, <i>vi.</i> ,	25n, 144
Tiruvakarai or Tiruvakkarai, <i>vi.</i> ,	162
Tiruvālaṅgādu, <i>vi.</i> ,	119, 120, 121, 122, 127n, 151n
Tiruvallam, <i>vi.</i> ,	185n
Tiruvallūr, <i>vi.</i> ,	119, 129
Tiruvandipuram, <i>s. a.</i> Tiruvēndipuram,	161n
Tiruvappāmalai, <i>vi.</i> ,	139, 164n
Tiruvārūr, <i>vi.</i> ,	3
Tiruvayaṅ or Tiruvayaṅār, <i>s. a.</i> Tiruvaiyaṅ,	
	142, 143, 144
Tiruvokkarai, <i>s. a.</i> Tiruvakarai,	162, 168
Tiruvēndipuram, <i>vi.</i> , 160, 161n, 162, 163, 164,	
	166, 167
Tiruveṇṇainallūr, <i>vi.</i> ,	133, 164, 165, 172
Tiruvīḍāikali, <i>te.</i> ,	138, 145, 146
Tiruvīḍamarudūr, <i>vi.</i> ,	164, 165
Tiruvīratṭāṇam, <i>s. a.</i> Vīratṭāṇēśvara, 133, 139,	
	140, 141, 142, 143, 144, 145
Tiruvorriyūr, <i>vi.</i> ,	122, 148, 149, 195
Tiruvottūr, <i>vi.</i> ,	165
tiruvuṇṇāligai, <i>the store-room of a temple</i> ,	145, 197
Tiṭṭaisarman, <i>m.</i> ,	193
Tīvaradēva, <i>s. a.</i> Mahāśīva-Tīvararāja,	103,
	104, 106, 107
ṭivili, <i>musical instrument</i> ,	203
Toḷudagaiyūr, <i>vi.</i> ,	161, 162, 168
Toṇḍaimāṇallūr, <i>s. a.</i> Toṇḍamānattam,	162, 168
Toṇḍai-maṇḍalam, <i>co.</i> ,	194, 195
Toṇḍamānattam, <i>vi.</i> ,	162
Tongootoor, <i>vi.</i> ,	121n
Tōramāṇa, <i>k.</i> ,	60, 72
Tōrkhdē, <i>vi.</i> ,	210

	PAGE
Trailōkyavallabha, <i>god</i> ,	116
Tribhuvanachakravartin, <i>title</i> ,	121, 135, 161,
	162, 166, 167
Trichinopoly, <i>vi.</i> ,	129, 162
Trilōchanapāla, <i>Kanauj k.</i> ,	30n
Tripētra, <i>s. a.</i> Śiva,	125, 129n
Tirāśmi hill,	60
Trivikrama, <i>author</i> ,	221
Trivikramabhāṭṭa, <i>poet</i> ,	125n
Trivikrama-Perumāl, <i>te.</i> ,	135, 138
tulāpurusha or tulāpārusha,	20, 45
Tuḷu or Tuḷuva, <i>co.</i> ,	75, 78, 79, 80
tulya-mēya,	160
tumbai, <i>flower</i> ,	197
tūmu, <i>measure</i> ,	192
turushkadaṇḍa,	98
Tyāgarāja, <i>te.</i> ,	3

U

Uchchakalpa, <i>vi.</i> ,	160n
Uḍaiyārkōyil, <i>vi.</i> ,	169, 170, 171, 175
Udayādri, <i>s. a.</i> Udayagiri,	18, 19, 78
Udayagiri, <i>fort</i> ,	19
Udayana, <i>ch.</i> ,	103
Udayēndiram, <i>vi.</i> ,	120
Uddharāṇa, <i>m.</i> ,	98
Uḍra, <i>co.</i> ,	207n
udraṅga,	46, 62, 160
Ūjipuram or Ujjapuram, <i>vi.</i> ,	121
Ujjain, <i>vi.</i> ,	30, 183, 201, 224
Ujjayini or Ujjayini, <i>s. a.</i> Ujjain,	30n, 224, 226n
Ujyapuri or Ūjyapuri, <i>s. a.</i> Ūjipuram,	121, 125
Ukhaḍa, <i>di.</i> ,	61
Ukkal, <i>vi.</i> ,	192
ulakku, <i>measure</i> ,	137, 139, 197
Ullabha, <i>Kalachuri k.</i> ,	86
Umā, <i>s. a.</i> Pārvati,	41, 190
Ummatūr, <i>vi.</i> ,	18, 19
Ūṇamāñjēri, <i>vi.</i> ,	18n
Uṇaṅgalpūṇḍi, <i>vi.</i> ,	138, 142
Unaḷa, <i>s. a.</i> Bubbhnowlee,	99
Uṇṭikavāṭikā, <i>vi.</i> ,	216
upādhyāya,	97
uparakhita,	69
upavika,	159
uparikara,	62
upayuktaka,	45
upāsana,	46
upāsikā,	72

	PAGE
Upēndra, <i>sur. of Kshitipāla</i> ,	32
uri, <i>measure</i> ,	141, 146
Urvupalli, <i>vi.</i> ,	66
Urvarāditya, <i>sur. of Nṛsiṃharāya</i> ,	84
Usabhadata or Usabhadāta, <i>s. a. Rishabhadatta</i> ,	56, 58
ushatbudha (usharbudha),	148
Ushavadāta, <i>s. a. Rishabhadatta</i> ,	46n
Uttamagaṇḍa-māḍa, <i>coin</i> ,	130n
Uttaramallūr, <i>vi.</i> ,	193n
Uttarapurāṇa, <i>quoted</i> ,	211
Uttarārmacharita, <i>drama</i> ,	30n, 148, 149n
Uttarasamudra, <i>co.</i> ,	94, 95
Uttellee, <i>vi.</i> ,	179
Uttirap, <i>m.</i> ,	143
uvachcha, <i>a temple drummer</i> ,	143
Uyyakkonḍāṇ-Śōlapuram, <i>s. a. Śōlapuram</i> ,	192

V

Vāohīśvara, <i>te.</i> ,	119
Vaḍḍadi, <i>vi.</i> ,	76
vaḍḍavane,	201n
Vaddiga, <i>Rāshṭrakūṭa k.</i> ,	34
Vāhali or Bāhali, <i>k.</i> ,	86
Vāhmaṭa, <i>m.</i> ,	87
Vaichaya, <i>s. a. Baicha</i> ,	115, 116
Vaidumba, <i>family</i> ,	142, 143, 144
Vaidyanātha, <i>te.</i> ,	5
Vaijayanṭi, <i>s. a. Banavāsi</i> ,	49, 70
Vaikunṭha-Perumāl, <i>te.</i> ,	164
vaishayika,	159n
Vaishṇava,	138, 146, 197, 200
vaivadēva,	45, 46
Vaiśya, <i>caste</i> ,	50n, 53
vājapēya,	46
Vajrinidēvi, <i>queen of Naravardhana</i> ,	168
Vākātaka, <i>family</i> ,	160n
valādhira or balādhira,	87
Valahāri-gaṇa,	179, 191
Vallabha, <i>sur. of Rāshṭrakūṭa kings</i> , 27, 28,	29, 45, 189, 194, 195
Vallam, <i>vi.</i> ,	79n, 165, 166
Vallūru, <i>vi.</i> ,	75n
Vālmiki, <i>poet</i> ,	154
Valūraka, <i>s. a. Kārḷa</i> ,	58, 59, 60, 61, 62, 65
Vāmana, <i>god</i> ,	146
Vāmanapurīśvara, <i>te.</i> ,	170, 171, 172, 173, 174
Vāmarathya, <i>m.</i> ,	159
Vāṇagappāḍi, <i>s. a. Vāṇakōppāḍi</i> ,	139

	PAGE
Vāṇakōppāḍi, <i>di.</i> ,	139
Vāṇakōvaraiyaṇ or Vāṇakōvaraiyar, <i>biruda</i> ,	139, 140, 141, 195
Vāṇapalli, <i>vi.</i> ,	17
Vaṇga, <i>co.</i> ,	207
Vaṇiṣpāṭaka, <i>vi.</i> ,	87
Vaṇkidēva, <i>Śāḷva ch.</i> ,	76
Varāha, <i>s. a. Viṣṇu</i> ,	132
Varāhapurāṇam, <i>Telugu poem</i> ,	75, 76, 78, 79
Vārāṇāsi, <i>s. a. Benares</i> ,	214
Vārānavāsi, <i>vi.</i> ,	162, 168
Vardhamāna, <i>Jaina saint</i> ,	115, 116
Vardhamānakka, <i>sur. of Pāṇḍyakadēvi</i> ,	114
Vārṇā, <i>vi.</i> ,	231
varsha,	58, 60
Varuṇa, <i>god</i> ,	159
varusham,	16n
Vāsiṭhī, <i>Andhra queen</i> ,	61, 72
Vāsiṭhī, <i>f.</i> ,	61
Vāsiṭhīputra (Vāsishṭhīputra) Puṣumāyi,	<i>Andhra k.</i> , 60, 66, 70
Vāsudēva, <i>ch.</i> ,	224, 226
Vatāraṇyēśvara, <i>te.</i> ,	119
Vātasvāmin, <i>m.</i> ,	160
Vatāṭavi or Vatāraṇya, <i>s. a. Tiruvālaṅgāḍu</i> ,	121, 126
Vāyalpāḍu, <i>vi.</i> ,	75n, 85n
Vayiri-Aḍiyāṇ, <i>W. Gaṅga ch.</i> ,	195
Vāyula, <i>m.</i> ,	117, 118
ve (dvau),	63
Vēdagiriśvara, <i>te.</i> ,	165
Vēdas and śākhās :—	
Bahvṛicha,	87, 160
Sāman,	28, 41
Chhandōga,	87, 160
Yajus,	85, 87
Kāṇva,	28, 45
Mādhyandina,	87
Vājasaneyā,	87
Vājīn,	28, 45
Vēgavati, <i>vi.</i> ,	129
Veḷkā, <i>s. a. Vēgavati</i> ,	129
Velanāḍu, <i>co.</i> ,	149
Vēlapāṭipura, <i>s. a. Vāyalpāḍu</i> ,	75n, 85
vēli, <i>measure of land</i> ,	143
Veḷkā, <i>s. a. Vēgavati</i> ,	128, 129, 132
Vellore, <i>vi.</i> ,	192
Vēlūr, <i>s. a. Vellore</i> ,	25, 192n
Vēlārppāḍi, <i>vi.</i> ,	192
Vēpāḍuḍaiyaṇ, <i>ch.</i> ,	166

	PAGE		PAGE
Vēṅgi, <i>co.</i> ,	28, 191, 207, 231	Vijaya-Nripatūṅgavikrama or Vikramavarman, <i>Gaṅga-Pallava k.</i> ,	139, 140, 141
Veṅkaṭa, <i>s. a.</i> Tirupati,	77	Vijayapāla, <i>Kanauj k.</i> ,	191
Venkaṭapati, <i>Vijayanagara k.</i> ,	129	Vikara, <i>vi.</i> ,	84
Veṅkaṭaramanappa, <i>m.</i> ,	75	Vilkkirama-Śōḷaṅ-ulā, <i>quoted</i> ,	120, 136, 162
Veṅkaṭeśa-Perumāl, <i>tc.</i> ,	25	Vikrama-Chōḷa, <i>Chōḷa k.</i> ,	2, 3, 4, 5, 6, 8, 135, 136, 163n, 169, 170, 171
Vēṇṇaivallūr-nāḍu, <i>di.</i> ,	133, 136	Vikrama-Chōḷa-Chēdiyarāyaṇ, <i>Milāḍu ch.</i> ,	135
Vēṇūr, <i>vi.</i> ,	108, 112, 113, 114	Vikrama-Chōḷa-Kōvalarāyaṇ, <i>do.</i> ,	135
Vēṇuvāsa, <i>m.</i> ,	53	Vikramāditya, <i>mythical k.</i> ,	234
Verāwal, <i>vi.</i> ,	221	Vikramāditya I., <i>E. Chalukya k.</i> ,	189, 190n
Vetta, <i>s. a.</i> Betta,	152	Vikramāditya II., <i>do.</i> ,	181, 191
Vēṭṭuvadaraiyar, <i>ch.</i> ,	139, 140	Vikramāditya V., <i>W. Chōḷukya k.</i> ,	222
Vēṭṭuvadiyaraiyar, <i>s. a.</i> Vēṭṭuvadaraiyar,	140	Vikramāditya VI., <i>do.</i> ,	180n, 223
veyikā,	52	Vikramapāla or Vikramapālādēva, <i>Uttara-samudra ch.</i> ,	94
Vidarbha, <i>co.</i> ,	30n	Vikramārjunavijaya, <i>Kanarese poem</i> ,	33, 34n
Vāḍēlviḍugu, <i>hiruda</i> ,	149n	Vikramāvalōka, <i>sur. of Gōvinda II.</i> ,	240
Vidyā, <i>queen of Śamkaragapa II.</i> ,	86	Vikrānta-Nārāyaṇa, <i>sur. of Gōvinda IV.</i> ,	36, 45
Vidyādharaḥaṇṇa, <i>ch.</i> ,	101	Vipakadēva, <i>m.</i> ,	210, 214
Vighnēśvara, <i>s. a.</i> Gaṇapati,	83	Vināpōṭi, <i>f.</i> ,	152
vihāra,	60, 117	Vinayachandra, <i>m.</i> ,	153n
Vijāmbā, <i>queen of Indra III.</i> ,	33, 44	Vinayāditya, <i>W. Chalukya k.</i> ,	35
Vijaya-Buddhavarman, <i>Pallava k.</i> ,	67, 69, 185	Vinḡavallī, <i>vi.</i> ,	28, 43
Vijaya-Dantivikramavarman, <i>Gaṅga-Pallava k.</i> ,	196	Vinikōṇḍa, <i>s. a.</i> Vinukōṇḍa,	18, 19
Vijayāditya, <i>ch.</i> ,	230	vinirgata,	225c
Vijayāditya, <i>W. Chalukya k.</i> ,	35, 182	Vinnagar, <i>a Viṣṇu temple</i> ,	137n
Vijayāditya I., <i>E. Chalukya k.</i> ,	189	Vinukōṇḍa, <i>vi.</i> ,	19
Vijayāditya II., <i>do.</i> ,	184, 189, 216	Vīrabhadra, <i>Gajapati prince</i> ,	18, 19, 20
Vijayāditya III., <i>do.</i> ,	29, 180, 184, 189, 216	Vīra-Chōḷa, <i>E. Chalukya k.</i> ,	150
Vijayāditya IV., <i>do.</i> ,	182, 190	Vīra-Chōḷa, <i>ch.</i> ,	134
Vijayāditya V., <i>do.</i> ,	190	Vīra-Chōḷa, <i>sur. of Prithivipati II.</i> ,	120
Vijayāditya VI., <i>sur. of Amma II.</i> ,	179, 190	Vīragāṅganāḍālvāṇ, <i>ch.</i> ,	163, 168
Vijaya-Gaṇḍagōpālādēva, <i>Telugu-Chōḷa ch.</i> ,	129, 166	Vīrabōbala, <i>Sōḷva ch.</i> ,	83
Vijaya-Īśvaravarman, <i>Gaṅga-Pallava k.</i> , 23,	24, 25	virakal or virakkal,	23, 163
Vijaya-Kampa, <i>s. a.</i> Vijaya-Kampavikramavarman,	192, 193, 196	virakalal,	176n
Vijaya-Kampavarman, <i>do.</i> ,	193n	virāma,	75n
Vijaya-Kampavikramavarman, <i>Gaṅga-Pallava k.</i> ,	193, 194, 196	Vīramahēndra, <i>sur. of Chālukya-Bhima II.</i> ,	181
Vijayanagara, <i>vi.</i> ,	18, 19, 75, 77, 78, 79, 80, 84n, 115	Vīra-Narasimha, <i>Vijayanagara k.</i> ,	79, 80
Vijaya-Nandivikrama or -Nandivikramavarman, <i>Gaṅga-Pallava k.</i> ,	139, 192, 196	Vīra-Nārasimhadēva, <i>s. a.</i> Narasimha II.,	161, 162, 163, 168
Vijaya-Narasimhavarman, <i>s. a.</i> Vijaya-Narasimhavikramavarman,	22n	Vīra-Nārasimhadēva-Yāḍavarāya, <i>k.</i> ,	25
Vijaya-Narasimhavikramavarman, <i>Gaṅga-Pallava k.</i> ,	22, 23	Vīra-Nārāyaṇa, <i>sur. of Amōghavarsha I.</i> ,	36
Vijaya-Nripatūṅgavarman, <i>s. a.</i> Vijaya-Nripatūṅgavikramavarman,	140	Vīra-Nārāyaṇa, <i>sur. of Parāntaka I.</i> ,	185n
		Vīranārāyaṇa-terinda-villigal, <i>regiment</i> ,	133
		Vīra-Pāṇḍya, <i>ch.</i> ,	108, 109, 110, 111, 112
		Vīra-Pāṇḍya, <i>Pāṇḍya k.</i> ,	10, 11, 17
		Vīrapratāpa, <i>sur. of Vijayanagara kings</i> ,	80
		Vīrājēndra, <i>Chōḷa k.</i> ,	9

	PAGE	LARGE
Vīrarājendra-Chōlādēva, s. a. Vīrarājendra-dēva II.,	172	
Vīrarājendradēva II., s. a. Kulōttunga-Chōla III.,	172n	
Vīrāsani, sur. of Śambuvārāyaṇ,	149	
Vīrasēna, m.,	56	
Vīra-Timmarāja-Odeyaru, ch.,	114	
Vīratāṅgam, s. a. Vīratāṅgēsvara,	138	
Vīratāṅgēsvara, te.,	138	
Vīratāṅga Vīranāraṇiyār, queen,	143	
vīrōdha, alankāra,	107n	
Vīrōdhādikrit, s. a. Vīrōdhikrit,	110	
Vīrpeḍu-nāḍu, di.,	195n	
Vīrūpākshasvāmīn, te.,	801	
visarga,	106n, 147n, 179, 193n	
vishayadānika,	87	
vishayapati,	45, 159	
Vishṇu, god,	28, 31, 32, 41, 42, 45, 83, 93, 94n, 107, 120, 124, 125, 131, 132n, 138, 139n, 151n, 152, 154n, 168, 180, 189, 194, 196, 197, 207, 208, 222, 225, 226	
Vishṇudāsa, m.,	128n	
Vishṇudatta, m.,	50	
Vishṇupurāṇa, quoted,	117, 151n	
Vishṇuvardhana, Hoysala k.,	108	
Vishṇuvardhana I., E. Chalukya k.,	184, 189	
Vishṇuvardhana II., do.,	184, 189	
Vishṇuvardhana III., do.,	189	
Vishṇuvardhana IV., do.,	189	
Vishṇuvardhana V., do.,	189	
vishuva, an equinox,	7n, 9, 10	
viśvachakra,	84	
viśvajit, sacrifice,	151n	
Viśvanātha, te.,	13, 14, 15	
Viśvarūpa, m.,	94	
Vṛiddhāchalām, vi.,	163, 164n, 165	
Vṛiddhagiriśvara, te.,	163	
vṛihaddhala,	66	
vṛishōtsarga,	46	
Vyalapāti, s. a. Velapātipura,	75	
Vyāsa, Kalachuri k.,	86, 87, 88	
Vyāsa, rishi,	100n, 107	
Vyāsasilkshā, quoted,	179	
vyatipāta,	8n	
vyāvahārika or vyavahārin,	100	
Waresa, vi.,	226n	
Wari, vi.,	216, 216, 230	
Warangal, vi.,	129	
winter,	72, 74	
Y		
Yādava, family,	76, 76, 219, 220, 224, 225	
Yadu, do.,	28, 31, 42, 216, 220	
Yadu, mythical k.,	76	
Yājñavalkya, quoted,	68	
yama,	46n	
Yama, god,	28, 43	
Yamunā (Jumna), ri.,	30, 35, 43, 44	
Yaśōbhita, Kalinga ch.,	100	
Yaśōbhītā, queen of Śaṃkaragaṇa III.,	86	
Yaśōmati, queen of Prabhākaravardhana,	159	
Yavana, a Greek,	52, 54, 56	
Yavana, a Musalmān,	31, 78	
years of the cycle :—		
Chitrabhānu,	162n	
Dundubhi,	115	
Durnati,	80	
Hemalambin or Hēvilambin,	15, 129	
Khara,	28, 45	
Krōdhana,	19	
Krōdhin,	129	
Nala,	86n, 128, 131	
Pārthiva,	200, 201	
Pingala,	129, 205n	
Plava,	2	
Plavanga,	2	
Prabhava,	16, 116	
Pramādin,	129	
Rākshasa,	16, 79, 111, 112	
Raktākshin,	75, 85	
Sarvadhārin,	79n	
Saumya,	194, 230	
Siddhartha or Siddhārthin,	79, 210	
Śōbhakrit,	112, 118, 114	
Subhakrit,	115n	
Subhānu,	77n	
Vijaya,	163n	
Vikrama,	77n	
Vilambin,	129	
Virōdhikrit,	110	
Virōdhin,	79n	
Vyaya,	110, 204, 205, 208, 210	
Yuvan,	20, 77n	

W

Wadgaon, vi.,	43n
Wandiwash, vi.,	.	.	.	.	.	79n

Warasa, <i>vi.</i>	226n
Wapi, <i>vi.</i>	216, 216, 230
Warangal. <i>viii.</i>	129
winter.	72, 74

Y

Yādava, <i>family</i> ,	76, 76, 219, 224, 224, 225
Yadu, <i>do.</i> ,	28, 31, 42, 216, 220
Yadu, <i>mythical k.</i> ,	76
Yājñavalkya, <i>quoted</i> ,	68
yama,	46n
Yama, <i>god</i> ,	28, 43
Yamunā (Jumna), <i>ri.</i> ,	30, 35, 43, 44
Yasōbhita, <i>Kalinga ch.</i> ,	100
Yasōlākhyādevī, <i>queen of Śamkaragana III.</i> ,	86
Yasōmati, <i>queen of Prabhākaravardhana</i> ,	159
Yavana, <i>a Greek</i> ,	52, 54, 56
Yavana, <i>a Musalmān</i> ,	31, 78

years of the cycle :—

Chitrabhānu,	162n
Dundubhi,	115
Durmāti,	80
Hemalambin or Hēvilambin,	15, 129
Khara,	28, 45
Krōdhana,	19
Krōdhin,	129
Nala,	86n, 128, 131
Pārthiva,	200, 201
Pingala,	129, 205n
Plava,	2
Plavaṅga,	2
Prabhava	16, 116
Pramādin,	129
Rākshasa,	16, 79, 111, 112
Raktākshin,	75, 85
Sarvadhārin,	79n
Saumya,	194, 230
Siddhārtha or Siddhārthin,	79, 210
Śōbhakrit,	112, 118, 114
Subhakrit,	115n
Subhānu,	77n
Vijaya,	163n
Vikrama,	77n
Vilambin,	129
Virōdhikrit,	110
Virōdhin,	79n
Vyaya,	110, 204, 205, 208, 210
Yuvan,	20, 77n

APPENDIX.

A LIST OF INSCRIPTIONS OF SOUTHERN INDIA FROM ABOUT A.D. 500.

By PROFESSOR F. KIELHORN, C.I.E.; GÜTTINGEN.

IN continuation of my List of the Inscriptions of Northern India¹ I now publish a similar list of inscriptions of Southern India, which also was originally compiled solely for my own use. It contains all southern inscriptions from about A.D. 500 which I have found in the various publications accessible to me, excepting, as a rule, those in Dr. Burgess and Pandit Natesa Sastri's *Archæol. Survey of Southern India*, Vol. IV., and in Mr. Rizzo's *Epigraphia Carnatica*, Vol. III. ff. The inscriptions of any importance, other than reprints, in the former publication may be expected to be soon republished critically, and those in the *Epigraphia Carnatica* will, I have no doubt, receive a general index of their own, when all the texts have been published.

While I am writing these lines,² my list contains 1,020 numbers which treat of about 1,100 separate inscriptions. Of this total about 210 are on copper-plates, and 890 on stone. Taken as a whole, the inscriptions of the South in some respects differ essentially from the northern inscriptions. The latter with insignificant exceptions are all in Sanskrit; of the 1,100 inscriptions in the present list not more than about 290 are in Sanskrit only.³ About 340 are in Tamil, 320 in Kanarese, 10 in Telugu, 90 in Sanskrit and Kanarese, 30 in Sanskrit and Telugu, and 20 in Sanskrit and Tamil; the language of four is an ancient Prākṛit, and a few are composed or contain remarks in a dialect which apparently is an old form of Marāṭhī. On the other hand, while the inscriptions of the North are dated in about ten different eras the chief of which is the Vikrama era, Southern India generally uses the Śaka era. Of about 510 of these inscriptions dated according to eras,⁴ 450 quote the Śaka and 20 from the southernmost part of India the Kōjamba (or Kollam) era; six quite exceptionally use the era of the Kaliyuga (marked Ky.), and 34 are dated according to the Chālukya-Vikrama era (marked Chā. Vi.), i.e., really, in regnal years of the Western Chālukya Vikramāditya VI. The Vikrama era is foreign to the South; it is quoted only once, in the most modern inscription of this list (of A.D. 1880), which also gives the number of years elapsed since Vardhamāna's Nirvāṇa. This list, moreover, will show that in large tracts of Southern India it was the custom — more rarely observed in Northern India — to date documents only in the regnal years of the reigning kings. Of the prominent part which the Jovian years play in the dates of southern inscriptions I have had occasion to speak elsewhere.

Differently from the course followed in the Northern List, I have arranged the inscriptions here given mainly according to the dynasties to which they belong. Dated and undated miscellaneous inscriptions which I cannot assign to any particular dynasty will be given under separate headings at the end of the list. Any inconvenience which my arrangement may cause I hope to

¹ See above, Vol. V. Appendix.

² Any inscriptions that may be published while this list is being printed will as far as possible be inserted in their proper places.

³ When the language of an inscription is not stated in this list, it should be understood to be Sanskrit.

⁴ Current years will be denoted in this list by an asterisk placed after the numerals for the year.

lessen by an index which will give all dated inscriptions arranged in the order of the Śaka years. Another index is to contain most of the proper names which occur in this list.

While doing this work, I often have found cause to regret that I know so little of the vernaculars of Southern India, and I fear that this list must suffer through this want of knowledge on my part. I nevertheless venture to hope that what I offer now will at least save some trouble to others who are interested in Indian Epigraphy.

A.—The Western Chalukyas of Bādāmi.¹

1.—Ś. 310.—*Ind. Ant.* Vol. IX. p. 294. Pimpalner (spurious²) plates³ of the W. Chalukya⁴ *Mahārājādhirāja Satyaśraya (Pulakēśin I. ?)* :—

(L. 1).—Śakanripakāl-ātita-samvatsara-śatēshu tri(tri)shu daś-ōttarēshv=asyā[m*] samvatsara-māsa-paksha-divasa-pūrvvāyān-tithau.

(L. 35).—sūryagrahaṇa-parvvani.

2.—Ś. 411*.—*Ind. Ant.* Vol. VII. p. 211, and Plates in Vol. VIII. p. 340. Altm⁵ (formerly Captain T. B. Jarvis's, now British Museum, spurious⁶) plates of the W. Chālukya *Mahārājādhirāja Pulakēśin I. Satyaśraya*, the son of Raṇarāga who was the son of Jayasimha I.; and of his feudatory *Sāmiyāra*, the son of Sivāra who was the son of the *Rājā* Goṇḍa, of the Rundranīla-Saindraka family (or Rundranīla and Saindraka families) :—

(L. 28).—Śakanrip-ābdēshv=ēkādaś-ōttarēshu chatuś-śatēshu vyatītēshu Vibhava-samvatsarē pravarttamānē . . . Vaisākha-ōdita-pūrṇṇa-punya-divasē Rāhō(hau) vidhau(duōr=) maṇḍalaṁ ślēsbṭē (?).

(L. 35).—Vaisākha-paurṇṇamāsyām Rāhau vidhu-maṇḍala[m*] praviṣṭavati.

12th April A.D. 488; a lunar eclipse, not visible in India; but see *ibid.* Vol. XXIV. p. 10, No. 164.

The inscription records the building of a Jaina temple and the allotment of certain grants to it, and gives the line of Jaina teachers Siddhanandin, Chitakāchārya, Nāgadēva, and Jinanandin.

3.—Ś. 500.—*Ind. Ant.* Vol. III. p. 305, and Plate; Vol. VI. p. 363, and Plate in Vol. X. p. 58; *PSOOL.* No. 39. Bādāmi cave inscription of the W. Chalukya⁷ *Maṅgalēśvara Raṇavikrānta*, of the 12th year of the reign (of his elder brother Kīrtivarman I.) :—

(L. 6).—pravarddhamāna-rājya-samvatsarē dvādaśē Śakanripati-rājyābhishēka-samvatsarēshv=atikrāntēshu pañchasa śatēshu . . .

(L. 11).—mahā-Kārttika-paurṇṇamāsyām.

4.—*Ind. Ant.* Vol. X. p. 60, and Plate; *PSOOL.* No. 40. Bādāmi Kanarese rock inscription of the W. Chalukya⁴ *Maṅgalēśa*.

¹ For the W. Chalukyas of Gujārāt see my *List of North. Inscr.* Nos. 398, 400, 401 and 404. Of the (unpublished) Balsār plates, dated in Ś. 653, of the Jayāśraya-Maṅgalarasarāja (also called Vinayāditya and Yuddhamalla) who is mentioned *ibid.* No. 404, an account is given in *Jour. Bo. As. Soc.* Vol. XVI. p. 5, and *Ind. Ant.* Vol. XIII. p. 75.—In *Jour. Bo. As. Soc.* Vol. XX. p. 42 is published a Sanjān copper-plate inscription which professes to be of the time of the W. Chalukya Vikramāditya I. and to record a grant by his paternal uncle Buddhavarasa, the younger brother of Satyaśraya (Pulakēśin II.). I hope that this inscription may be re-edited with a facsimile. (For the name Buddhavarasa see below, No. 67.)

² See *Ind. Ant.* Vol. XXX. p. 213, No. 25.

³ The third plate is numbered with the numeral figure 3.

⁴ The name Chalukya or Chālukya does not occur in the inscription.

⁵ See *ibid.* Vol. XXX. p. 218, No. 35.

⁶ See *Ind. Ant.* Vol. XXIX. p. 273.

⁷ The original has *Chalkya*.

5.—*Ind. Ant.* Vol. XIX. p. 16, and Plate. Bādāmi (Mahākūṭa) pillar inscription¹ of the 5th year of the reign of the W. Chalukya² Maṅgalēsa Raṇavikrānta :—

(L. 14).—uttarōttara-pravarddhamāna-rājya-pañchama-srī-varshē pravarttamānē Siddhārthē Vaiśākha-paurṇamāsyām.

The Jovian year Siddhārtha, if it is really intended here,³ by the mean-sign system lasted from the 25th October A.D. 601 to the 21st October A.D. 602 (in Ś. 523-524).

In the lineage of the Chalīkyas, Jayasīṅha (Jayasīṃha I.); his son Raṇarāga; his son Satyāśraya Raṇavikrama [Pulakēśin I.]; his son Puru-Raṇaparākrama [Kirtivarman I.] (defeated the kings of Vaṅga, Aṅga, Kaliṅga, Vaṭṭūra, Magadha, Madraka, Kēraḷa, Gaṅga, Mūshaka, Pāṇḍya, Dramiḷa, Chōliya, Āḷuka, Vaijayantī); his younger brother Uru-Raṇavikrānta Maṅgalēsa (conquered the [Kalatsūri] king Buddha).⁴—The inscription mentions Maṅgalēsa's father's wife Durlabhadēvi, of the Batpūra family.

6.—*Ind. Ant.* Vol. VII. p. 161, and Plate; *PSOOL.* No. 11. Nerūr (now India Office) plates of the W. Chalukya⁵ Maṅgalarāja (Maṅgalēsa, who put to flight Śaṅkaragapa's son Buddharāja,⁴ and killed Svāmīrāja of the Chālikya family), the son of Vallabha (Pulakēśin I.) :—

(L. 14).—saṃvatsara-pūjyatamāyām Kārttika-dvādaśyām.

7.—Ś. 532.—*Jour. Bo. As. Soc.* Vol. X. p. 365, and Plates. Goa plates, recording a grant by Satyāśraya Dhruvarāja Indravarman of the Bappūra family, who was staying at Rēvatīdvīpa⁶ and acting with the permission of the Mahārāja Śrīprithivī-vallabha; of the 20th year of the reign (according to Dr. Bhandarkar, of the W. Chalukya Maṅgalēsa, but according to Dr. Fleet of the 20th year of his own administration) :—

(L. 6).—Māgha-paurṇamāsyām.

(L. 17).—pravarddhamāna-vijayarājya-saṃvatsaram viṃsatimam⁷ Śaka-kālāḥ=pañcha varsha-śatāni dvātriṃśāni.⁸

8.—Ś. 532 (P).—Kurtakōṭi (spurious) plates of the W. Chālukya Vikramāditya I. Satyāśraya; see below, No. 21.

9.—Ś. 534.—*Ind. Ant.* Vol. VI. p. 73, and Plate; *PSOOL.* No. 12. Haidarābād plates of the third year of the reign of the W. Chalukya⁵ Mahārāja Satyāśraya (Pulakēśin II.), son of the Mahārāja Kirtivarman I., and son's son of the Mahārāja Satyāśraya Polekēśivallabha (Pulakēśin I.); issued from Vātāptnagarī :—

(L. 11).—ātmanah pravarddhamāna-rājyābhishēka-saṃvatsarē tṛtīyē Śakanripati-saṃvatsara-śatēshu chatustriṃś-ādhikēshu pañchasv-atītēshu Bhādrapad-āmāvāsyāyām sūryyagrahaṇa-nimittam.

2nd August A.D. 612;⁹ a solar eclipse, not visible in India; see *ibid.* Vol. XXIII. p. 130, No. 106.

10.—Ś. 556 (Ky. 3735¹⁰).—*Ep. Ind.* Vol. VI. p. 4, and Plate; *PSOOL.* No. 73. Aihole inscription, recording the construction of a temple of Jinēndra by a certain Ravikīrti, during

¹ The inscription is read from the bottom upwards; compare below, No. 641.

² The original has *Chalīkya*.

³ The earliest inscription in this *List*, in which a Jovian year undoubtedly is quoted, is No. 56 of Ś. 692.

⁴ Compare *Ep. Ind.* Vol. VI. p. 294. ⁵ The original has *Chalīkya*.

⁶ See below, No. 10.

⁷ Read *viṃsatimam*.

⁸ Read *dvātriṃśāni*.

⁹ This was the new-moon day of the *pūrṇimānta* Bhādrapada.—On the 23rd July A.D. 613, which was the new-moon day of the *pūrṇimānta* Bhādrapada of Ś. 535 expired, there was a total eclipse of the sun that was fully visible at Bādāmi.

¹⁰ Described as the year 3735 since the Bhārata war.

the reign of the W. Chalukya **Pulakēśin II. Satyāśraya**; (composed by Ravikīrti himself, whose fame is compared to that of Kālidāsa and Bhāravi):—

(L. 16).—Trimśatsu tri-sahasrēshu Bhāratād=āhavād=itaḥ [*] sapt-ābdaśata-yuktēshu śa(ga)tēshv=abdēshu pañchasu [||*] Pañchāsatsu Kalau kâlê shatsu pañcha-śatāsu cha [*] samāsu samatītāsu Śakānām=api bhūbhujām ||

In the Chalukya lineage, Jayasimhavalabha [I.]; his son Raṇarāga; his son Polekēśin [I.] (acquired Vātāpipurī); his son Kīrtivarman [I.] (defeated the Nālas, Mauryas and Kadambas); his younger brother Maṅgalēśa (defeated the Kaṭachchuris and took Rēvatīdvīpa); Kīrtivarman's son Polekēśin [II.] Satyāśraya (was at war with Āppāyika and Gōvinda; besieged Vanavāsi; subdued the Gaṅgas, Ālupas, and the Mauryas in the Koṅkaṇas; besieged Purī; subdued the Lāṭas, Mālavas and Gūrjaras; defeated Harsha [of Kanauj]; conquered the three Mahārāshṭrakas; was at war with the Kālīngas and Kōśalas; took Piśṭapura; fought at the Kaunāla, i.e. Kolleru lake; defeated the Pallavas of Kāñchīpura; crossed the river Kāvērī and caused prosperity to the Chōlas, Kēraḷas and Pāṇḍyas).

11.—*Ep. Ind.* Vol. V. p. 7, and Plate. Yekkēri rock inscription¹ of the reign of the W. Chalukya² **Mahārāja Satyāśraya Polekēśivallabha (Pulakēśin II.)**:—

(L. 8).—Kārttikasya pūnnimāsām³ likhitā praśast=īti || samvatsarā . . 6(?) rājya iti.

12.—*Ind. Ant.* Vol. VIII. p. 43, and Plate; *PSOCI.* No. 266. Nerūr (now India Office) fragmentary plates of the [W. Chalukya] **Mahārāja Satyāśraya Polekēśivallabha⁴ (Pulakēśin II.)**, the son of Kīrtirāja (Kīrtivarman I.).

13.—*Ep. Ind.* Vol. III. p. 51, and Plate. Chiplūp (now Bombay As. Soc.'s) plates of the W. Chalukya **Satyāśraya (Pulakēśin II.)**, the son of Kīrtivarman I.; recording a grant by his maternal uncle Śrīvallabha Sēnānandarāja of the Sēndraka family.

14.—*Ind. Ant.* Vol. XIV. p. 330, and Plate. Kāndalgaon (spurious⁵) plates of the 5th year of the reign of the W. Chalukya **Mahārājādhirāja Satyāśraya Pulakēśivallabha (Pulakēśin II.)**:—

(L. 14).—vijayarājya-samva[t*]sarē pañchamē Māghamāsa-saptamyaṁ.

15.—*Ind. Ant.* Vol. VIII. p. 96, and Plate in Vol. IX. p. 304; *Mysore Inscr.* No. 159, p. 298. Hosūr (spurious⁶) plates of the W. Chalukya **Satyāśraya (Pulakēśin II.)**, recording a grant made at the request of his son or daughter (?) **Ambēra** or **Ambērā**:—

(L. 8).—mahā-Māgha-paurṇamāsyāyā . . . sōma-grahanē.

16.—*Ind. Ant.* Vol. VII. p. 106, lines 51-61 of the text. Lakshmēśwar (spurious⁷) inscription⁸ of **Durgasakti**, the son of Kundaśakti who was the son of Vijayaśakti, of the family of the Sēndra kings who belonged to the Bhujagēndra lineage; contemporary (or feudatory) of the W. Chalukya **Mahārāja Eṇeyya Satyāśraya (Pulakēśin II.?)**, the son of the **Mahārāja Raṇaparākramāṅka**.

17.—*Ind. Ant.* Vol. IX. p. 124, and Plate. Nirpaṇ (spurious⁹?) plates of the W. Chalukya **Tribhuvanaśraya Nāgavardhanarāja**, recording a grant made at the request of a certain **Balāmma-Thakura**.

¹ The inscription contains numerical symbols for 4, 5, 6(?), 8, and 50.

² The name Chalukya or Chālukya does not occur in the inscription.

³ Read *paurṇamāsyām likhitā praśastir=īti*.

⁴ See *Ind. Ant.* Vol. XXX. p. 217, No. 27.

⁵ See *ibid.* p. 218, No. 37.

⁶ Put on the stone in about the second half of the 11th century A.D.

⁷ See *Ind. Ant.* Vol. XXX. p. 216, No. 28.

⁸ In verse apparently called simply Vallabha.

⁹ See *ibid.* p. 222, No. 53.

In the family of the Chalukyas, Satyāśraya Kirtivarmanarāja [I.]; his son Pulakēśivallabha (Pulakēśin II., defeated Harsha [of Kanauj]); his younger brother Dharāśraya Jayasimhavarmanarāja; his son Tribhuvanāśraya Nāgavardhanarāja (Jayāśraya ?).

18.—*Jour. Bo. As. Soc.* Vol. XVI. p. 235, and Plate. Karnāt district plates of the third year of the reign of the W. Chalukya¹ *Mahārājādhirāja Vikramāditya I. Satyāśraya*, son of the *Mahārāja* Satyāśraya (Pulakēśin II., who defeated Harshavardhana [of Kanauj]), grandson of the *Mahārāja* Kirtivarman I. (who defeated the kings of Vanavāsi, etc.), and great-grandson of the *Mahārāja* Polekēśivallabha (Pulakēśin I.) :—

(L. 20).—pravarddhamāna-vijayar[ā*]jya-tṛitīya-samvatsarē . . . saṃgama-mahāyātrāyām paurṇamāsyām.

19.—*Jour. Bo. As. Soc.* Vol. XVI. p. 238, and Plate. Karnāt district plates of the 10th year of the reign of the W. Chalukya² *Mahārājādhirāja Vikramāditya I. Satyāśraya* (described as in No. 18); recording a grant made at the request of Dévaśaktirāja of the Śēndraka family :—

(L. 18).—pravarddhamāna-vijayarāja-daśama-samvatsarē Āśhāḍa(ḍha)-paurṇamāsyām.

20.—*Ind. Ant.* Vol. VI. p. 76, and Plate; *PSOI.* No. 13. Haidarābād (spurious³ ?) plates of the W. Chalukya *Mahārājādhirāja Vikramāditya I. Satyāśraya* (who defeated Narasimha, Mahēndra, and Īśvara or Īśvarapōtarāja⁴ of Kāñchi), the son of the *Mahārājādhirāja* Satyāśraya (Pulakēśin II., who defeated Harshavardhana [of Kanauj]), grandson of the *Mahārāja* Kirtivarman I., and great-grandson of the *Mahārāja* Pulakēśivallabha (Pulakēśin I.).

21.—*Ś. 532* (?).—*Ind. Ant.* Vol. VII. p. 219, and Plate. Kurtakōṭi (now Royal As. Soc.'s, spurious⁵) first and second plates⁶ only of the 16th year of the reign of the W. Chālukya *Mahārājādhirāja Vikramāditya I. Satyāśraya* (described much as in No. 20); issued from Kisuvolal :—

(L. 20).—batrimśōttara-paṃchaśatēshu Saka-varshēshv-ātītēshu vijayarāja-sambachchara-shōsha(ḍa)śa-varshē pravarttamāna . . . tasya Vaiśākha-Jēshthā-māsa-madhyam-amavāsyā Bhāskara-dīnē Rōhiṇya-pikshē madhyāhna-kālē . . . Vṛishabha-rāṣau sūryyagrāhāṇa-sarvvamā(grā)si(sī)bhūtē.

The date is irregular; see *ibid.* Vol. XVIII. p. 235.

22.—*Jour. Bo. As. Soc.* Vol. XVI. p. 240, and Plate. Karnāt district (spurious⁷) plates of the W. Chalukya⁸ *Mahārājādhirāja Vikramāditya I. Satyāśraya* (described much as in No. 18) :—

(L. 12).— . . . p[au*]rṇamāsyā[m*].

23.—*Ind. Ant.* Vol. VII. p. 163, and Plate. Nerūr (now India Office) plates of Vijaya-bhaṭṭarika, the queen of the *Mahārāja* [Chā]ndrāditya, who was the eldest brother of the W. Chalukya Vikramāditya I., son of the *Mahārājādhirāja* Satyāśraya (Pulakēśin II.), etc.; of the 5th year of the reign (of Chandrāditya ?) :—

(L. 15).—svarāja-paṇchama-ssam(sam)vatsara A(ā)śvayuja-paurṇamāśasya dvitīyāyām vishuvē.

[*Ś. 581*] : 23rd September A.D. 659.⁹

¹ The original has *Chale(li)kya*.

² The original has *Chalikya*.

³ See *Ind. Ant.* Vol. XXX. p. 219, No. 39; compare also *Nachrichten Ges. d. Wiss. Göttingen*, 1900, p. 345 ff.

⁴ I.e. the Pallavas Narasimhavarman I., Mahēndravarmān II., and Paramēśvaravarman I.; compare below, Nos. 628 and 634.—In the verses which give the above information, Vikramāditya I. himself is referred to or described by the epithets or *birudas* Anivārta, Vallabha, Śrīvallabha, Raṇarasika and Bājamalla; and the Pallava family is called the Mahāmalla *kula*; compare below, Nos. 627, 629 and 632.

⁵ See *Ind. Ant.* Vol. XXX. p. 217, No. 30.

⁶ Not earlier than the ninth or tenth century A.D.

⁷ The original has *Chalikya*.

⁸ See *ibid.* p. 214, No. 8.

⁹ On this day the second *tithi* of the bright half of Āśvina commenced 4 h. 19 m., and the Tulā-vishuvā-samkrānti took place 9 h. 26 m., after mean sunrise. Compare Dr. Fleet's *Dynasties*, p. 365, note 3.

24.—*Ind. Ant.* Vol. VIII. p. 45, and Plate. Kôchrên plates of Vijayamahâdêvi, the queen of the *Mahârâjâdhirâja* Chandrâditya, who was the eldest brother of the W. Chalukya Vikramâditya I., son of the *Mahârâjâdhirâja* Satyâśraya (Pulakêsin II.), etc. :—

(L. 18).—Vaiśākha-śukla-dvâdaśyâm.

25.—*Ind. Ant.* Vol. XI. p. 67 ; *Jour. Bo. As. Soc.* Vol. XVI. p. 233, and Plate. Karṇûl district plates of the first year of the reign of the W. Chalukya *Mahârâjâdhirâja* Âdityavarman,¹ a son of the *Mahârâjâdhirâja* Satyâśraya (Pulakêsin II., who defeated Harshavardhana [of Kanauj]), grandson of the *Mahârâja* Kirtivarman I., and great-grandson of the *Mahârâja* Satyâśraya (Pulakêsin I.) :—

(L. 15).—pravardhamâna-vijayarâjya-prathama-samvatsarê Kârttika-paurṇamâsyâm Paitâ-mahî-Hiraṇyagarbha-mahôtsava-samayê.

26.—*Ś. 608.*—*Ind. Ant.* Vol. VII. p. 112. Notice of a Lakshmêśwar (spurious²) inscription³ (fourth part of the record) of the 5th year of the reign of the W. Chalukya Vinayâditya Satyâśraya ; issued from Raktapura :—

Ashtôttara-shatçhatêshu Śaka-varshêshv=atîtêshu pravarttamâna-vijayarâjya-pañchama-samvatsarê . . . Mâgha-mâsê paurṇamâsyâm.

27.—*Ś. 611.*—*Ind. Ant.* Vol. VI. p. 86, and Plate ; *PSOOL* No. 14 ; *Jour. Bo. As. Soc.* Vol. XVI. p. 242, and Plate. Togarchêḍu plates of the 10th year of the reign of the W. Chalukya *Mahârâjâdhirâja* Vinayâditya Satyâśraya ; issued from Pampâtîrtha :—

(L. 24).—êkâdasôttara-shatçhatêshu Śaka-varshêshv=atîtêshu pravarddhamâna-vijayarâjya-samvatsarê dasamê varttamânê . . . Kârttika-paurṇamâsyâm.

In the family of the Chalukyas, the *Mahârâja* Pulakêśivallabha (Pulakêsin I.) ; his son, the *Mahârâja* Kirtivarman [I.] ; his son, the *Mahârâjâdhirâja* Satyâśraya (Pulakêsin II., defeated Harshavardhana [of Kanauj]) ; his son Vikramâditya [I.] (took Kâñchîpura) ; his son, the *Mahârâjâdhirâja* Vinayâditya Satyâśraya.

28.—*Ś. 613.*—*Ind. Ant.* Vol. VI. p. 89, and Plate ; *PSOOL* No. 15. Karṇûl district plates of the 11th year of the reign of the W. Chalukya *Mahârâjâdhirâja* Vinayâditya Satyâśraya, recording a grant made at the request of the Yuvarâja Vijayâditya ; issued from Elūmpundale :—

(L. 24).—trayôdasôttara-shatçhatêshu Śaka-varshêshv=atîtêshu pravarddhamâna-vijayarâjya-samvatsarê êkâdasê varttamânê . . . Mâgha-paurṇamâsyâm.

Genealogy as in No. 27.

29.—*Ś. 614.*—*Ind. Ant.* Vol. XIX. p. 149 ; *PSOOL* No. 16. Sorab plates of the [11th] year of the reign of the W. Chalukya *Mahârâjâdhirâja* Vinayâditya Satyâśraya, recording a grant made at the request of the *Mahârâja* Chitravâha, the son of the Âlupa king Guṇasâgara ;⁴ issued from Chitrasedu :—

(L. 18).—[cha]turdasôttara-shatçhatêshu Śaka-varshêshv=atîtêshu pravarddhamâna-vijayarâjya-samvatsarê [êkâ]dasê varttamânê . . . dakṣhiṇâyan-âbhimukhê bhagavati bhâskarê Rôhiṇî(nî)-nakshatrê Śanaischaravârê.

Savurday, 22nd June A.D. 692 ; but the *nakshatra* on this day was Âślêshâ or Maghâ, not Rôhiṇî ; see *Ind. Ant.* Vol. XXIV. p. 9, No. 160.

Genealogy as in No. 27 ; but the name of Satyâśraya (Pulakêsin II.) is omitted through carelessness.

¹ Compare below, No. 150.

² See *Ind. Ant.* Vol. XXX. p. 213, No. 38.

³ Put on the stone in about the second half of the 11th century A.D.

⁴ See Dr. Hultzsch's *Report* for 1901, p. 5, where we find the names of the Âlupa kings Rayasâgara, Prithuvîsâgara, Vijayâditya, etc.

30.—**Ś. 616.**—*Ind. Ant.* Vol. VII. p. 301, and Plate; *PSOCI.* No. 17. Harihar plates of the 14th year of the reign of the W. Chalukya *Mahārājādhirāja Vinayāditya Satyāśraya*, recording a grant made at the request of an Āṇva king; issued from Karañjapatra:—

(L. 23).—*shōḍaśōttara-shachchha(ṭchha)tēshu Śaka-varshēshv=atītēshu pravarddhamāna-vijayarājya-samvatsarē chaturddasē varttamānē . . . Kārttikē paurṇamāsyām.*
Genealogy as in No. 27.

31.—*Ind. Ant.* Vol. XIX. p. 144, and Plate; *PSOCI.* No. 152. Balagāṁve Kanarese inscription of the reign of the W. Chalukya¹ *Mahārājādhirāja Vinayāditya Rājāśraya*, and his feudatory, the *Mahārāja* Pogilli of the Sēndraka family.

32.—**Ś. 621.**—*Ind. Ant.* Vol. X. p. 60. Bādāmi Sanskrit and Kanarese² inscription of the third year of the reign of the W. Chalukya¹ *Mahārājādhirāja Vijayāditya Satyāśraya*:—
(L. 5).—*pravarddhamāna-vijayarājya-samvatsarē tṛitīyē varttamānē ēkaviṁśōttara-shaṭchhatēshu Śaka-varshēshv=atītēshu Jyē(jyai)shṭhīyām paurṇamāsyām.*

33.—**Ś. 622.**—*Ind. Ant.* Vol. IX. p. 126. Nerūr (now India Office) plates of the 4th year of the reign of the W. Chalukya³ *Mahārājādhirāja Vijayāditya Satyāśraya*, recording a grant made at the request of a certain Nandereya; issued from Rāsenanagara:—

(L. 30).—*dvāviṁśatyuttara-shaṭchhatēshu Śaka-varshēshv=atītēshu pravarddhamāna-vijayarājya-samvatsarē chaturthē varttamānē . . . Āshāḍa(ḍha)-paurṇamāsyām.*

Genealogy as far as Vinayāditya Satyāśraya as in No. 27;⁴ his son, the *Mahārājādhirāja* Vijayāditya Satyāśraya.

34.—**Ś. 627.**—*Ind. Ant.* Vol. IX. p. 130. Nerūr (now India Office) plates of the 10th year of the reign of the W. Chalukya³ *Mahārājādhirāja Vijayāditya Satyāśraya*, recording a grant made at the request of a certain Upēndra:—

(L. 29).—*saptaviṁśatyuttara-shaṭchhatēshu Śaka-varshēshv=atītēshu pravarddhamāna-vijayarājya-samvatsarē daśamē varttamānē . . . mahā-saptamē(myām ?).*⁵

Genealogy as in No. 33.

35.—*Ind. Ant.* Vol. VIII. p. 285, and Plate; *PSOCI.* No. 76. Aihole Kanarese inscription of the third month of the 13th year of the reign of the W. Chalukya¹ *Mahārājādhirāja Vijayāditya Satyāśraya*:—

(L. 2).—*trayōdaśa-varshamum mu(mū)ru-tūṅgaṇuḷ . . . Āsvayuja-pū[r]ṇamāsaduḷ vishupaduḷ.*

[**Ś. 631**]: 23rd September A.D. 709; see *ibid.* Vol. XIX. p. 188.⁶

36.—**Ś. 645.**—*Ind. Ant.* Vol. VII. p. 112. Notice of a Lakshmēshwar (spurious⁷) inscription⁸ (first part of the record) of the 28th year of the reign of the W. Chalukya Vijayāditya Satyāśraya; issued from Raktapura:—

⁹ *Pāṁchachatyārimāsaduttara-shaṭchhatēshu Sa(sa)ka-varshēshv=atītēshu pravarddhamāna-vijayarājya-samvatsarē aṣṭaviṁśē varttamānē . . . Bhādrapada-paurṇamāsyām sarvagrāsi-chāṁdragrahaṇ-ōpalakshitāyām.*

20th August A.D. 723; a total eclipse of the moon, visible in India.

¹ The name Chalukya or Chālukya does not occur in the inscription.

² But the Kanarese part of the inscription is almost entirely illegible.

³ The original has *Chalikya*.

⁴ But Vikramāditya I. is described as the *Mahārājādhirāja* Vikramāditya Satyāśraya.

⁵ Dr. Fleet takes *mahā-saptama* to denote one of the divisions of the seven Koṅkaṇas; see his *Dynasties*, p. 372.

⁶ Dr. Fleet now takes the equivalent of the date to be the 23rd September A.D. 708; see his *Dynasties*, p. 370, note 5, and p. 372.

⁷ See *Ind. Ant.* Vol. XXX. p. 218, No. 38.

⁸ Put on the stone in about the second half of the 11th century A.D.

⁹ From an impression supplied by Dr. Fleet.

37.—**Ś. 651.**—*Ind. Ant.* Vol. VII. p. 112. Notice of a Lakshmēshwar (spurious¹) inscription² (second part of the record) of the 34th year of the reign of the W. Chalukya **Vijayāditya Satyāśraya**, recording a grant to his father's priest Udayadēva-paṇḍita, also called Niravadya-paṇḍita, who was the house-pupil of Pūjyapāda; issued from Raktapura:—

Ēkapañchāsāduttara-shaṭchhatēshu Śaka-varshēshv=atitēshu pravartta(rddha)māna-vijayarājya-saṁvatsarē chatustrimśē varttamānē . . . Phālguna(na)-māsē paurṇamāsyām.

38.—*Ind. Ant.* Vol. X. p. 103, and Plate; *PSOCI.* No. 50. Bādāmi (Mahākūṭa) Kanarese inscription of Vināpoṭi, 'the heart's darling' of the W. Chalukya³ **Mahārājādhirāja Vijayāditya Satyāśraya**.

39.—*Ind. Ant.* Vol. X. p. 165, and Plate; *PSOCI.* No. 53. Paṭṭadakal Kanarese inscription of the W. Chalukya³ **Mahārājādhirājas Vijayāditya and Vikramāditya II.**

40.—*Ind. Ant.* Vol. IX. p. 133. Nerūr (now India Office) plates⁴ of the W. Chalukya **Mahārājādhirāja Vijayāditya Satyāśraya**, apparently recording a grant made by his son, the **Mahārājādhirāja Vikramāditya II. Satyāśraya**.

Genealogy as in No. 33.

41.—**Ś. 656.**—*Ind. Ant.* Vol. VII. p. 106, lines 61-82. Lakshmēshwar (spurious⁵) inscription⁶ of the second year of the reign of the W. Chalukya **Mahārājādhirāja Vikramāditya II. Satyāśraya**, the son of Vijayāditya Satyāśraya, etc.; issued from Raktapura:—

(L. 72).—shaṭpañchāsāduttara-shaṭchhatēshu Śaka-varshēshv=atitēshu pravarddhamāna-vijayarājya-saṁvatsarē dvitīyē varttamānē Māgha-paurṇamāsyām.⁶

42.—*Ind. Ant.* Vol. VIII. p. 286, and Plate; *PSOCI.* No. 77. Aihole Kanarese inscription of the reign of the W. Chalukya⁷ **Mahārājādhirāja Vikramāditya II. Satyāśraya**.

43.—*Ep. Ind.* Vol. III. p. 360, and Plate. Conjeeveram Kanarese inscription of the W. Chalukya **Mahārājādhirāja Vikramāditya II. Satyāśraya**.

44.—*Ind. Ant.* Vol. X. p. 166, and Plate; *PSOCI.* No. 54. Paṭṭadakal Kanarese inscription; records that **Lōkamahādēvi**, the queen of the W. Chalukya **Vikramāditya II.**, confirmed a grant made by the **Mahārājādhirāja Vijayāditya Satyāśraya**.⁸

45.—*Ind. Ant.* Vol. X. p. 167, and Plate⁹; *PSOCI.* No. 57. Paṭṭadakal Kanarese inscription; mentions **Lōkamahādēvi**, the queen of the W. Chalukya **Vikramāditya II.**

46.—*Ind. Ant.* Vol. X. p. 164, and Plate; *PSOCI.* No. 59. Paṭṭadakal Kanarese inscription; mentions **Lōkamahādēvi**, the queen of the W. Chalukya **Vikramāditya II.**

47.—*Ind. Ant.* Vol. X. p. 164, and Plate; *PSOCI.* No. 58. Paṭṭadakal Kanarese inscription; mentions the queen of the W. Chalukya **Vikramāditya II.**

48.—*Ep. Ind.* Vol. III. p. 4, and Plate. Paṭṭadakal duplicate⁹ pillar inscription of the reign of the W. Chalukya **Mahārājādhirāja Kirtivarman II. Satyāśraya**:—

(L. 22).—Śrāvāṇa-māsē amāvāsyāyām sarvva-grāsē sūryya-grahañē.

¹ See *Ind. Ant.* Vol. XXX. p. 218, No. 38.

² Put on the stone in about the second half of the 11th century A.D.

³ The name Chalukya or Chālukya does not occur in the inscription.

⁴ The authenticity of this grant is doubtful.

⁵ See *Ind. Ant.* Vol. XXX. p. 218, No. 37.

⁶ The date would correspond to the 13th January A.D. 735, when there was a lunar eclipse, visible in India.

⁷ In Nos. 42-47 the name Chalukya or Chālukya does not occur.

⁸ Below the above inscription, on the same pillar, is a short inscription, the language of which appears to be Kanarese, and which seems to record the name of a certain Dhuliprabhu, perhaps a visitor to the temple; see *Ind. Ant.* Vol. X. p. 166, and *PSOCI.* No. 55.

⁹ In northern and in southern characters; compare below, No. 254.

[**Ś. 676**] : 25th June A.D. 754;¹ a total eclipse of the sun, visible in India; see *ibid.* p. 3.

The inscription mentions the *Mahārājādhirāja* Vijayāditya Satyāśraya;² his son, the *Mahārājādhirāja* Vikramāditya [II.] Satyāśraya;³ and his queens (of the Haihaya family) Lōkamahādēvi and her younger sister Trailōkyamahādēvi (the mother of Kīrtivarman II.).

49.—**Ś. 679.**—*Ep. Ind.* Vol. V. p. 202, and Plates. Vakkalēri plates of the 11th year of the reign of the W. Chalukya *Mahārājādhirāja* Kīrtivarman II. Satyāśraya, recording a grant made at the request of a certain Dōsirāja;⁴ issued from Bhaṇḍāragavittage :—

(L. 61).—ga(na)vasaptatyuttara-shaṭchhatēshu Śaka-varshēshv=atītēshu pravardhamāna-vijayarāja-saṁvatsarē ēkādaśē varttamānē . . . Bhādrapada-paurṇamāsyām.

Genealogy as far as Vijayāditya Satyāśraya as in No. 33; his son, the *Mahārājādhirāja* Vikramāditya [II.] Satyāśraya (defeated the Pallava Nandipōtavarman⁵); his son, the *Mahārājādhirāja* Kīrtivarman [II.] Satyāśraya.—The inscription mentions [the Pallava] Narasimhapōtavarman.⁶

50.—*Ind. Ant.* Vol. XI. p. 69. Āḍṭr Sanskrit and Kanarese damaged inscription of the reign of the W. Chalukya⁷ *Rājādhirāja* Kīrtivarman II.;⁸ mentions a king Sinda of Pāṇḍīpura, and a king Mādhavatti.

51.—*Ep. Ind.* Vol. VI. p. 253, and Plate. Diḍgūr Kanarese inscription⁹ of the reign of a [W. Chalukya ?] king Kattiyara,¹⁰ under whom a certain Dōsi¹¹ was governing the Banavāsi twelve-thousand province :—

(L. 4).—grahana[do].

52.—*Ind. Ant.* Vol. XX. p. 69, and Plate. Kōṭṭr Kanarese inscription¹² of the time of a Chalukya prince named Parahitarāja; records the ceremony of walking through fire and the death of a Śaiva ascetic named Sambu (Śambhu).

B.—The Rāshtrakūṭas of Mālkhēḍ and Gujarāt (Lāṭa).

53.—**Ś. 675.**—*Ind. Ant.* Vol. XI. p. 111, and Plates. Sāmāgaḍ (now Royal As. Soc.'s) plates of the Rāshtrakūṭa *Mahārājādhirāja* Dantidurgarāja (Dantivarman II.) Khaḍgavalōka :—

(L. 30).—pañchasaptatyadhika-Śakakālasaṁvatsara-satashaṭkē vyatītē saṁvata(t) 675 pai (? pō or pau)hachchhikāyā Māghamāsa-rathasaptamya[m*] tulāpurusha-ssthītē . . .

Gōvindarāja [I.] ; his son Kakkarāja [I.] ; his son Indrarāja [II.] ; his son Dantidurgarāja,¹³ conquered Vallabha (*i.e.* the W. Chalukya Kīrtivarman II.), and defeated the Karṇāṭaka army which had defeated Harsha [of Kanauj], Vajraṭa and others.

54.—**Ś. 679.**—*Jour. Bo. As. Soc.* Vol. XVI. p. 106, and Plates. Āntrōli-Chhārōli (in Surat district) plates of the Rāshtrakūṭa *Mahārājādhirāja* Kakkarāja II. of Gujarāt :—

(L. 29).—vishuva-saṁkrāntau . . .

(L. 36).—Śakanri(nri)pakāl-ātita-saṁvatsara-satashaṭkē ēkū(kō)nāṣṭy-adhikē Āśvayuja-suddhā(ddhē=n)katē(tō)=pi saṁ 600 70 9 tithi 7.

¹ This was the new-moon day of the first *pūrṇimānta* Śrāvaṇa (or, by the system of mean intercalation, of the *pūrṇimānta* Śrāvaṇa).

² With the epithet or *biruda* Niravadya (?).

³ He has the epithets or *birudas* Anivārita and Nripasimha.

⁴ See below, No. 51.

⁵ *I.e.* Nandivarman; see below, No. 633 ff.

⁶ *I.e.* Narasimhavarman; see below, No. 634.

⁷ The name Chalukya or Chālukya does not occur in the inscription.

⁸ See Dr. Fleet's *Dynasties*, p. 377.

⁹ According to Dr. Fleet "the characters of it are fairly referable to closely about A.D. 800."

¹⁰ Compare below, No. 232.

¹¹ See above, No. 49.

¹² Of about the ninth century A.D.

¹³ In the concluding verse called Dantivarman.

24th September A.D. 757; see *Ind. Ant.* Vol. XXIII. p. 113, No. 2.

Kakkarāja [I.]; his son Dhruvarāja; his son Gōvindarāja, married a daughter of Nāgarman; their son Kakkarāja [II.].—The grant mentions, as *dātuka*, Ādityavarmanrāja.

55.—*Ep. Ind.* Vol. VI. p. 161, and Plate. Hattī-Mattūr Kanarese memorial tablet¹ of the reign of Akālavarsha (Kṛishṇarāja I.).

56.—*Ś. 692.*—*Ep. Ind.* Vol. VI. p. 209, and Plate. Alās plates of the Rāshtrakūṭa Yuvarāja Gōvindarāja II. Prabhūtavarsha Vikramāvalōka, recording a grant made at the request of Vijayāditya Mānāvalōka Ratnavarsha (son of Dantivarman and grandson of Dhruvarāja); issued at the confluence of the rivers Kṛishṇavarnā and Musī:—

(L. 29).—*shatēhhatē dvinavaty-adhikē Śaka-varshē Saumya-samva[tsa]rē Āshādha-śukla-pakshē saptamyām.*²

Gōvindarāja [I.]; his son Kakkarāja [I.]; his son Indrarāja [II.]; his son Dantivarman [II.],³ vanquished the Karpātaka army which had defeated Harsha [of Kanauj], Vajra and others; and conquered Vallabha (*i.e.* the W. Chalukya Kirtivarman II.); after him, Kakkarāja's son Kṛishṇarāja [I.] Śubhatunga Akālavarsha; his son Gōvindarāja [II.] (defeated the lord of Vēngt).

57.—*Ind. Ant.* Vol. XI. p. 125, and Plate; *PSOI.* No. 60. Pattadakal Kanarese inscription of the reign of the Rāshtrakūṭa⁴ Mahārājādhirāja Dhāravarsha Kaliballaha (Kalivallabha Dhruvarāja).

58.—*Ep. Ind.* Vol. VI. p. 163, and Plate. Naregal Kanarese memorial tablet⁵ of the reign of Dōra (*i.e.* Dhōra, Dhruvarāja), and of his feudatory Mārakkarasa.

59.—*Ep. Ind.* Vol. VI. p. 166, and Plate. Lakshmēshwar Kanarese inscription⁶ of the reign of Śriballaha (Śrīvallabha, according to Dr. Fleet in all probability Dhruvarāja).

60.—*Inscr. at Śravaṇa-Belgoḷa*, No. 24, p. 3. Fragmentary Kanarese inscription of the Mahāśāmantādhipati Kambayya (Stambha⁷) Raṇāvalōka, a son of [the Mahārājādhirāja] Śrīvallabha (Dhruvarāja ?).⁸

61.—*Ś. 716.*—*Ep. Ind.* Vol. III. p. 105, and Plate. Paiṭhaṇ plates⁹ of the Rāshtrakūṭa Mahārājādhirāja Gōvindarāja III. Prabhūtavarsha, issued from outside Pratishṭhāna.—

(L. 60).—*Śakanripakāl-ātita-samvatsara-sa[śa]tēshu saptamu[su] jē[shō]das-ōttarēshu Vaisākha-va[ba]hul-āmāvāsyām-ādityagrahapa-parvvaṇi.*

4th May A.D. 794; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 131, No. 107.

Genealogy from Gōvindarāja [I.] to Dantidurgarāja as in No. 53;¹⁰ after him, Karkarāja's son Kṛishṇarāja [I.] Śubhatunga Akālavarsha (defeated Rāhappa); his son Gōvindarāja [II.] Vallabha; his younger brother Dhruvarāja Nirupama Dhāravarsha; his son Gōvindarāja [III.] Prabhūtavarsha.

62.—*Ś. 726.*—*Ind. Ant.* Vol. XI. p. 126, and Plate. Kanarese country (formerly Sir W. Elliot's, now British Museum) Kanarese plates of the Rāshtrakūṭa⁴ Mahārājādhirāja Gōvinda (Gōvindarāja III.) Prabhūtavarsha:—

(L. 1).—*Śakanripakāl-ātita-samvatsaramga[śa]l-nūṇ-ī[ri]patt-āṇaneyā Subhānu embhā[mbā] varshadā Vaisā[śa]khamāsa-kṛishṇapaksha-pañohamē[mā]-Brihaspatī[ti]vāram-āgi[gi].*

¹ By Dr. Fleet assigned to about A.D. 765.

² Also called Vallabharāja.

³ By Dr. Fleet assigned to about A.D. 78

⁴ By Dr. Fleet assigned to about A.D. 7

⁵ See Mr. Rice in *Ep. Carn.* Vol. IV. Introduction, p. 5; Dr. Fleet in *Ep. Ind.* Vol. VI p. 195.

⁶ Compare *Ind. Ant.* Vol. XXX. p. 515.

⁷ But the name of Kakkarāja is spelt here *Karkarāja*, and Dantidurgarāja is also called Vallabharāja.

⁸ This date fell in A.D. 770, not in 769.

⁹ The name Rāshtrakūṭa does not occur in the inscription.

¹⁰ Compare below, No. 68.

Thursday, 4th April A.D. 804; see *ibid.* Vol. XXIII. p. 122, No. 55.

The grant gives the name of Gôvinda's queen, Gâmuṇḍabbe; states that he had conquered Dantiga¹ of Kâñchi; and records the renewal of a grant made by [the W. Chalukya] Kîrti-varman [II.].

63.—**Ś. 730*.**—*Ind. Ant.* Vol. XI. p. 157, and Plates. Waṇi (in Nâsik district, now Bombay As. Soc.'s) plates² of the Râshtrakûṭa *Mahârâjādhirâja* Gôvindarâja III. Prabhûtavarsha, issued from Mayûrakhaṇḍi:—

(L. 46).—Śakanripakâl-âtita-samvatsara-sâtêshu saptasu tṛim(trim)śad-adhikêshu Vyaya-samvatsarê Vaisâkha-sita-paurṇamâsî-sômagrahaṇa-mahâparvvaṇi.

The date is irregular;³ see *ibid.* Vol. XXIV. p. 11, No. 172.

Genealogy, *etc.*, substantially as in No. 64.

64.—**Ś. 730.**—*Ep. Ind.* Vol. VI. p. 242, and Plate; *PSOCI.* No. 281. Râdhanpur first and second plates only of the Râshtrakûṭa *Mahârâjādhirâja* Gôvindarâja III. Prabhûtavarsha, issued from Mayûrakhaṇḍi:—

(L. 53).—Śa[ka*]nripakâl-âtita-samvatsara-sâtêshu saptasu tṛim(trim)śad-uttarêshu Sarvajin-nâmnî samva[sa]rê Śrâvapa-va(ba)hula-a(l-â)mâvâsyâm sūryagrahaṇa-parvvaṇi.

27th July A.D. 808; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 131, No. 108.

Kṛishṇarâja [I.], called Vallabha (took Fortune away from the Châlukya family); his son Dhôra (Dhruvarâja) Nirupama Kalivallabha Dhârâvarsha (set aside his eldest brother [Gôvindarâja II.], imprisoned the Gaṅga, subdued the Pallava, defeated Vatsarâja⁴); his son Gôvindarâja [III.] Prabhûtavarsha (defeated a coalition of twelve princes, released but re-imprisoned the Gaṅga, defeated the Gûrjara, subdued the Mâlava, reduced king Mârâsarva,⁵ conquered the Pallavas, and gave orders to the lord of Vêṅgi).

65.—**Ś. 734.**—*Ind. Ant.* Vol. XII. p. 158, and Plates. Baroda (now British Museum) plates of the Râshtrakûṭa *Mahâsamantâdhipati* Karkarâja⁶ Suvarṇavarsha of Gujarât,⁷ issued from Siddhasamî:—

(L. 52).—Śakanripakâl-âtita-samvatsara-sâtêshu saptasu śôha(cha)tustrinśa[d-âdhikê]shu mahâ-Vaisâkhyâm.

Gôvindarâja [I.]; his son Karkarâja [I.]; his son Kṛishṇarâja [I.] (assumed the government after uprooting a relative of his); his son Dhruvarâja; his son Gôvindarâja [III.], called Śrîvallabha; his brother, Indrarâja, was made by him ruler of Lâṭa (*Lâṭêśvara-maṇḍala*); Indrarâja's son Karkarâja.—The grant mentions, as *dûtaka*, the *râja-putra* Dantivarman.

66.—**Ś. 735*.**—*Ind. Ant.* Vol. XII. p. 13, and Plates; *Ep. Ind.* Vol. IV. p. 340. Kaḍaba (now Bangalore Museum) plates⁸ of the Râshtrakûṭa *Râjādhirâja* Prabhûtavarsha (Gôvindarâja III.), recording a grant which at the request of the Gaṅga chief Châkirâja was made to the Jaina *muni* Arkakîrti (the disciple of Vijayakîrti who was the disciple of Kûli-âchârya) for having warded off the evil influence of Saturn from Châkirâja's sister's son Vimalâditya (the son of Yaśôvarman and grandson of Balavarman of the Châlukya family, and governor of the Kunuṅgil district); issued from Mayûrakhaṇḍi:—

(L. 83).—Śakanripa-samvatsarêshu śara-śikhi-munishu vyatitêshu J[y*]êshṭhamâsa-suklapaksha-daśamyâm Pushya-nakshatrê Chandravârê.

¹ Perhaps the Dantivarman of No. 652.

² Compare *Ind. Ant.* Vol. XXXI. p. 217.

³ The date would be correct for Ś. 737 current, the year Vijaya.

⁴ Or 'the king of the Vatsas.'

⁵ Compare below, No. 122.

⁶ In the signature of the grant the name is spelt *Karkarâja*.

⁷ The original has 'lord of Lâṭa' (*Lâṭêśvara*).

⁸ Read 'strinśad'.

The authenticity of this grant is considered doubtful.—The description of the boundaries, *etc.*, is in Kanarese.

Monday, 24th May A.D. 812;¹ see *Ind. Ant.* Vol. XXIV. p. 9, No. 161.

Gōvindarāja [I.]; his son Kakkarāja [I.]; his son Ind[r*]arāja [II.]; his son Vairamēgha [Dantidurga]; his father's brother Akālavārsha Kāṇṇēśvara [Kṛishnarāja I.]; his son Prabhūta-varsha [Gōvindarāja II.]; his younger brother Dhārāvarsha Vallabha [Dhruvarāja]; his son Prabhūtavārsha [Gōvindarāja III.], also called Vallabhendra.

67.—*Ś. 735.*—*Ep. Ind.* Vol. III. p. 54, and Plate. Tōrkhêdê (in Khândêsh district) plates of the reign of the Râshtrakûta² *Mahārājādhirāja* Gōvindarāja III. Prabhūtavārsha, and the time of his nephew and feudatory Gōvindarāja of Gujarât; recording a grant of the latter's subordinate, the *Mahāsāmanta* *Buddhavarasa* (the son of Rājāditya and grandson of Manināga) of the Śalukika family:—

(L. 1).—Śakanripakāl-âtita-samvatsara-śatēshu saptasu pañchatrīm(trim)śaty(d)-adhikēshu Pausha-suddha-saptamyām=aṅkatō=pi samvatsara-śatāni 735 Nandana-samvatsarē Paushaḥ suddha-tīthih 7 asyām samvatsara-māsa-paksha-divasa-pūrvvāyām . . .

(L. 43).—vijaya-saptamyām.

Sunday, 4th December A.D. 813; see *Ind. Ant.* Vol. XXV. p. 345, No. 1.

Prabhūtavārsha Gōvindarāja [III.] Jagattuṅga³ [I.]; his brother, Indrarāja, was made by him ruler of Lāṭa (*Lāṭēśvara-maṇḍala*); Indrarāja's son Karkarāja; his younger brother Gōvindarāja.

68.—*Ś. 738.*—*Jour. Bo. As. Soc.* Vol. XX. p. 135. Nausârî (now Bombay As. Soc.'s) plates of the Râshtrakûta *Mahāsāmantaādhīpati* Karkarāja⁴ *Suvarṇavarsha* of Gujarât, issued from Khêṭaka:—

(L. 67).—Śakanripakāl-âtita-samvatsara-śatēshu saptasv=ashtatrinśad-⁵adhikēshu Māgha-suddha-paurṇamāsyām | chandragrahaṇa-parvvaṇi.

5th February A.D. 817;⁶ a lunar eclipse, visible in India.

Genealogy from Gōvindarāja [I.] to Gōvindarāja [II.] Vallabha as in No. 61; his younger brother Dhruvarāja; his son Gōvindarāja [III.] Prithivīvallabha (defeated Stambha⁷ and other kings); his son Mahārāja-Śarva Amōghavarsha [I.]; his paternal uncle Indrarāja ruled Lāṭa (*Lāṭyām maṇḍalam*), given to him by his master;⁸ his son Karkarāja.

69.—*Ś. 749.*—*Ind. Ant.* Vol. V. p. 145; *PSOCI.* No. 282. Kāvî plates of the Râshtrakûta *Mahāsāmantaādhīpati* Gōvindarāja Prabhūtavārsha of Gujarât, issued from Bharukachcha:—

(Plate iii. l. 7).—Śakanripakāl-âtita-samvatsara-[sapta]śatēshv=ēkannapamchâśat-samadhi-kēshu mahâ-Vaiśākhyām.

Genealogy from Gōvindarāja [I.] to Gōvindarāja [III.] as in No. 68; his brother, Indrarāja, was made by him ruler of Lāṭa (*Lāṭēśvara-maṇḍala*); Indrarāja's son Karkarāja; his younger brother Gōvindarāja.

70.—*Ś. 757.*—*Ind. Ant.* Vol. XIV. p. 199, and Plates. Baroda third and fourth plates⁹ only of the Râshtrakûta *Mahāsāmantaādhīpati* Dhruvarāja I. Dhārāvarsha Nirupama of Gujarât, issued from Sarvamaṅgalāsattā outside Khêṭaka:—

(L. 36).—Śakanripakāl-âtita-samvatsara-śatēshu saptasu saptapañchâśad-adhikēshu Kārttika-suddha-pañchadaśyām mahâ-Kārttikī-parvvaṇi.

[Kṛishnarāja I.]; his son Gōvindarāja [II.] Vallabha; his younger brother Dhruvarāja; his son Gōvindarāja [III.]; his son Mahārāja-Śarva [Amōghavarsha I.]; his paternal uncle

¹ But the *nakshatra* is irregular.

² The name Râshtrakûta does not occur in the inscription.

³ The name here (in verse) is spelt *Jagattuṅga*.

⁴ In the signature the name is spelt *Kakkarāja*.

⁵ Read *trīṇśad*.

⁶ This, by the rules of mean intercalation, was the full moon day of the second Māgha, otherwise of Phālguna.

⁷ Compare above, No. 60.

⁸ *Viz.* Gōvindarāja III.

⁹ The second of these two plates has four notches, and the first three, on the lower edge.

Indrarāja; his son Karkarāja (after defeating some Rāshtrakūṭas, placed Amōghavarsha on his throne); his son Dhārāvarsha Nirupama Dhruvarāja [I.].

71.—*Archæol. Surv. of West. India*, Vol. V. p. 87. Ellorā Daśāvatāra cave-temple fragmentary inscription of the Rāshtrakūṭa kings; contains the names of Dantivarman [I.], Indrarāja [I.], Gōvindarāja [I.], Karkarāja [I.], Indrarāja [II.], Dantidurgarāja,¹ and Mahārāja-Śarva [Amōghavarsha I.].

72.—Ś. 765 (P).—*Ind. Ant.* Vol. XIII. p. 136. Kaṇheri inscription of the reign of the Rāshtrakūṭa² Mahārājādhirāja Amōghavarsha I., and of the time of his feudatory, the [Śilāra] Mahāsāmanta Pullaśakti, the successor of Kapardin I., 'the lord of Koṅkaṇa :'³—

(L. 5).—samva [765].

73.—Ś. 775 (for 773).—*Ind. Ant.* Vol. XIII. p. 134. Kaṇheri inscription of the reign of the Rāshtrakūṭa² Mahārājādhirāja Amōghavarsha I., the successor of Jagattuṅga I. (Gōvindarāja III.), and of the time of his feudatory, the [Śilāra] Mahāsāmanta Kapardin II., the successor of Pullaśakti, 'lord of the whole Koṅkaṇa :'⁴—

(L. 1).—Śakanripakāl-ātita-saṁvatsara-śatēshu saptasu pañchasaptatishv-aṁkatakḥ [api saṁva]tsaraśaḥ 775 tad-antarggata-Prajāpati-sasva(mva)tsarāntaḥpāti-Āśvina-va(ba)hula-dvitiyā[yām Budha]-dinē asyām samva[tsara]-māsa-paksha-divasa-pūrvāyām tithau.

Wednesday, 16th September A.D. 851; see *ibid.* Vol. XXIV. p. 4, No. 139.

74.—Ś. 782.—*Ep. Ind.* Vol. VI. p. 29. Konnūr spurious inscription⁴ of the Rāshtrakūṭa Mahārājādhirāja Amōghavarsha I. Vira-Nārāyaṇa, the successor of Jagattuṅga I. (Gōvindarāja III.), recording a grant to the Jaina Dēvendra, made by the king, while residing at his capital of Mānyakhēṭa, at the request of his feudatory Baṅkēśa⁵ (Baṅkēya, Baṅkēyarāja) alias Sellakēṭana, the son of Adhōra (or Ādhōra) and grandson of Eṭakōri, of the Mukula family. The inscription professes to be a copy (prepared⁶ by the agency of Viranandin, the son of Mēghachandra-traividya⁷) of a copper-plate charter. The date of the grant is :—

(L. 43).—Śakanripakāl-ātita-saṁvatsara-śatēshu saptasu dvā(dvya)śīty-adhikēshu tad-abhyadhika-samanantara-pravaritamāna-trayōśītīmana-⁸ Vikrama-saṁvatsar-āntarggat-Āśvayuja-paurṇamāsyām sarvvagrāsi-sōmagrahaṇē mahā-parvvaṇi.

3rd October A.D. 860; a total eclipse of the moon, visible in India; see *ibid.* p. 26.

Before Amōghavarsha the inscription mentions, in the Yādava lineage of the Rāshtrakūṭas, Gōvinda, son of Pricchhakarāja; Karkara, son of king Indra; his son Dantidurga; Śubhatuṅgavallabha Akālavarsha; Prabhūtavarsha, son of Dhārāvarsha; his son Prabhūtavarsha Jagattuṅga.

75.—Ś. 788.—*Ep. Ind.* Vol. VI. p. 102, and Plate. Nilgund Sanskrit and Kanarese inscription of the 52nd year of the reign of the Mahārājādhirāja Amōghavarsha I. Nripatsuṅga, also called Atiśayadhavala, born in the race of the Raṭṭas, 'supreme lord of the town of Lattalūra :'⁹—

(L. 18).—Śakanripakāl-ātita-saṁvatsara-śata[m]gal-ēl-n[ū]-enbhatt-ēṇa[neya Vyaya]-[saṁva]tsara[m] pra[va]rtite [śrī]ma[d-A]mōghava[raha]-Nṛi[pa]tu[m]ga-[nām-āṁkitaṇā vijayarājya-pravarddhamāna-saṁvatsa[ra]n]gal-ayva[tt-eraduṁ=uttar-ō]ttaram [rājy-

¹ He defeated the army of Vallabha (i.e. the W. Chalukya Kirtivarman II.) and others, and acquired the position of Śrīvallabha (*śrīvallabhatām=avāpa*).

² The name Rāshtrakūṭa does not occur in the inscription.

³ See below, No. 302 ff.

⁴ The inscription contains a verse and a prose passage in Kanarese.

⁵ Baṅkēśa invaded Gaṅgavāḍi, took the fort of Kēḍala, put to flight the ruler of Talavanapura and, after crossing the Kāvēri, conquered the enemy's country.

⁶ About the middle of the 12th century A.D.

⁷ See below, Nos. 387 and 408.

⁸ Read -tryaśītīmana-.

ābhivṛiddhi sal|u[tt-i]re . . . ta[d-a]ntarggata-Jyēṣṭha(shṭha)-māsada kṛish[n]a-pakṣhaḍ-
amāseyu[m] sūryya-grahaṇamum=āgi . . . āgrahaṇado[1].

[Sunday],¹ 16th June A.D. 866; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 123, No. 59.

Before Amōghavarsha the inscription eulogizes Nirupama Kalivallabha [Dhruvarāja], and Prabhūtavarsha Gōvindarāja [III.] Jagattuṅga [I.] Kīrti-Nārāyaṇa.

76.—Ś. 788.—*Ind. Ant.* Vol. XII. p. 218. Śīrūr Sanskrit and Kanarese inscription of the 52nd year of the reign of the *Mahārājādhirāja* Amōghavarsha I. Nṛipatuṅga.

The date, etc., are practically the same as in No. 75.²

77.—Ś. 789.—*Ind. Ant.* Vol. XII. p. 181. Bagumrā (now Vienna Oriental Museum) plates of the Rāshtrakūṭa *Mahāsāmantādhipati* Dhruvarāja II. Dhārāvarsha Nirupama of Gujarāt, issued from Bhīṅgukachchha :—

(L. 64).—Śakanripakāl-ātita-saṁvatsara-śatēṣhu saptasv=ēku(kō)nanavaty-adhikēshv=aṁkataḥ saṁvat 789 Jyēṣṭh-āmāvāsyāyām ādityagrahaṇa-parvvaṇi.

6th June A.D. 867; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 131, No. 109.

Genealogy from Gōvindarāja [I.] to Indrarāja, the ruler of Lāṭa, as in No. 68; his son Kakkarāja (after defeating some Rāshtrakūṭas, placed Amōghavarsha on his throne); his son Nirupama Dhruvarāja [I.]; his son Akālavarsha Śubhatuṅga; his son Dhārāvarsha Nirupama Dhruvarāja [II.] (defeated Mihira).—The grant mentions, as *dūtaka*, Gōvindarāja, a son of Śubhatuṅga and younger brother of Dhārāvarsha Nirupama [Dhruvarāja II.].

78.—Ś. 789.—*Ep. Ind.* Vol. VI. p. 287, and Plates. Gujarāt (now Dr. Bhandarkar's) plates³ of the Rāshtrakūṭa *Mahāsāmantādhipati Talaprahārin* Dantivarman Aparimitavarsha, the younger brother of Dhruvarāja II., of Gujarāt, recording a grant made, after bathing in the river Pūrāvī, in favour of a *vihāra* (or Buddhist monastery) :—

(L. 65).—Śakanripakāl-ātita-saṁvatsara-śatēṣhu sa[pta]su navāśīty-adhikēshv=aṁkatō-pi saṁvatsara-śatē 789 Pausa-va(ba)hula-navamyām(myā)m=uttarāyana-mahāparvvaṇam=uddiśya.⁴

23rd December A.D. 867.

Genealogy as far as Dhruvarāja [II.] as in No. 77;⁵ his younger brother (the son of Akālavarsha) Aparimitavarsha Dantivarman.—The grant is signed by both Dantivarman and Dhruvarāja [II.].

79.—Ś. 797.—*Jour. Bo. As. Soc.* Vol. X. p. 194; *PSOI.* No. 88. Saundatti Sanskrit and Kanarese Raṭṭa inscription, recording several grants. Date⁶ of the time of the Raṭṭa *Mahāsāmanta* Prithvirāma⁷ (the son of Meṇḍa), a feudatory of the Rāshtrakūṭa Kṛishnarāja [II.]:—

(L. 12).—Sapta-sa(śa)tyā navatyā cha samāyukt[ē*]su(shu) saptasu Sa(śa)ka-kālēśv(shv)=atitēṣhu Maṇmath-āhvaya-vatsarē ||

(For another date in the same inscription see below, No. 201.)

80.—Ś. 799.—*Ind. Ant.* Vol. XIII. p. 135. Kanheri inscription of the reign of the Rāshtrakūṭa⁸ *Mahārājādhirāja* Amōghavarsha I., and of the time of his feudatory, the [Śīlāra] *Mahāsāmanta* Kapardin II., 'the lord of Koṅkaṇa :—

(L. 1).—Śakanripakāl-ātita-saṁvatsara-śatēṣhu saptasu navaṇavaty-adhikēshv=aṁkataḥ 799.

¹ See No. 76.

² But the date actually quotes the week-day (*Ādityavāra*).

³ Compare *Ind. Ant.* Vol. XXXI. p. 254.

⁴ Read *parv=ōddiśya*.

⁵ The defeat of Mihira by Dhruvarāja II. is not mentioned here.

⁶ According to Dr. Fleet, this date is plainly not authentic, so far, at least, as Prithvirāma is concerned; see his *Dynasties*, p. 411, note 1, and p. 552.

⁷ He is described as the disciple of Indrakīrtivāmin, the disciple of Guṇakīrti who was the disciple of Muḷlabhaṭṭāraka.—Compare also below, No. 142.

⁸ The name Rāshtrakūṭa does not occur in the inscription.

81.—**Ś. 810.**—*Ind. Ant.* Vol. XIII. p. 66, and Plates. Bagumrā (now Vienna Oriental Museum) plates¹ of the Rāshtrakūṭa *Mahāsāmantādhipati* Kṛishṇarāja Akālavārsha of Gujārāt, issued from Ankūlēsvara :—

(Plate iib, l. 11).—Śakanripakāl=ātita-saṁvatsara-śatēshv=ashtasu daś-ōttarēshu Chaitrē-māvāsya[yām] sūryagrahaṇa-parvāni.

15th April A.D. 888; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 123, No. 60.

The grant first treats of the kings from Gōvindarāja [I.] to [Nirupama Dhruvarāja II.] as No. 77; it then mentions [the latter's younger brother] Dantivarman,² and after him [his son?] Akālavārsha Kṛishṇarāja.

82.—**Ś. 822** (for 824).—*Ind. Ant.* Vol. XII. p. 221, and Plate in Vol. XI. p. 127; *PSOCI.* No. 85. Nandwāḍige Kanarese inscription of the reign of the Rāshtrakūṭa³ *Mahārājādhirāja* Akālavārsha (Kṛishṇarāja II.) :—

(L. 1).—Śakanripakāl=ātita-saṁvatsar[amga]=enṭu-nūṭa]-irppatt-eradaneya Dundubhiy=emba varisha[m] prava[r*]ttise tadva[r*]sh-ābhyantra-Māgha-su(śu)ddha-paṁchamiyam Briha[s*]pativārad=andu[m] Uttarāshāḍa(ḍhā)-nakshatramutā Siddhiy=emba [yōgamu]m=āge.

Thursday, 6th January A.D. 903;⁴ see *ibid.* Vol. XXIV. p. 9, No. 162.

83.—**Ś. 824.**—*Jour. Bo. As. Soc.* Vol. X. p. 190. Mulgund fragmentary inscription of the reign of the Rāshtrakūṭa⁵ king Kṛishṇavallabha (Kṛishṇarāja II.) :—

(L. 2).—Śakanripakālē=shṭha(shṭa)-śatē chaturuttaravimśad(ṭy)-uttarē saṁpragatē Dundubhi-nāmani varshē pravarttamānē.

84.—**Ś. 832.**—*Ep. Ind.* Vol. I. p. 53. Kāpaḍvaṇaj (in Kaira district) plates of the Rāshtrakūṭa⁶ Akālavārsha Śubhatuṅga (Kṛishṇarāja II.), and his feudatory, the *Mahāsāmant* Prachanḍa, the son of Dhavalappa, of the race of Brahmavaka :—

(L. 60).—Śaka-saṁvat 832 Vaisākha-śuddha-paurṇamāsyaṁ mahā-Vaisākhyām.

Śubhatuṅga Kṛishṇarāja [I.]; his son Nirupama Dhruvarāja; his son Gōvindarāja [III.]; his son Mahārāja-Shaḍḍa [Amoghavarsha I.]; his son Akālavārsha Śubhatuṅga [Kṛishṇarāja II.], called Vallabharāja.

In the race of Brahmavaka there was Kumbaji; his son Dēgaḍi; his son Rājaharsha Dhavalappa; his sons Prachanḍa, Akkuva (Akkuka) and Sella-Vidyādhara.

85.—**Ś. 831** (for 833).—*Ind. Ant.* Vol. XII. p. 222, and Plate in Vol. XI. p. 127; *PSOCI.* No. 79. Aihole Sanskrit and Kanarese inscription of the reign of the Rāshtrakūṭa⁶ Kannara (Kṛishṇarāja II.) :—

(L. 1).—Śakanripakāl=āti(tī)ta-saṁvatsara-śatamga[=enṭu-nūṭa-vu(mū)vatt-o[n] d a n e y ā Prajāpatiy=emba saṁvatsara[m*] pravarttise.

86.—**Ś. 836.**—*Jour. Bo. As. Soc.* Vol. XVIII. p. 257, and Plates. Bagumrā⁵ plates of the Rāshtrakūṭa *Mahārājādhirāja* Indrarāja III. Nityavarsha, the successor of the *Mahārājādhirāja* Kṛishṇarāja II. Akālavārsha, residing at Mānyakhēṭa; issued from Kurundaka; (composed by Trivikramabhaṭṭa, the son of Nēmāditya) :—

(L. 52).—Śakanripakāl=ātita-saṁvatsara-śatēshv=ashtasu shattrimśad-uttarēshu Yuva-saṁvatsara-Phālguna-śuddha-saptamiyām saṁpannē śri-paṭṭava(ba)ndh-ōtsavā.

In the Sātyaki family of the lineage of the Yadus (sprung from the Moon), Dantidurga (conquered the Chālukyas, took Kāñchī, etc.); his paternal uncle Kṛishṇarāja [I.]; his son

¹ This grant is very incorrect and full of omissions.

² See above, No. 78.

³ The name Rāshtrakūṭa does not occur in the inscription.

⁴ But the *nakshatra* and the *yōga* are irregular.

⁵ Nos. 86 and 87 are spoken of as "Nausāri plates," but they were found at Bagumrā; compare *Zeitschr. D. Morg. Ges.* Vol. XL. p. 322.

Nirupama [Dhruvarāja]; his son Jagattuṅga [I. Gōvindarāja III.]; his son Śrīvallabha Vīra-Nārāyaṇa [Amōghavarsha I.] (defeated the [E.] Chalukyas); his son Kṛishṇarāja [II.]; his son Jagattuṅga [II.], married Lakshmi, the daughter of the Chēdi Rāṇavīgraha who was a son of Kōkkalla of the Hāhaya family; their son Indrarāja [III.]¹ (uprooted Mēru²).

87.—Ś. 836.—*Jour. Do. As. Soc.* Vol. XVIII. p. 261, and Plates. Other Bagumrā plates of the Rāshtrakūṭa *Mahārājādhirāja* Indrarāja III. Nityavarsha, of the same date as, and, excepting the formal part of the grant, identical with, No. 86.

88.—Ś. 838.—*Ind. Ant.* Vol. XII. p. 224. Hattī-Mattūr Kanarese inscription³ of the reign of the Rāshtrakūṭa⁴ *Mahārājādhirāja* Nityavarsha (Indrarāja III.), recording a grant by the *Mahāsāmanta* Leṇḍeyarasa :—

(L. 3).—Sa(śa)kabhūpālakāl-[ā*]krānta-sam[va*]tsara-Prabā(bha)v-ādi-nāmadē(dhē)ṇam-uttama-madhyama-jaghanya-pa(pha)lādā(da)-prabhṛitigaḷ=ēṇṭu-nūṇa-mūvatt-ēṇṭe (u ṭ a) n e y a Dhātu-samvatsar-[ā*]ntarggata.

89.—Ś. 840.—*Ind. Ant.* Vol. XII. p. 223. Daṇḍāpur Kanarese inscription of the reign of the Rāshtrakūṭa⁴ *Prabhūtavarsha* (Gōvindarāja IV.) :—

(L. 2).—ēṇṭu-nūṇa-nālvatt=avu tā || Śāka-kālaṅgaḷ=varshaṁ prakāṭam pesarim Pramāthi varttise dinapaṁ makarakke varppa saṁkramaṇa-kāladol=kūḍe banda Paushada tithiyoḷ⁵

90.—Ś. 851.—*Ind. Ant.* Vol. XII. p. 211, No. 48; see *ibid.* p. 249. Date of a Kaḷas Kanarese inscription of Gojjigadēva (Gōvindarāja IV.) :⁶—

(L. 22).—[Śa]ka-varsha 851neya Vikṛita-samvatsarada Māghada puṇṇamey=Ādityavāram-Āślēsha(shā)-nakshatrado(?)l(?) sōma-grahapaṁ samanise tulā-pu[rusham=i?]lḍu tatsamayadol.

Sunday, 17th January A.D. 930; a lunar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 114, No. 7.

91.—Ś. 852.—*Ep. Ind.* Vol. VII. p. 36, and Plates. Cambay plates of the Rāshtrakūṭa *Mahārājādhirāja* Gōvindarāja IV. Suvarṇavarsha, (described as) the successor of the *Mahārājādhirāja* Nityavarsha (Indrarāja III.), settled at his capital Mānyakhēta :⁷—

(L. 44).—Śakanripakāl-ātita-samvatsara-satēshv=ashtasu dvāpañchāśad-adhikēshv=aṅkatōpi Śāka-samvat 852 pravarttamāna-Khara-samvatsar-āntarggata-Jyēshṭha-sūddha-daśamyāḥ Sōma-dinē Hasta-samipasthē chandramasi.

Monday, 10th May A.D. 930; see *ibid.* p. 28.

In the family of the Yadus (sprung from the Moon), Dantidurgarāja; his paternal uncle Kṛishṇarāja [I.]; his son Gōvindarāja [II.]; his younger brother Iddhatējas Nirupama [Dhruvarāja]; after him, Jagattuṅga [I. Gōvindarāja III.]; his son Amōghavarsha [I.] (defeated the [E.] Chālukyas at Vingavalli); his son Akālavarsha [Kṛishṇarāja II.] (conquered Khēṭaka), married a daughter of Kōkkala; their son Jagattuṅga [II.], married Lakshmi, the daughter of Kōkkala's son Rāṇavīgraha; their son Indrarāja [III.] (uprooted Mahōdaya), married Vijāmbā, the daughter of Ammaṇadēva who was the son of Kōkkalla's son Arjuna; their son Gōvindarāja [IV.] *Prabhūtavarsha* Suvarṇavarsha.⁸

¹ Also called Raṭṭa-Kandarpa and Kirti-Nārāyaṇa.

² I.e., probably, Mahōdaya; see below, No. 91.

³ This inscription is followed on the same stone by another Kanarese inscription, of the 11th or 12th century A.D., recording private grants.

⁴ The name Rāshtrakūṭa does not occur in the inscription.

⁵ See Dr. Fleet in *Ep. Ind.* Vol. VI. p. 177, note 7.

⁶ See Dr. Fleet *ibid.* p. 177.

⁷ But, when making the grant, the king had gone to Kapitthaka on the Gōdāvari for the festival of the *paṭṭabandha*.

⁸ Also called Sāhasāṅka, Nitya-Kandarpa, Vikrānta-Nārāyaṇa, etc.

92.—*Ś. 855.*—*Ind. Ant.* Vol. XII. p. 249, and Plates. Sāngli (now Sāwantwādī) plates¹ of the Rāshtrakūṭa *Mahārājādhirāja* Gōvindarāja IV. Suvarṇavarsha (described as) the successor of the *Mahārājādhirāja* Nityavarsha (Indrarāja III.), residing at Mānyakhēṭa :—

(L. 44).—Śakanripakāl-ātita-samvatsara-śatēshv=ashṭasu pañchapañchāśad-adhikēshv=amkatō=pi samvatsarānām 855 pravarttamāna-Vijaya-samvatsar-āntarggata-Śrāvapa-pauruṇamāsyām vārē Gurōḥ Pūrvvābhadrāpadā-nakshatrē.

Thursday, 8th August A.D. 933; see *ibid.* Vol. XXIII. p. 114, No. 8.

Genealogy, etc., substantially as in No. 91.

93.—*Ś. 862.*—*Ep. Ind.* Vol. V. p. 192, and Plate. Dēoli (in Wardhā district) plates of the Rāshtrakūṭa *Mahārājādhirāja* Kṛishnarāja III. Akālavarsha, the successor of the *Mahārājādhirāja* Amōghavarsha III., recording a grant made for the spiritual benefit of the king's younger brother Jagattuṅga III.; issued from Mānyakhēṭa :—

(L. 47).—Śakanripakāl-ātita-samva[tsa]ra-śatēshv=ashṭasu dvisha[shṭy-a]dhikē[shu] Śārvvari-sam[vatsar-ā]ntarggata-Vaiśākha-va(ba)hula-pañchanyām(myām).

In the lunar race, in Yadu's family, there was the god Vishnu-Krishna; and kings of that family became known as Tuṅgas, belonging to the Sātyaki branch of it; in their lineage, Raṭṭa; after him, named after his son Rāshtrakūṭa, the Rāshtrakūṭa family. From that family sprang Dantidurga; his paternal uncle Kṛishnarāja [I.]; his son Gōvindarāja [II.]; his younger brother Nirupama Kalivallabha [Dhruvarāja]; his son Jagattuṅga [I. Gōvindarāja III.]; his son Nripattuṅga [Amōghavarsha I.] (founded Mānyakhēṭa); his son Kṛishnarāja [II.]; his son Jagattuṅga [II.] (did not reign); his son Indrarāja [III.]; his son Amōghavarsha [II.]; his younger brother Gōvindarāja [IV.]. After him, the son of Jagattuṅga II., Amōghavarsha [III. Baddiga]; his son Kṛishnarāja [III.] (slew Dantiga and Vappuka;² in Gaṅgapāṭi deposed Rachhyāmalla, i.e. Rāchamalla I.,³ and put in his place Bhūtārya, i.e. Būtuga II.; he also defeated the Pallava Anṇiga).

94.—*Ś. 867.*—*Ep. Ind.* Vol. IV. p. 60, and Plate. Sālōṭgi (now Inḍi) pillar inscription⁴ of the reign of Kṛishnarāja III. Akālavarsha, the son of Amōghavarsha III., residing at Mānyakhēṭa :—

(L. 3).—Śaka-kālād-gat-ābdānām sa-saptādhikashashṭishu śatēshv=ashṭasu tāvatsu samānām=amkatō=pi cha | Varttamānē Plavaṅg-ābdē . . .

(L. 45).—Pūrvv-ōktē varttamān-ābdē māsē Bhādrapadē-mchitē pitri-parvvaṇi tasy=aiya Kujavārēṇa samyutē sūryyagrahaṇa-kālē tu madhya-gē cha divākārē.

Tuesday, 9th September A.D. 945; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 123, No. 61; and Vol. XXV. p. 269.

95.—*Ś. 872**.—*Ep. Ind.* Vol. II. p. 171; *Ep. Carn.* Vol. III. p. 92, No. 41, and Plate; *Ep. Ind.* Vol. VI. p. 53, and Plates. Ātakūṭ (now Bangalore Museum) Kanarese inscription of the time of Kṛishnarāja III. Kannaradēva⁵ (who killed in battle at Takkōla the Chōla Mūvaḍi-Chōla Rājāditya⁶) and of the W. Gaṅga Permānaḍi Būtuga II. Satyavākya-Koṅṇuivarma-dharmamahārājādhirāja, 'lord of Kōḷāla,' 'lord of Nandagiri':—

(L. 1).—Sa(śa)kanri(nri)pakāl-ātita-sa[m]vatsara-sa(śa)taṅgaḥ=emtu-nūḥ-[e]ḥpatt-[e]raḍa-neya Śō(sau)myam=emba sa[m]vatsaram pravarttise.

¹ Compare *Ind. Ant.* Vol. XXXI. p. 219.

² Below, in No. 98, the name is Vappuga.

³ See No. 95.

⁴ The pillar besides contains two Kanarese inscriptions, one (*ibid.* p. 68) of about the period to which the above Sanskrit inscription belongs, and the other (*ibid.* p. 65) of the 11th or 12th century A.D. The former records grants of a certain Kañchiga of the Seḷara race; and the latter a grant of the *Mahāmaṇḍalēvara* Gō[v]uṇarasa of the Śiḷhāra race.

⁵ Described as a bee on the waterlilies that were the feet of Amōghavarshadēva [III.]; see No. 93.

⁶ See below, Nos. 127 and 712.

The inscription mentions a follower of Bûtuga's, named Maṇalera, 'lord of Valabhi,' the *Sagara vainśa*.—A subsidiary record on the stone states that Bûtuga killed Râchamalla [1.], the son of Bṛeyapa, and that it was Bûtuga who treacherously stabbed Râjâditya.

96.—*Ś. 873*.—*Ind. Ant.* Vol. XII. p. 257. Soraṭūr Kanarese inscription of the reign of the *Mahārājādhirāja Akālavarsha Kannaradēva* (i.e. the Râshtrakûṭa *Kṛishṇarāja III.*):—

(L. 4).—Sa(śa)kaṇṇipakāl-âkrânta-saṁvatsara-sa(śa)taṁga[!]*] 873 Virôdhi[kṛit*]-saṁvatsarada Mârggaśira-mâsada puṇṇameyum=Ādityavâramuṁ Rôhiṇi(pî)-nakshatramuṁ śô(sô)magrahanad=andû.

Sunday, 16th November A.D. 951; a lunar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 114, No. 9.

97.—*Ś. 876**.—Supplied by Dr. Fleet.¹ Date of a Chîñchli (in Dhârwar district) Kanarese inscription of the time of the Râshtrakûṭa *Kṛishṇarāja III.*:—

Sa(śa)kabhûpâlakâl-âkrânta-saṁvatsara-sa(śa)taṁga[!]*] enṭu-nûṛ-eḷpatt-âṇaneya Ânanda-saṁvatsarada Vaisâkha-su(su)ddha-bidige Sôṁavâramuṁ Mṛigaśira-nakshatramuṁ=âge(? gi).

Monday, 18th April A.D. 953.²

98.—*Ś. 880*.—*Ep. Ind.* Vol. IV. p. 281, and Plate. Karhâḍ plates³ of the Râshtrakûṭa *Mahārājādhirāja Kṛishṇarāja III. Akālavarsha*, the successor of the *Mahārājādhirāja Amôghavarsha III.*, issued from Mēlpâṭi:—

(L. 56).—Śaka[nṛi]pakâl-[â*]tîta-[saṁ]vatsara-śatêshv=ashtasv=a[śi]ty-adhikêshu Kâla-yukta-saṁvatsar-ântarggata-Ph[â]lguṇa-va(ba)hula-trayôdasyâm(śyâm) Vu(bu)dhê.

Wednesday, 9th March A.D. 959.⁴

Genealogy as in No. 93. *Kṛishṇarāja III.* conquered [the Kalachuri-Chêdi] *Sahasrârjuna*, though he was an elderly relative of his wife and his mother; he slew Dantiga and Vappuga;⁵ in Gaṅgapâṭi he deposed Rachhyâmalla (i.e. Râchamalla I.)⁶ and put in his place Bhûtârya (i.e. Bûtuga II.); and he defeated the Pallava Anṇiga.

99.—*Ś. 884**.—Supplied by Dr. Fleet.⁷ Date of a Dêvi-Hosûr (in Dhârwar district) Kanarese inscription of the time of the Râshtrakûṭa *Kṛishṇarāja III.*:—

Sa(śa)ka-varsha 884 Dundubhi-saṁvatsar-ântarggata-Pausa-su(su)ddha-trayôdasi(śi) Ādityavâram=uttarâyana-saṁkrânti-andû.

Sunday, 22nd December A.D. 961⁸ (with the Uttarâyana-saṁkrânti on the next day, Monday).

100.—*South-Ind. Inscr.* Vol. III. No. 7, p. 12. Ukkal (Vishṇu temple) Tamil inscription of the 16th year (of the reign) of the glorious *Kannaradēva* who conquered Kachchi (i.e. Kâñchipura) and Tañjai (i.e. Tañjâvûr), (i.e. the Râshtrakûṭa *Kṛishṇarāja III.*).

101.—*Ep. Ind.* Vol. III. p. 284. Tirukkalukkuṇṇam Tamil inscription of the 17th year (of the reign) of the glorious *Kannaradēva* who conquered Kachchi and Tañjai (i.e. the Râshtrakûṭa *Kṛishṇarāja III.*).

102.—*Ep. Ind.* Vol. III. p. 285, and Plate. Tirukkalukkuṇṇam Tamil inscription of the 19th year (of the reign) of *Kannaradēva* who conquered Kachchi and Tañjai (i.e. the Râshtrakûṭa *Kṛishṇarāja III.*).

¹ See *Ep. Ind.* Vol. VI. p. 180.

² This day fell in the year Ânanda by both the northern luni-solar and the mean-sign system, but not by the southern luni-solar system.

³ Compare *Ind. Ant.* Vol. XXX. p. 373.

⁴ On this day the *tithi* of the date commenced 2 h. 33 m. after mean sunrise; see my remarks in *Ep. Ind.* Vol. IV. p. 279.

⁵ Above, in No. 93, the name is Vappuka.

⁶ See above, No. 95.

⁷ See *Ep. Ind.* Vol. VI. p. 180.

⁸ This day fell in the year Dundubhi only by the northern luni-solar system.

103.—*Ep. Ind.* Vol. IV. p. 82, and Plate. Bāvājī Hill (near Vēlūr) Tamil rock inscription of the 26th year (of the reign) of Kaṇṇaradēva (i.e. the Rāshtrakūṭa Krishnarāja III.). The inscription mentions a Vīra-Chōḷa, who according to Dr. Hultzsch may be identical with the Ganga-Bāṇa Prithivipati II. Hastinalla; see *ibid.* p. 223—Compare below, No. 671.

104.—*Ś. 893.*—*Ind. Ant.* Vol. XII. p. 255 Adaraguñchi Kanarese inscription of the reign of the *Mahārājādhirāja* Koṭṭiga (Khotṭiga) Nityavarsha,¹ and the time of his feudatory the W. Ganga Permāṇaḍi Mārasimha II.;² recording grants by Pañchaladēva :—

(L. 7).—Sa(śa)kanripakāl-ātita-samyachchha(tsa)ra-sa(śa)tangal-eṇṭu-nūṇa-tombhatta-mūṇaneya Prajāpati-sa[m*]vachchha(tsa)raṁ sallutam-ire tad-varsh-ābhya(bhya)ntarad-Āshva(śva)yujad-amavāse Ādityavāra sūryya-grahana.

Sunday, 22nd October A.D. 971, a solar eclipse, visible in India; see *ibid.* Vol. XXII p. 123, No. 63.

105.—*Ś. 894.*—*Ind. Ant.* Vol. XII. p. 264. and Plates. Khanda³ (now Bombay As. Soc.) plates⁴ of the Rāshtrakūṭa *Mahārājādhirāja* Kakkarāja II. (Kakkaladēva) Amōghavarsha, 'who meditated on the feet of the *Mahārājādhirāja* Akālavarsha,' residing at Mānyakhēta :—

(L. 47).—Śakanripakāl-ātita-samvatsara-śatēshv-ashtasu chaturṇa(rṇa)vaty-adhikēshv-sankataḥ samvat 894 Āṅgirā(rah)-samvatsar-āntaraggata-Āśvayuja-paurṇamāsyāyām Vu(bu)dha-dinē sōmagrahana-mahāparvvaṇi.

Wednesday, 25th September A.D. 972; a lunar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 115, No. 10.

In Yadu's lineage, Dantidurga; his paternal uncle Krishnarāja [I.]; his son Gōvinda-rāja [II.]; his younger brother Nirupama [Dhruvarāja]; his son Jugattuṅga [I. Gōvinda-rāja III.]; his son Amōghavarsha [I.] (defeated the [E.] Chālukyas; founded Mānyakhēta), his son Akālavarsha Krishnarāja [II.], married the daughter of the Chēdi Kōkkalla, the younger sister of Saṅkuka. Their son Jagattuṅga [II.], married Lakshmi, the daughter of the Chēdi Saṅkaragana, who bore to him Indra[rāja III.]; he also married 'his maternal uncle' Śaṅkaragana's daughter Gōvindāmbā who bore to him Amōghavarsha [III.]. Amōghavarsha [III.] married Yavarājadēva's daughter Kundakudēvi, who bore to him Khotṭigadēva who became king after the death of his eldest brother Krishnarāja [III.]. Amōghavarsha Nripattuṅga Kakkarāja [II.]⁵ is the son of Khotṭiga's younger brother Nirupama.

106.—*Ś. 898*.*—*Ind. Ant.* Vol. XII. p. 271. Guṇḍūr Kanarese inscription of the reign of the *Mahārājādhirāja* Kakkaladēva (Kakkarāja II.), and the time of his feudatory, the W. Ganga Permāṇaḍi Mārasimha II. Nōḷambakulāntaka, and of Pañchaladēva :—

(L. 13).—Sa(śa)kha(ka)-varsham=eṇṭu-nūṇa-tombhatt-āṇaneya Śrīmukha-samvatsar-Āshāḍa(ḍha)-dakshināyana(na)-samkrāntiyum-Ādityavārad-andum.

Perhaps Sunday, 22nd June A.D. 973, but the Samkrānti took place on Tuesday, 24th June A.D. 973; see *ibid.* Vol. XXIV. p. 12, No. 174.

107.—*Ś. 904.*—*Inscr. at Śravaṇa-Belgola*, No. 57, p. 53. Eulogy, in Kanarese, of the Rāshtrakūṭa Indrarāja IV., the son's son of Krishnarāja III. Date of his death :—

Vanadhi-nabhō-nidhi-pramita-samkhyē (khyā)-Śakāvanipāja-kālamarṇa neneyise Chitrabhāna parivartise Chaitra-sitētar-āshṭami-dina-yuta-Sōmavāradolu.

Monday, 20th March A.D. 982; see *Ind. Ant.* Vol. XXIII. p. 124, No. 64.

¹ Also called Ratṭa-Kandarpa.

² See *Ind. Ant.* Vol. XXI. p. 220.

³ Also called Vīra-Nārāyaṇa, etc.

⁴ See Dr. Fleet's *Dynasties*, p. 307, *Ep. Ind.* Vol. V. p. 173, note 1.—See also below, No. 132.

² See below, No. 129 ff.

⁴ The third plate is now missing.

C.—The Western Gaṅgas.

108.—Ś. 169.—*Ind. Ant.* Vol. VIII. p. 212, and Plate. Tanjore (formerly Sir W. Elliot's, now British Museum, spurious¹) Sanskrit and Kanarese plates of the W. Gaṅga Arivarma-
(Harivarma)-mahārājādhirāja :—

(L. 10).—Sa(śa)kā(ka)-kālê navôttara-shashṭir=êkaśata-gatêshu Prabhava-samvatsar-
âbhyantarê Shâ(Phâ)lguṇ(n)-âmâvâsô(syâ)-Bhṛigu Rêvati(tî)-nakshatrê Vṛiddhi-
yôgê Vṛishabha-lagnê.

The date is irregular; see *ibid.* Vol. XXIV. p. 10, No. 166.

In the Jâhnavîya family and Kâṇvâya gôtra, Koṅgaṇivarma-dharmamahārājādhirāja; his son Mâdhava-mahārājādhirāja [I.] (composed a *Dattakasûtra-vṛitti*); his son Arivarma-mahārājādhirāja.

109.—Ś. 188.—*Ep. Carn.* Vol. III. p. 202, No. 122, and Plates. Tagaḍûru (spurious²) Sanskrit and Kanarese plates of the W. Gaṅga Harivarma-mahādhirājādhirāja, issued from Talavanapura :—

(L. 11).—Saka-varishêshu gatêshu aṭṭâsiti-satê Vibhava-samvatsarê Phâlguna-mâsê suddha-
[da?]sami-Guruvârê Punaryasu-nakshatrê.

The date is irregular.

Genealogy substantially as in No. 108.

110.—Ś. 272 (?).—*Ind. Ant.* Vol. VII. p. 173, and Plate; *Mysore Inscr.* No. 156, p. 293. Harihar (spurious³) Sanskrit and Kanarese plates of a son (described as 'lord of Kôlâla') of the W. Gaṅga Vishṇugôpa-mahārājādhirāja, the son of Koṅgulivarma-dharmamahārājādhirāja of the Jâhnavîya family :—

(L. 9).—Śaga[. nayana-gi neyâ ?] Śâdhârâpa-śammachhcharâda Phalguna-mâ
amavâśe Adivârâd-andu.

The date is irregular.

111.—*Ind. Ant.* Vol. V. p. 136, and Plate; *Mysore Inscr.* No. 154, p. 289. Mallohalli (spurious⁴) plates of the 29th year of the reign of the W. Gaṅga Koṅgaṇi-mahārāja (Koṅgaṇi-rāja) :—

(L. 17).—âtmanah pravarddhamâna-vipula-vi[ja*]y-aisvaryya êkônatrimśatô(?) Jaya-
sabatsarê⁵ Śataya-nakshatrê.

In the Jâhnavîya family, Koṅgaṇivarma-dharmamahādhirāja; his son Mâdhavâdhirāja [I.] (composed a *Dattakasûtra-vyākhyâ*); his son Harivarma-mârāja; his son Vishṇugôpa-rāja; his son Mâdhava-rāja [II.]; his son Koṅgaṇi-rāja.

112.—[Ś.] 388.—*Ind. Ant.* Vol. I. p. 363, and Plate; *Coorg Inscr.* No. 1, p. 1, and Plate; *Mysore Inscr.* No. 151, p. 282. Merkara (spurious⁶) Sanskrit and Kanarese plates of the W. Gaṅga Avinita Koṅgaṇi-mahādhirāja :—

(L. 16).—asṭa asṭi uttarasya trayô satasya samvatsarasya Mâgha-mâsari Śômayâram
Svati-nakshatra sudhdha-pañchami.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 11, No. 169.

In the Jâhnavîya family and Kâṇvâya gôtra, Koṅgaṇi-mahādhirāja; his son Mâdhava-mahādhirāja [I.] (composed a *Dattakasûtra-vṛitti*); his son Harivarma-mahādhirāja; his son

¹ See *Ind. Ant.* Vol. XXX. p. 215, No. 10.

² See *ibid.* p. 221, No. 48.

³ The year Jaya according to Mr. Rice is here Ś. 376.

⁴ See *Ind. Ant.* Vol. XXX. p. 219, No. 40.

⁵ See *ibid.* p. 221, No. 46.

⁶ See *ibid.* p. 221, No. 50.

Vishṇugōpa-mahādhiraja; his son Mādhava-mahādhiraja [II.]; his son Avinīta Koṅgaṇi-mahādhiraja, sister's son of the Kadamba Kṛishṇavarma-mahādhiraja.¹

113.—*Ind. Ant.* Vol. VII. p. 174; *Mysore Inscr.* No. 157, p. 294. Bangalore Museum (spurious²) plates³ of the third year of the reign of the W. Gaṅga Koṅgaṇi-mahārāja :—

(L. 37).—ātmana pravarddhyamāna-vipul-aśvavyē tritiyē savatsarē Śrāvaṇē māse tithāva-āma . . .

In the Jāhnaveya family and Kāpavāya gōtra, Koṅgaṇivarma-dharmamahādhiraja; his son Mādhava-mahādhiraja [I.] (composed a *Dattakasūtra-vṛitti*); his son Harivarma-mahādhiraja; his son Vishṇugōpa-mahādhiraja; his son Mādhava-mahādhiraja [II.]; his son Koṅgaṇi-mahādhiraja, sister's son of the Kadamba Kṛishṇavarma-mahādhiraja; his son Koṅgaṇi-mahārāja.

114.—*Ind. Ant.* Vol. V. p. 138, and Plates; *PSOCI.* No. 268; *Mysore Inscr.* No. 155, p. 291. Mallohalli (spurious⁴) plates of the 35th year of the reign of the W. Gaṅga Durvīta Koṅgaṇi-vṛiddharāja :—

(L. 48).—ātmanah-pravarddhamāna-vijayaiśvaryaḥ pañchatrimsad-Vijaya-samvatsarē⁵ pravarttamānē.

Genealogy as far as Mādhava-mahādhiraja [II.] as in No. 113; his son Avinīta Koṅgaṇi-mahādhiraja, sister's son of the Kadamba Kṛishṇavarma-mahādhiraja; his son Durvīta Koṅgaṇi-vṛiddharāja, daughter's son of Skandavarman (*Rājā* of Punnāḍa).

115.—*Ś. 635.*—*Ep. Carn.* Vol. III. p. 107, No. 113, and Plates. Hallegere (spurious⁶) plates of the 34th year of the reign of Śivamāra I. Prithivī-Koṅgaṇi-mahārāja Navakāma, recording a grant made at the request of the Pallavādhirajas Jaya and Vṛiddhi, the sons of Pallava-yuvarāja, issued from Talavanapura :—

(L. 84).—pañchatrimsōttara-shaṭchhatēshu Śaka-varshēshv-atitēshu ātmanah-pravarddhamāna-vijayaiśvarya-samvatsarē chatustrimsatikē pravarttamānē.

Genealogy as far as Mādhava-mahādhiraja [II.] as in No. 113; his son Avinīta Koṅgaṇi-mahādhiraja, sister's son of the Kadamba Kṛishṇavarma-mahādhiraja; his son Durvīta Koṅgaṇi-vṛiddharāja (author of a commentary on 15 *sargas* or on the 15th *sarga* of the *Kirātārjunīya*); his son Mushkara Koṅgaṇi-vṛiddharāja; his son Śrīvikrama Koṅgaṇi-mahādhiraja, son of a daughter of Sindhurāja; his son Bhūvikrama Koṅgaṇi-mahādhiraja Śrīvallabha (defeated the Pallavas at Veḷanda⁷); his younger brother Śivamāra [I.] Prithivī-Koṅgaṇi-mahārāja Navakāma.

116.—*Ind. Ant.* Vol. XIV. p. 230, and Plates. British Museum (formerly Sir W. Elliot's, spurious⁸) Sanskrit and Kanarese⁹ plates of the W. Gaṅga dynasty, recording a grant by a certain Eregāṅga.¹⁰

The grant gives the genealogy from Koṅgaṇivarma-dharmamahādhiraja to Navakāma, the younger brother of Bhūvikrama.

¹ For Kadambas named Kṛishṇavarman, see below, Nos. 613 and 614.

² See *Ind. Ant.* Vol. XXX. p. 222, No. 51.

³ The second side of the fourth plate is illegible, and the following plate or plates are lost.

⁴ See *Ind. Ant.* Vol. XXX. p. 222, No. 52.

⁵ The year Vijaya according to Mr. Rice is here Ś. 485.

⁶ See *Ind. Ant.* Vol. XXX. p. 222, No. 54.

⁷ Or Veḷanda.

⁸ See *ibid.* p. 222, No. 55.

⁹ "The language . . . is extremely corrupt; . . . the text . . . goes backwards and forwards in a way that would render the text utterly unintelligible, but for the Merkara and Nāgamaṅgala (Dēvarhaḷli) grants."

¹⁰ There is nothing to indicate whether this is another name of Navakāma (Śivamāra I.) or the name of one of his feudatories.

117.—**Ś. 672.**—*Ep. Carn.* Vol. VI. p. 151, No. 36, and Plates. Jāvaḷi (spurious?) plates of the 25th year of the reign of the W. Gaṅga Śrīpuruṣa Prithivī-Koṅgaṇi-mahārāja, issued from Maṇṇegraṃa :—

(L. 35).—dvāsaptatyuttara-shaṭchhatēshu, Śaka-varshēshv=atītēshv=ātmanah=pravarddhamāna-vijayaiśvaryya-saṃvatsarē pañchavimśē varttamānē . . . Vaisākha-śuklapakṣa-daśamyām Uttarāphalguni-nakṣatrē Sōmavārē Vṛishabharāśi-saṃkrāntyām.

Monday, 20th April A.D. 750.

Genealogy as far as Śivamāra [I.] substantially as in No. 115; his son's son Śrīpuruṣa Prithivī-Koṅgaṇi-mahārāja.

118.—**Ś. 684.**—*Madras Jour. Lit. Sc.* 1878, p. 138; *Mysore Inscr.* No. 152, p. 254. Hoṣūr (spurious¹) plates of the W. Gaṅga Śrīpuruṣa Prithivī-Koṅgaṇi-mahārāja, issued from Mānyapura :—

Chaturāṣṭy-uttarēshu shaṭchhatēshu Śaka-varshēshu samatītēshu . . . Vaisākha-māsē sōma-grahanē Viśākhā-nakṣatrē Śukravārē.

For Ś. 684 current the date might perhaps correspond to Friday, 24th April A.D. 761, but there was no lunar eclipse on that day; see *Ind. Ant.* Vol. XXIV. p. 11, No. 171.

Genealogy as in No. 117.

119.—**Ś. 698.**—*Ind. Ant.* Vol. II. p. 156, and Plates; *Ep. Carn.* Vol. IV. p. 233, No. 85, and Plates; specimen Plate in *Ep. Ind.* Vol. III. p. 164; *Mysore Inscr.* No. 153, p. 287. Dēvarhaḷḷi formerly known as Nāgamaṅgala (spurious²) plates³ of the 50th year of the reign of the W. Gaṅga Mahārājādhirāja Śrīpuruṣa Prithivī-Koṅgaṇi-mahārāja, recording a grant made at Mānyapura, at the request of Paramagūḷa-Prithivī-Nirgunda-rāja (the son of Duṇḍu-Nirgundayuvārāja, of the Bāna family?), in favour of a Jaina temple founded at Śrīpura by Prithivī-Nirgunda-rāja's wife Kundāchehi, the daughter of Maruvarman of the Sagara family :—

(L. 41).—aṣṭānavaty-uttarēshu [sha*]ṭchhatēshu Śaka-varshēshv=atītēshv=ātmanah pravarddhamāna-vijayaiśvaryya-saṃvatsarē pañchāṣattamē pravarttamānē.

Genealogy as in No. 117.

The grant gives the line of Jaina teachers Chandranandin, his disciple Kumāranandin, his disciple Kīrtinandin, his disciple Vimalachandrāchārya.

120.—**Ś. 261.**—*Ind. Ant.* Vol. XVIII. p. 311, and Plate. Kalbhāvi (spurious⁴) Sanskrit and Kanarese Jaina inscription, recording the restoration, by the Gaṅga Mahāmaṇḍalēśvara Kambharasa,⁵ 'lord of Kuvalāla,' of a grant that had been made by the Gaṅga Mahāmaṇḍalēśvara Saigottā⁶ Permānadi Śivamāra [II.], 'lord of Kuvalāla,' a feudatory of king Amoghavarsha, professedly on the date here given :—

(L. 14).—Śaka-varsha 261neya Vibhava-saṃvatsarada Paushya(sha)-bahula-chaturdāśi-Sōmavāram=uttarāyana-saṃkrānti-āṇḍu.

The date is irregular; see *ibid.* Vol. XXIV. p. 11, No. 168.

The inscription mentions, in the Kāreya gāna and Mailāpa anvaya, Guṇakīrti, Nāgachandramunindra, Jinachandra, Śubhakīrti, and Dēvakīrti-guru.

121.—*Ep. Carn.* Vol. IV. p. 109, No. 60, and Plates. Gaḷigēkere (spurious⁷) Sanskrit and Kanarese plates of the W. Gaṅga Raṇavikramayya.

Genealogy as far as Bhūvikrama substantially as in No. 115; his . . . (?) Śivamāra [I.]; his son's son Śrīpuruṣa; his son Śivamāra [II.] Koṅgaṇi-mahārājādhirāja (anointed as king

¹ See *Ind. Ant.* Vol. XXX. p. 222, No. 56.

² See *ibid.* p. 223, No. 57.

³ Part of the formal portion of the grant is in Kanarese.

⁴ So far, at any rate, as regards the date; the writing is of about the eleventh century A.D.

⁵ See *Ep. Ind.* Vol. VI. p. 65, note 2.

⁶ See below, No. 127.

⁷ See *Ind. Ant.* Vol. XXX. p. 223, No. 59.

⁸ The original omits the word which is required here.

by the Rāshtrakūṭa Gōvinda and the Pallava Nandivarman) ; his brother Vijayāditya ; his son Rājamalla ; his son Raṇavikramayya.

122.—*Ep. Ind.* Vol. VI. p. 257, and Plate. Guḍigere fragmentary¹ Kanarese inscription¹ of the reign of the [W. Gaṅga] *Mahārāja Mārassaḷba*,² under whom a certain *Dadigarasa* was governing the district (including the village at which the inscription is).—The inscription contains the name Śubhaachandra-paṇḍita.

123.—*Ep. Ind.* Vol. IV. p. 141, and Plate. Valḥimalai Kanarese inscription (in Grantha characters), recording the foundation of a Jaina cave by the [W. Gaṅga] king Rājamalla.

Śivamāra [I.]³ ; his son Śrīpurusha ; his son Raṇavikrama ; his son Rājamalla.

124.—*Ep. Carn.* Vol. III. p. 165, No. 91, and Plate ; *Ep. Ind.* Vol. VI. p. 43, and Plates. Doḍdahunḍi (now Bangalore Museum) Kanarese inscription,⁴ recording the death of the W. Gaṅga *Nitamārga-Koṅgunivarma-dharmamahārājādhirāja*,⁵ 'lord of Kovaḷāla,' 'lord of Nandagiri,' the illustrious *Permanaḍi*, and the bestowal of a grant by his eldest son *Satyavākya-Pemmanāḍi*⁶ on one *Agarayya*.

125.—*Ś. 809*.—*Ind. Ant.* Vol. VI. p. 102, No. II., and Plate ; *Coorg Inscr.* No. 2, p. 5 ; *PSOCL.* No. 269. Biljūr Kanarese inscription of the 18th year of the reign of the W. Gaṅga *Satyavākya-Koṅgunivarma-dharmamahārājādhirāja Permanaḍi*,⁷ 'lord of Kovaḷāla,' 'lord of Nandagiri :—

'Śaka 809 (in words, l. 2), the eighteenth year (in words, l. 5) of his reign ; the fifth day (*śrīpañchamī*) of *Phālguṇa*.'

126.—*Mysore Inscr.* No. 113, p. 209, and Plate ; *PSOCL.* No. 247 ; *Ep. Ind.* Vol. I. p. 350 ; *Ep. Ind.* Vol. VI. p. 48, and Plates. Bēgūr (now Bangalore Museum) Kanarese inscription, recording that the W. Gaṅga *Ereyapparasa*⁸ lent to *Ayyapadēva*⁹ for the purpose of fighting against *Viramahēndra*¹⁰ a force collected and commanded by the leader of the *Nāgattaras*, that this commander was killed, and that then *Ereyapa* appointed *Iruga* to the leadership of the *Nāgattaras* and made a grant to him.

127.—*Ś. 860*.—*Ep. Ind.* Vol. III. p. 176, and Plate. Sūḍi (spurious¹¹) plates of the W. Gaṅga *Būtuga II.*¹² *Satyanitivākya-Koṅgunivarma-dharmamahārājādhirāja*, recording a grant to a Jaina temple founded by his mistress *Dīvaḷāmbā* ; issued from the town of *Purikara* :—

(L. 68).—*Sa(sa)ka-vari[sh]ēshu shashtyuttar-āshṭa[śa]tēshu atikrāntēshu Vikāni(vi)-sahivatsara-Kā[r]tt[i]ka-Nandisva(śva)ra-su(śu)kla-pakshaḥ aṣṭamyaṁ Ādityavārē.*

The date is irregular ; see *ibid.* p. 159.

¹ According to Dr. Fleet "the characters of it are fairly referable to closely about A.D. 800."

² According to Dr. Fleet to be identified with the *Mārāsava* of No. 64 above.

³ For *Śivamāra II.* see No. 659.

⁴ According to Dr. Fleet to be placed roughly about A.D. 840.

⁵ By Dr. Fleet identified with *Raṇavikrama* of No. 123.

⁶ By Dr. Fleet identified with *Rājamalla* of No. 123.

⁷ For a short Kōtūr undated Kanarese inscription of his see *Ind. Ant.* Vol. VI. p. 103, No. III. ; *Coorg Inscr.* No. 3, p. 6 ; *PSOCL.* No. 270.—According to Dr. Fleet he is *Būtuga I.* ; see *Ep. Ind.* Vol. VI. p. 68.

⁸ According to Dr. Fleet about A.D. 908-938 ; the events recorded in the inscription, according to Dr. Fleet, have to be placed about A.D. 934-938.

⁹ Identified with a *Naḷambādhirāja Ayyapadēva*.

¹⁰ According to Dr. Fleet in all probability identical with the E. Chalukya *Chālukya-Bhīma II.* *Gaṇḍamahēndra* ; see below, No. 560.

¹¹ See *Ind. Ant.* Vol. XXX. p. 217, No. 31.

¹² For *Būtuga I.* see also above, note 7.

Genealogy as far as Bhûvikrama substantially as in No. 115; his son¹ Śivamāra [I.]; his son Śrīpurusha Koṅṅuṇivarma-dh.²; his son Śivamāra [II.] Koṅṅuṇivarma-dh. Saigōṭṭa; his younger brother Vijayāditya; his son Rājamalla [I.] Satyavākya-Koṅṅuṇivarma-dh.; his son Eregaṅga [I.] Nītimārga-Koṅṅuṇivarma-dh.; his son Rājamalla [II.] Satyavākya-Koṅṅuṇivarma-dh.; his younger brother Būtuga [I.] Guṇaduttaraṅga (married Abbalabbā, a daughter of [the Rāshtrakūṭa] Amōghavarsha [I.]); his son Eregaṅga [II.] Nītimārga-Koṅṅuṇivarma-dh., also called Komara-veḍeṅga ('whose forehead was adorned with the *paṭṭabandha* of, or by, Eṇṇayappa'); his son Narasiṅgha Satyavākya-Koṅṅuṇivarma-dh., also called Vīra-veḍeṅga; his son Rājamalla (?) [III.] Nītimārga-Koṅṅuṇivarma-dh., also called Kachecheyya-Gaṅga; his younger brother Būtuga [II.] Satyanītivākya-Koṅṅuṇivarma-dh., also called Nanniya-Gaṅga, Jayaduttaraṅga, Gaṅga-Nārāyaṇa, etc. (married a daughter of Baddega, i.e. the Rāshtrakūṭa Amōghavarsha III., at Tripurī in Daḥāla; on the death of Baddega secured the kingdom for [the Rāshtrakūṭa] Kṛishṇarāja [III.]; caused fear to Kakkarāja of Aḷachapura, Bijja-Dantivarman of Banavāsi, Rājavarman, Dāmari of Nuḷuvugiri, and Nāgavarman; defeated [the Chōla] Rājāditya,³ besieged Tañjāpurī, etc.).

128.—Ś. 872*.—Ātakūr Kanarese inscription of the time of the W. Gaṅga Permāṇaḍi Būtuga II. Satyavākya-Koṅṅuṇivarma-dharmamahārājādhirāja; see above, No. 95.

129.—Ś. 890.—*Ind. Ant.* Vol. VII. p. 104, lines 1-50 of the text. Lakshmēshwar (spurious⁴) inscription⁵ of the W. Gaṅga Mārasimha II. Satyavākya-Koṅṅuṇivarma-dharmamahārājādhirāja :—

(L. 24).—Śakanripakāḷ-ātita-samvatsara-satēshv-ashtasu navaty-uttarēshu pravarttamānē Vibhava-samvatsarē.⁷

In the Jāhnavēya family and Kānvāyana *gōtrā*, Mādhava Koṅṅuṇivarma-dharmamahārājādhirāja; his son Mādhava-mahārājādhirāja (composed a *Dattakasūtra-vṛitti*); his son Harivarman-mahārājādhirāja; his younger brother Mārasimha.

The inscription gives the line of Jaina teachers Dēvēndra, his disciple Ēkadēva, his disciple Jayadēva-panḍita.

130.—Ś. 896.—*Ep. Ind.* Vol. IV. p. 351. Hebbāl Kanarese inscription, recording grants etc. by the W. Gaṅga Mārasimha II. Satyavākya-Koṅṅuṇivarma-dharmamahārājādhirāja (also called Nōlambakulāntakadēva, etc.), 'lord of Kōḷāḷa,' 'lord of Nandagiri,' and his grandmother Bhujjabbarasi, the mother of Būtayya (Būtuga II.) :—

(L. 16).—Sa(sa)kanripakāḷ-āt[i]ta-sa[m]vatsara-satarāṅga[ī*] 896neya Bhāva-samvatsarada Pā(phā)lguṇa(na)-su(su)ddha-paṇchami Brihaspativārad=andu.

Thursday, 18th February A.D. 975.⁸

In the reign of [the Rāshtrakūṭa] Akālayarsha Kannaradēva (Kṛishṇarāja II.), Baddegadēva (Amōghavarsha III. Baddiga) gave his daughter Rēvakanimmaḍi, the elder sister of Kannaradēva (Kṛishṇarāja III.), in marriage to Permāṇaḍi Būtayya (Būtuga II.) Satyavākya-Koṅṅuṇivarma-dharmamahārājādhirāja. Their son Maruḷadēva, married Bijjabe; their son Rachcha(?) Gaṅga. Immediately after his reign, there reigned the son of Būtayya and Kallabbarasi, viz. Mārasimha [II.] Satyavākya-Koṅṅuṇivarma-dh., also called Nōlambakulāntakadēva, etc.

¹ Elsewhere Śivamāra is described as the younger brother of Bhûvikrama; but see also No. 121.

² I.e., here and below, -dharmamahārājādhirāja.

³ See above, No. 95.

⁴ See *Ind. Ant.* Vol. XXX. p. 218, No. 38.

⁵ Put on the stone in about the second half of the 11th century A.D.

⁶ See above, Nos. 104 and 106.

⁷ See the same date of an inscription of apparently the same king, *Ind. Ant.* Vol. VII. p. 112, third part.

⁸ On this day the *tithi* of the date commenced 6 h. 52 m. after mean sunrise.

131.—*Inscr. at Śravaṇa-Belgoḷa*, No. 38, p. 5; *Ep. Ind.* Vol. V. p. 176, and Plate. Sanskrit and Kanarese much damaged inscription, being a panegyric of the W. Gaṅga Mārasimha II. Satyavākya-Koṅṣiivarman-dharmamahārājādhirāja (called Nolambakulāntaka, etc.); engraved after his death.¹

He conquered the northern region for [the Rāshtrakūṭa] Kṛishnarāja [III.]; destroyed the pride of a certain Alla, an opponent of Kṛishnarāja; crowned Indrarāja [IV.]; defeated Vajjala;² destroyed the Śabara chief Naraga; conquered the Chālukya Rājāditya, etc.—He committed religious suicide at Bankāpura, near the Jaina teacher Ajitasēna.

132.—Ś. 897.—*Ep. Ind.* Vol. VI. p. 259, and Plate. Mulgund fragmentary Kanarese inscription of the reign of the W. Gaṅga Pañchaladēva³ Satyavākya-Koṅṣiivarman-dharmamahārājādhirāja, 'lord of Kuvalāla,' 'lord of Nandagiri,' the successor of Nolambakulāntakadēva (Mārasimha II.):—

(L. 5).—Sa(śa)ka-varsham=ṇṭunūpa-tombhatt-[ē]laneya Yuva-saṁvatsarada Bhādrapada-bahula-bidiye Bṛihaspalivāraṁ Kanyā-saṁkrāntiyu[m].

Thursday, 26th August A.D. 975.

133.—Ś. 899.—*Ind. Ant.* Vol. VI. p. 102, No. 1, and Plate; Vol. XIV. p. 76; *Coorg Inscr.* No. 4, p. 7, and Plate; *PSOI.* No. 271. Peggu-ūr Kanarese inscription of the W. Gaṅga Rāchamalla II. Permanṣi Satyavākya-Koṅṣiivarman-dharmamahārājādhirāja, 'lord of Kōlāla,' 'lord of Nandagiri':—

(L. 1).—Sa(śa)kanripakāl-ātita-saṁvatsara-sa(śa)taṅga[!]* 899taneya Īsva(śva)ra-saṁvatsaraṁ pravartise . . . tadvarsh-ābhyantara-Pā(phā)lguṇa(na)-su(śu)klapakshada Nandīśva(śva)raṁ tallaj-āvasam-āge(?).⁴

The inscription mentions a certain Rakkasa (a younger brother of Rāchamalla ?).

134.—*Inscr. at Śravaṇa-Belgoḷa*, No. 60, p. 58. Kanarese memorial tablet of Bāyiga, private attendant or guardian of the W. Gaṅga prince (?). Rakkasa.

135.—*Inscr. at Śravaṇa-Belgoḷa*, No. 61, p. 58. Kanarese memorial tablet of Gunti (who fell in battle ?), the wife of Lōka-Vidyādhara, erected by her sister's husband Bāyiga (Bāyiga).

136.—*Inscr. at Śravaṇa-Belgoḷa*, No. 109, p. 85. Inscription recording achievements of Chāvunḍarāja, general of the W. Gaṅga Jagadēkavira (i.e. Mārasimha II.). Born in the Brahmakshatra kula, he fought for Jagadēkavira, when the latter at the command of [the Rāshtrakūṭa] Indrarāja [IV.] conquered Vajjaladēva⁵ who was the younger brother of Pātālamalla; he also fought in wars with the Nolamba king, etc.

137.—*Inscr. at Śravaṇa-Belgoḷa*, No. 85, p. 67. Kanarese inscription, being a panegyric of Gommatēśvara, of whom a colossal statue was erected by Chāmūṇḍarāja, the minister of the W. Gaṅga Rāchamalla II.; (composed by the poet Boppa Sujanōttama).

138.—*Inscr. at Śravaṇa-Belgoḷa*, No. 67, p. 60. Kanarese inscription, recording the foundation of a Jaina shrine by the minister Chāmūṇḍa's son, a lay-disciple of Ajitasēna.

139.—*Inscr. at Śravaṇa-Belgoḷa*, Nos. 75 and 76, p. 62, and Plate; *Ep. Ind.* Vol. VII. p. 109, and Plate. Short Kanarese, Tamil and Marāṭhī inscriptions containing the names of Chāmūṇḍarāja (Chāvunḍarāja) and Gaṅgarāja.⁶

¹ According to Dr. Fleet, this record may be placed in A.D. 975.

² See below, No. 136.

³ See Nos. 106 and 140.

⁴ See *Ep. Ind.* Vol. V. p. 168, note 4.

⁵ See above, No. 131.

⁶ See below, No. 386 ff.

D.—The Western Chālukyas of Kalyāṇi and their Feudatories.¹

140.—*Ind. Ant.* Vol. XXI. p. 167. Part of a Gadag Sanskrit and Kanarese inscription,² recording the restoration of the W. Chālukya sovereignty by Taila II., the son of Vikramāditya IV. and Bonthādēvi.—Taila destroyed some Raṭṭas, killed [the Paramāra] Muñja,³ took in battle the head of [the W. Gaṅga] Pañchala,⁴ possessed himself of the Chālukya sovereignty, and reigned for 24 years, beginning with the year Śrīmukha.

[Śrīmukha=Ś. 895.]

141.—Ś. 902.—Supplied by Dr. Fleet (compare his *Dynasties*, p. 553). Date of a Sogal (in Belgaum district) Kanarese inscription of the reign of the W. Chālukya Taila II., and of his feudatory, the Raṭṭa Kārtavīrya I.,⁵ lord of the Kūṇḍi country:—

Sa(śa)ka-varsha 902neya Vikrama-saṁvatsaraḍ=Āshāḍa(ḍha)d=amavāsyaey=Ādiv[āraṇ]
sūryyagrahaṇa-nimittadoḷ.

The date is irregular as regards both the week-day and the eclipse.

142.—Ś. 902.—*Jour. Bo. As. Soc.* Vol. X. p. 204. Saṁdatti Kanarese inscription of the reign of the W. Chālukya Tailapa (Taila II.), and of his feudatory, the Raṭṭa Mahāśimanta Śāntivarman (Śānta), the son of Piṭṭuga (who defeated Ajavarman, and) who was the son of Prithvirāma :⁶—

(L. 34).—Sa(śa)kaṇṇipakāl-ātita-saṁvatsara-śataṁga[*] 902neya Vikrama-saṁvatsaraḍa Pausya(sha)-śuddha-daśamī Brihaspativārad=amdin=uttarāyana-śa(sa)mikramaṇadoḷ.

Thursday, 23rd December A.D. 980; but the *tithi* which ended on this day was the 14th, not the 10th *tithi* of the bright half of Pausya; see *Ind. Ant.* Vol. XXIV. p. 6, No. 147.

143.—Ś. 904.—*Ep. Ind.* Vol. IV. p. 206. Nilgund inscription of the reign of the W. Chālukya Mahārājādhirāja Tailapa Āhavamalla (Taila II., who defeated, amongst others, king Utpala⁷), and of his feudatory Śōbhana,⁸ the younger brother and successor of Kannapa (or Kennapa):—

(L. 17).—Sa(śa)kaṇṇipa-saṁvatsarēshu chaturadhika-ṇavaśatēshu gatēshu Chitrabhānu-saṁvatsarē Bhādrapada-māsē sūrya-grahaṇē sati.

20th September A.D. 982; a solar eclipse, visible in India.

144.—Ś. 911 (for 912).—*Ep. Ind.* Vol. III. p. 232; *PSOCI.* No. 86. Bhairanmaṭṭi Kanarese Sinda inscription.⁹ Date of the reign of the W. Chālukya Tailapayya (Taila II.), and of the Sinda Pulikāla, born in the Nāga race, 'lord of Bhōgāvati,' a son of Kammara (Kammayyara):—

(L. 4).—Sa(śa)ka-varsha 911 Vikri(kṛi)tam=eriba saṁvatsara pravarttise.

(For a later date in the same inscription see below, No. 156).

¹ These include (among others):—

(a).—The Raṭṭas; see Nos. 141, 142, 153, 163, 181, 189, 192, 193, 201, 220, 263-263, (and, of earlier inscriptions, No. 79).

(b).—The Sindas; see Nos. 144, 156, 189, 213, 224, 233, 234, 238, 243, 247 (and perhaps 253).

(c).—The Kādambas; see Nos. 147, 164, 168, 173, 210, 227, 235, 241, 242, 249, 254, 255, 260, 261, 262, 260, 270 (and below, Nos. 424 and 425).—For the early Kādambas see No. 602 ff.

(d).—The Pāṇḍyas of the Koṅkaṇa and Nōlambavāḍi (Nōṇambavāḍi); see Nos. 212, 219, 225, 231, 236, 238, 244, 248, 250, 251, 252.—For the Pāṇḍyas of Madhurā see below, section N.

² According to Dr. Fleet, of the time of the W. Chālukya Vikramāditya VI.; see his *Dynasties*, p. 426, note 3.

³ Compare below, No. 328.

⁴ See Nos. 182 and 259, and compare Dr. Fleet's *Dynasties*, p. 432.

⁵ See below, No. 181.

⁶ See above, No. 79.

⁷ I.e. the Paramāra Muñja; see below, No. 150. In my edition of the Nilgund inscription I have wrongly altered *Utpala* to *Utkala*.

⁸ See below, No. 146.

⁹ Put on the stone about A.D. 1070.

145.—Ś. 919.—*PSOOL*. No. 214; *Mysore Inscr.* No. 99, p. 186. Talgund Kanarese inscription of the reign of the W. Chālukya Tailapa Āhavamalla (Taila II.), and of his feudatory Bhimarasa:—

‘Śaka 919 (in figures, l. 12), the Hēmalambi *saṃvatsara*; Sunday, the fifth day of the bright fortnight of (?) Āśvayuja;’ (*Mys. Inscr.*: ‘Vaisākha, the 8th day of the moon’s decrease,¹ Sunday,’ which would be Sunday, 2nd May A.D. 997).

146.—Ś. 924.—*Ind. Ant.* Vol. II. p. 297, No. 3, and Vol. XII. p. 210, No. 31. Notice of a Gadag Kanarese inscription of the reign of the W. Chālukya Irivabedaṅga Satyāśraya,² and of his feudatory, the *Mahāsāmanta Sōbhanarasa*:³—

(L. 7).—Sa(sa)kabhūpālakāl-ākramānta-saṃvatsara-sa(sa)taiga[1*] 924neya Śubhakṛti-saṃvatsaram pravarttise tadvarsh-ābhyaantara-Chaitra-suddha 5 Ādityavārad-andu.

Sunday, 22nd March A.D. 1002.

147.—Ś. 928 (for 929).—*Ind. Ant.* Vol. XII. p. 212, No. 67. Guḍikaṭṭi Kanarese Kādamba inscription.⁴ Date of the time of (?) the W. Chālukya [Yuvarāja?] Jayasimha II., and of his feudatory, the Kādamba (of Goa) *Mahāmaṇḍalīśvara Shashṭhadēva* I.:—

(L. 13).—Sa(sa)kam=ā(a)bdā gaja-dvi-nidhi Playamgadolū.

(For a later date in the same inscription see below, No. 164).

148.—Ś. 930.—*Ind. Ant.* Vol. XII. p. 212, No. 52. Date of a Munnawalli Kanarese inscription of the W. Chālukya (Irivabedaṅga) Satyāśraya:—

(L. 10).—Sa(sa)ka-varisha 930 Kīlaka-[sahiva]tsa[radā] Śrāvāṇa-bahula-chaṭṭi⁵ Sōmavārad-andu.

Monday, 26th July A.D. 1008.

149.—Ś. 930.—Khārēpāṭa plates of the Silāra *Maṇḍalika Raṭṭarāja*, a feudatory of the W. Chālukya (Irivabedaṅga) Satyāśraya; see below, No. 301.

150.—Ś. 930 (for 931).—*Ind. Ant.* Vol. XVI. p. 21, and Plate. Kanthēm Plates of the W. Chālukya *Mahārājādīrāja Vikramāditya V.* Tribhuvanamalla, recording a grant made at the Kōtiththa at Kollāpura:—

(L. 61).—Śakanripakāl-ātita-saṃvatsara-śatēshu navasu triṇ(triṇ)śad-adbhikēshu gatēshu 930 prava[r*]ttamāna-Saumya-saṃvatsarē paurṇamāsyāṁ sōmagrahāṇa-parvvaṇi.

Probably the 6th October A.D. 1009, with a lunar eclipse, visible in India.⁷

In the Chālukya lineage,⁸ after 59 kings at Ayōdhyā *etc.*, there was Jayasimhavallabha [I.] (who conquered the Rāshtrakūṭa Kṛishṇa’s son Indra); his son Raṇarāja; his son Pulakēśin [I.], (lord of Vātāpipuri); his son Kīrtivarman [I.]; his younger brother Maṅgalīśa; his elder brother’s son [Pulakēśin II.] Satyāśraya (conquered Harsha [of Kanauj]); his son Neḍamari; his son Ādityavarman; his son Vikramāditya [I.]; his son Yuddhamalla; his son Vijayāditya; his son Vikramāditya [II.]; his son Kīrtivarman [II.]; a brother (named Bhīma?) of Vikramāditya [II.]; his son Kīrtivarman [III.]; his son Taila [I.]; his son Vikramāditya [III.]; his son Bhīma; his son Ayyaṇa [I.], married a daughter of Kṛishṇa; their son Vikramāditya [IV.], married Bonthā-dēvi, a daughter of the Chēdi Lakshmana; their son Taila [II.] (conquered the Rāshtrakūṭas

¹ But the original seems distinctly to quote the bright fortnight. For the 8th of the bright half of Āśvina the date would be Sunday, 12th September A.D. 997.

² For Satyāśraya the inscriptions also have Sattiga and Sattima; see Dr. Fleet’s *Dynasties*, p. 432.

³ See *ibid.* p. 432, and above, No. 143.

⁴ Put on the stone in A.D. 1052-53.

⁵ See Dr. Fleet’s *Dynasties*, p. 436, note 1; p. 439, note 1; and p. 557; and compare below, No. 154.

⁶ This is the true reading of the original, verified by Dr. Fleet.

⁷ In the year Saumya of the date this is the only lunar eclipse that was visible in India.

⁸ In one of the introductory verses the grant glorifies a king named Akalankacharita, who would naturally be understood to be Vikramāditya V.; but the name was a *bīruḍa* of Irivabedaṅga Satyāśraya.

Karkara, i.e. Kakkarāja II., and Ranastambha, and imprisoned king Utpala, i.e. the Paramāra Muñja¹, married Jākavvā, a daughter of the Rāshtrakūṭa Bhammaha-Raṭṭa; their son [Iṭivabeḍaṅga] Satyāśraya; his younger brother Yaśōvarman,² married Bhāgyavatī;³ their son Vikramāditya [V.].

151.—Ś. 940.—*PSOCI.* No. 153; *Mysore Inscr.* No. 80. p. 160. Baḷagāmve Kanarese inscription probably of the W. Chālukya Jayasimha II. Jagadēkamalla :—

‘Śaka 940 (in figures, l. 10). The other details of the date are illegible.’

152.—Ś. 941.—*Ind. Ant.* Vol. V. p. 15, and Plate; *PSOCI.* No. 154; *Mysore Inscr.* No. 72, p. 148. Baḷagāmve Kanarese inscription of the reign of the W. Chālukya Jayasimha II. Jagadēkamalla (‘the moon to the lotus which was king Bhōja,⁴ and ‘the lion to the elephant which was Rājendra-Chōja [I.]’⁵), and of his feudatory, the *Mahāmāṇḍalēśvara* Kundamarasa, a son of Iṭivabeḍaṅgadēva :—

(L. 25).—Śaka-varsha 941neya Siddhārthi-saṁvatsarada Pushya-suddha-bidige Ādityavārada=aṁdin=uttarāyapa-saṁkrāntiya parbba(rvva)-nimittadin.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 13, No. 177.

153.—Ś. 944.—*Ind. Ant.* Vol. XVIII. p. 273; *PSOCI.* No. 70. Bēlūr Kanarese inscription of the reign of the W. Chālukya Jayasimha II. Jagadēkamalla, and of his elder sister Akkādēvi :—

(L. 29).—Sa(śa)kanṇipakāḷ-ātita-saṁvatsara-satamga[*] 944neya Duṁḍubhi-saṁvatsarad=uttarāyapa-saṁkrāntiyum vyatipātamum=Ādityavārada=a[m*]du.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 13, No. 178.

The inscription mentions Akkādēvi's father Daśavarman, her mother Bhāgaladēvi,⁷ and her elder brother Vikramāditya [V.] Tribhuvanamalla.

154.—Ś. 946.—*Jour. Roy. As. Soc.* Vol. II. p. 380, and Vol. III. p. 258; *Ind. Ant.* Vol. VIII. p. 11. Miraj plates of the W. Chālukya Mahārājādhirāja Jayasimha II. Jagadēkamalla, issued from near Kollāpura :—

Śakanṇipakāḷ-ātita-saṁvatsara-satēshu navasu shatchatvāriṁśad-adhikēshv=aṁkataḥ saṁvat 946 Raktākṣi-saṁvatsar-āntarggata-Vaiśākha-paurṇamāsyām=Ādityavārē.

Sunday, 26th April A.D. 1024; see *Ind. Ant.* Vol. XXIII. p. 115, No. 12.

Genealogy as far as Vikramāditya [V.] as in No. 150;⁸ his younger brother Jayasimha [II.] Jagadēkamalla.

155.—Ś. 950.—*Ind. Ant.* Vol. IV. p. 278; *PSOCI.* No. 215; *Mysore Inscr.* No. 105, p. 201. Tālgund Kanarese inscription of the reign of the W. Chālukya Jayasimha II. Jagadēkamalla :—

(L. 8).—Sa(śa)ka-varisha 950neya Vibhava-saṁvatsarada Pushya-suddha(ddha) 5 Sōmav[ā]rad=uttarāyapaśa[m]krāntiy-andu.

Monday, 23rd December A.D. 1028; see *Ind. Ant.* Vol. XXIII. p. 115, No. 13.

156.—Ś. 955.—*Ep. Ind.* Vol. III. p. 232; *PSOCI.* No. 86. Bhairanmaṭṭi Kanarese Sinda inscription.⁹ Date of the time of the W. Chālukya (Jayasimha II.) Jagadēkamalla, and of

¹ See above, No. 143, and below, No. 232.

² Usually called Bhāgaladēvi; see below, No. 153.

³ I.e. the Paramāra Bhōja; compare *North. Inscr.* No. 57.

⁴ Compare below, No. 729.

⁵ According to Dr. Fleet, *Dynasties*, p. 437, note 2, quite possibly the W. Chālukya Iṭivabeḍaṅga Satyāśraya.

⁷ Above, No. 150, the names are Yaśōvarman and Bhāgyavatī.

⁸ But the name of Vikramāditya's father is here Daśavarman.

⁹ Put on the stone about A.D. 1070.

the Sinda *Mahāśāmantā* Nāgātīyarasa (Nāgāditya, Nāgātya), 'lord of Bhōgāvati,' the son of Pulikāla :—

(L. 52).—Sa(śa)ka-varsha 955[ne*]ya Śrīmukha-saṁvatsara pravarttise.

(For an earlier date in the same inscription see above, No. 144).

The inscription after Nāgātya mentions his son Polasinda, and after him Sēya (the *Mahāmaṇḍalēśvara* Sēyarasa) as a vassal of the W. Chālukya (Sōmēśvara II.) Bhuvanakaṇḍalla

157.—*Ś. 957*.—*PSOOL*. No. 155; *Mysore Inscr.* No. 71, p. 146. Balagāṁve Kanarese inscription of the W. Chālukya Jayasimha II. Jagadēkamalla, reigning at Pottalakepe :—

(L. 10).—Śaka-varsha 957neya Yuva-saṁvatsarada Pushyada paṇṇamāseṣ-uttarā-yapaṣaṁkrānti-vyatiṇācam=Ādityavārad=anda.

The date is irregular.

According to *Mys. Inscr.* p. 148, the above inscription is followed by a grant, the greater part of which has been defaced, of apparently a W. Gaṅga chief.

158.—*Ś. 962*.—*Ind. Ant.* Vol. XIX. p. 164. Mantūr Kanarese inscription of the reign of the W. Chālukya (Jayasimha II.) Jagadēkamalla, reigning at Pottalakepe, and of (his feudatory) the Ratta *Mahāśāmantā* Ereyammarasa (Erega), 'lord of Lattalūr :—

(L. 5).—Sa(śa)ka-varsha 962neya Vikrāva(ma)-saṁvatsarada śrāheya Mārggaśira-suddha 5 Ādityavārad=anda.

The date is irregular; see *ibid.* Vol. XXIV. p. 13, No. 180.

159.—*Ś. 966*.—*Ind. Ant.* Vol. XII. p. 209, No. 14. Date of a Hōli Kanarese inscription of the W. Chālukya Sōmēśvara I. :—

(L. 20).—Śakanipakṣi-āṭṭa-saṁvatsara-śatamgaḷa 966neya Tārāpa-saṁvatsarada Puṣya śhya)-su(śa)dhāha(dāha) 10 Ādivāram=a(u)ttarāyapaṣaṁkrānti-āṇḍu.

Sunday, 23rd December A.D. 1044; but the *tithi* which ended on this day was the first, not the 10th *tithi* of the bright half of Pausa; see *ibid.* Vol. XXIV. p. 6, No. 148.

160.—*PSOOL*. No. 216; *Mysore Inscr.* No. 103, p. 204. Tālgund Kanarese inscription of the reign of the W. Chālukya (Sōmēśvara I.) Trailōkyamalla, and of his feudatory, the *Mahāmaṇḍalēśvara* Siṅgaṇadēvarasa :—

'The Pārthiva saṁvatsara; Sunday, the tenth day (in figures, 1. 13) of the bright fortnight of Pushya; at the time of the sun's commencing his progress to the north.—The year is effaced.' (*Mys. Inscr.*: 'the 9th³ day').

[For Pārthiva = *Ś. 967*] the date is irregular.

161.—*Ś. 968*.—*PSOOL*. No. 156; *Mysore Inscr.* No. 92, p. 183. Balagāṁve Kanarese memorial tablet of the time of (the W. Chālukya Sōmēśvara I. Trailōkyamalla, and of his feudatory) the *Mahāmaṇḍalēśvara* Chāvunḍarāya :—

'Śaka 968 (in figures, 1. 3), the Vyaya saṁvatsara; Wednesday, the fifth day of the bright fortnight of Mārgaśīrsha; (*Mys. Inscr.*: 'the 18th day of the moon's increase, Friday?').

Wednesday, 5th November (or Friday, 14th November?) A.D. 1046.

162.—*Ś. 970*.—*Ind. Ant.* Vol. IV. p. 179, and Plate; *PSOOL*. No. 157; *Mysore Inscr.* No. 53, p. 114. Balagāṁve Kanarese inscription of the reign of the W. Chālukya (Sōmēśvara I.) Trailōkyamalla, and of his feudatory, the *Mahāmaṇḍalēśvara* Chāvunḍarāya, 'lord of Banavāsi :—

(L. 12).—Śaka-varsha 970neya Sarvvadhāri-saṁvatsarada Jyēṣṭha suddha-trayōdaśi Ādityavārad=anda.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 13, No. 181.

¹ See below, No. 181.

² See Dr. Fleet's *Dynasties*, p. 433.

³ The original appears to have '10.'

163.—Ś. 970.—*Jour. Bo. As. Soc.* Vol. X. p. 172. Notice of a Saundatti Kanarese inscription containing a date of the reign of the W. Châlukya (Sômêśvara I.) Trailôkyamalla, and of his feudatory, the Raṭṭa *Mahâśâmantâ Aṅka*:¹—

Śaka 970, 'the Sarvadhâri *saṁvatsara*, on Sunday, the seventh day of the dark fortnight of the month Pushya, at the time when the sun was commencing his progress to the north.'

The date is irregular.

(For a later date in the same inscription see below, No. 192).

164.—Ś. 973 (for 974).—*Ind. Ant.* Vol. XII. p. 211, No. 42. Guḍikaṭṭi Kanarese Kâdamba inscription. Date of the reign of the W. Châlukya Sômêśvara I., and of his feudatory, the Kâdamba (of Goa) Jayakêśin I., 'the lord of Koṅkapa':²—

(L. 19).—Sa(śa)ka-kâlam gupā-sapta-Namda-mṛi(mi)tam-âgal=varṭakam Nandan-âbdakam.

(For an earlier date in the same inscription see above, No. 147).

165.—Ś. 975.—*Ep. Ind.* Vol. IV. p. 260, and Plate. Kelawadi Kanarese inscription of the reign of the W. Châlukya (Sômêśvara I.) Trailôkyamalla, and of his feudatory, the *Danḍanîyaka Bhôgadêvarasa*, recording a grant by the latter's nephew, the minister *Sappanasa*:—

(L. 21).—Sa(śa)ka [va]rsha 975neya Vijaya-saṁvatsarada ut[t*]arîyapaśarikrântiyanidha.

166.—Ś. 976.—*PSOCI.* No. 158; *Mysore Inscr.* No. 56, p. 121. Baḷagâhve Kanarese inscription of the reign of the W. Châlukya (Sômêśvara I.) Trailôkyamalla Âhavamalla:³—

(L. 15).—Sa(śa)ka-varshada 976neya Jaya-saṁvatsarada Vaisâkha-bahula akshaya-tri(tri)tiyad-amavâse Âdivâra-nimittam.

For the *akshaya-tritîyâ* new-moon, *i.e.* the new-moon of Chaitra, the date regularly corresponds to Sunday, 10th April A.D. 1054; in the original date the word *Vaisâkha* has been put erroneously for *Chaitra*.

167.—Ś. 976.—*Ind. Ant.* Vol. XIX. p. 272. Honwâd (now Bombay As. Soc.'s) Sanskrit and Kanarese Jaina inscription of the reign of the W. Châlukya (Sômêśvara I.) Trailôkyamalla, recording grants made at the request of his queen Kêtaladêvi:—

(L. 33).—Sa(śa)ka-varsha 976neya Jaya-saṁvatsarada Vaisâ(śâ)kha=amâvâśye/sye) Sôma-vârad=amâdina sū(sū)ryyagrahana-nimitya(tta)dim.

10th May A.D. 1054, with a solar eclipse, visible in India; but the day was a Tuesday, not a Monday; see *ibid.* Vol. XXIV. p. 7, No. 150

The inscription mentions, in the Mûla-saṁgha, Sêna-gapa, and Pogari-gachchha: Brahmasêna, his disciple Âryasêna, his disciple Mahâsêna, and his disciple Châṅkirâja (Châṅkanârîya or Châṅkimayya, the son of Kommarâja of the Vânasa family), an officer of Kêtaladêvi.

168.—Ś. 977.—*Ind. Ant.* Vol. IV. p. 203. Notice of a Baṅkâpur Kanarese inscription of the time of the W. Châlukya Vikramâditya VI. (while viceroy under his father Sômêśvara I.) and of the Kâdamba *Mahâmaṇḍalêśvara Harikêśarin*.⁴

'The inscription is dated in the Śaka year 977, being the Manmatha *saṁvatsara*.'

¹ See Dr. Fleet's *Dynasties*, p. 553; and below, No. 181.

² See *ibid.* p. 439, note 1; and p. 567; and compare below, Nos. 249 and 254

³ Described as 'a lion to the elephant Chôla,' *etc.*; see below, No. 741 ff.

⁴ See Dr. Fleet's *Dynasties*, p. 563.

169.—**Ś. 984.**—*Ind. Ant.* Vol. XII. p. 209, No. 16. Date of a Hulgûr Kanarese inscription of the W. Châlukya **Sômêśvara I.** :—

(L. 11).—Sa(śa)ka[n]ripakâl-âkrânta-saṁvatsara-śataṅga[*] 984neya Śubhakṛit-saṁvatsaram pravarsh-tadvarsh-âbhyantarada Pushya-bahula-saptame(mi) Âdityavâram=uttarâyanasamkrânti-andu.

24th December A.D. 1062;¹ but the day was a Tuesday, not a Sunday; see *ibid.* Vol. XXIV. p. 7, No. 151.

170.—**Ś. 984.**—*Ind. Ant.* Vol. XII. p. 209, No. 15. Date of a Chillûr-Baḍḍi Kanarese inscription of the W. Châlukya **Sômêśvara I.** :—

(L. 26).—Sa(śa)kanripakâl-âtita-saṁvatsara-sa(śa)taṅga[*] 984neya [Śu]bhakṛit-saṁvatsarada Pauśya(sha)-su(śu)ddha-dasa(śa)mi Âdityavâram=uttarâyanasamkrânti-vyati-pâta-d-andu.

The date is irregular; compare above, No. 169.

171.—**Ś. 986.**—*Ep. Ind.* Vol. IV. p. 213, and Plate. Jaṭiṅga-Râmêśvara Hill Kanarese inscription of the W. Châlukya **Vishṇuvardhana Vijayāditya**, described as 'the warrior of Âhavamalla (Sômêśvara I.)' and son of Trailôkyamalla (Sômêśvara I.), governing the Nolambavâḍi Thirty-two-thousand (as viceroy) at Kampili :²—

(L. 12).—Śaka-varshaṁ [9]86neya Krôdhi-saṁvatsarada Vai[sâ]khada puṇṇame Sôma-vârada [cha]n[dr]agrahana-parbba(rvva)-nimittade.

Monday, 3rd May A.D. 1064; a lunar eclipse, visible in India.

172.—**Ś. 988.**—*PSOOL.* No. 136; *Mysore Inscr.* No. 11, p. 19. Dâvangere Kanarese inscription of the reign of the W. Châlukya (**Sômêśvara I.**) **Trailôkyamalla**, and of his son **Vishṇuvardhana Vijayāditya** :—

(L. 17).—Sa(śa)ka-varsha 988neya Parâbhava-saṁvatsarada Bhâdrapada-d=amâva-ya-Maṅgalavâra sûrya-grahanad=amdu.

The date is irregular.

173.—**Ś. 990.**—*Mysore Inscr.* No. 170. p. 320 (*Ind. Ant.* Vol. IV. p. 206, No. 3). Banavâsi Kanarese inscription of the reign of the W. Châlukya (**Sômêśvara I.**) **Trailôkyamalla**, and of his feudatory, the Kâdamba (of Hâṅgal) **Mahâmaṇḍalêśvara Kirtivarman II.**, 'lord of Banavâsi' :³—

'In the Śaka year 990, the year Kîlaka, the month Chaitra, the 1st day of the moon's increase (rest not copied).'

174.—**Ś. 993.**—*PSOOL.* No. 159; *Mysore Inscr.* No. 70, p. 144. Baḷagâṁve Kanarese inscription of the reign of the W. Châlukya (**Sômêśvara II.**) **Bhuvanaikamalla**, and of his feudatory, the **Daṇḍandya Udayāditya**, residing at Baṭkâpura :—

(L. 12).—Sa(śa)ka-varsha 993neya Virôdhikṛit-saṁvatsarada Pushya-su(śu)ddha Sôma-vârada=amdin=uttarâyanasamkrânti-parbba(rvva)-nimittadin.⁴

25th December A.D. 1071; but the day was a Sunday, not a Monday; see *Ind. Ant.* Vol. XXIV. p. 7, No. 152.

175.—**Ś. 993.**—*PSOOL.* No. 160; *Mysore Inscr.* No. 78, p. 164. Another Baṭkâpura Kanarese inscription of the reign of the W. Châlukya (**Sômêśvara II.**) **Bhuvanaikamalla**, and of his feudatory, the **Daṇḍandya Udayāditya**; of the same date.

¹ On this day the *tithi* of the date commenced 10 h. 33 m. after mean sunrise.

² Compare below, No. 741.

³ See Dr. Fleet's *Dynasties*, p. 561.—Kirtivarman II. was the son of Tailapa I. in No. 210.

⁴ See *Ind. Ant.* Vol. XII. p. 212, No. 55.

176.—*Ś. 993.*—*Ep. Ind.* Vol. IV. p. 215, and Plate. Jatiṅga-Rāmēśvara Hill Kanarese inscription of the W. Chālukya Jayasimha III.,¹ styled 'the lion of his elder brother' (Sômēśvara II.), encamped (as viceroy) near Gondavādi :—

(L. 8).—Sa(śa)ka-varsha 993neya Virōdhikṛit-samvatsarada Pā(phā)lguṇa(na)d-amavāse Budhavāraṇa.

Wednesday, 21st March A.D. 1072 (?).²

177.—*Ś. 996.*—*Ind. Ant.* Vol. X. p. 127. Bijāpur Sanskrit and Kanarese inscription of the reign of the W. Chālukya (Sômēśvara II.) Bhuvanaikamalla,³ and of his feudatory, the *Danḍanīyaka* Nākimayya :—

(L. 10).—Sa(śa)ka-varsha 996neya Ānanda-samvatsarada Puśya(shya)-su(śu)-dhadha(ddha) 5 Bri(bri)haspativārad=amdin=uttarāyapaśamkrānti-parvva-nimittam=āgi.

Thursday, 25th December A.D. 1074; see *ibid.* Vol. XXIII. p. 115, No. 15.

178.—*Ś. 997.*—*Archæol. Surv. of West. India*, Vol. III. p. 105; Vol. I. Plate xiii.; *Ind. Ant.* Vol. I. p. 141; *PSOCI.* No. 92 Kādarōji Kanarese inscription of the reign of the W. Chālukya (Sômēśvara II.) Bhuvanaikamalla, and of his feudatory, the *Danḍanīyaka* Kēśavāditya :—

(L. 19).—Sa(śa)ka-varsha 997neya Rākshasa-samvatsarada Pushyada pupṇame Ādityavāra uttarāyapaśam(sam)krānti-vyatīpātad=amdu.

25th December A.D. 1075; but the day was a Friday, not a Sunday; see *Ind. Ant.* Vol. XXIV. p. 7, No. 153.

179.—*Ś. 997.*—*Ind. Ant.* Vol. IV. p. 208; *PSOCI.* No. 161; *Mysore Inscr.* No. 69, p. 142. Baḷagāṁve Kanarese inscription of the reign of the W. Chālukya (Sômēśvara II.) Bhuvanaikamalla, and of his feudatory Gaṅgapermāṇaḍi Bhuvanaikavīra Udayāditya :—

(L. 30).—Sa(śa)ka-varsha 997neya Rākshasa-samvatsarada Pushya-sūdhadha(ddha) 1 Sôṁavārad-andin=uttarāyapaśamkrānti-parbba(rvva)-nimittadin=

The date is irregular; compare above, No. 178.

Before Bhuvanaikamalla the inscription enumerates Satyāśraya [Iṣivabedaṅga], Vikramāditya [V.], Ayyapa [II.], Jayasimha [II.], and Trailōkyamalla [Sômēśvara I.].

180.—*PSOCI.* No. 162; *Mysore Inscr.* No. 61, p. 132. Baḷagāṁve incomplete Kanarese inscription of the reign of the W. Chālukya (Sômēśvara II.) Bhuvanaikamalla, and of his feudatory Bhuvanaikavīra Udayāditya.

181.—*Jour. Bo. As. Soc.* Vol. X. p. 213. Saundatti fragmentary Kanarese inscription of the reign of the W. Chālukya (Sômēśvara II.) Bhuvanaikamalla, and of his feudatory, the Raṭṭa Mahāmaṇḍulēśvara Kārtavīrya (Katta) II., 'lord of Lattalūr.'

Genealogy of Kārtavīrya II.: King Nanna; his son Katta (Kārtavīrya) [I.];⁵ his son Dāyina (Dāvari); his younger brother Kanna (Kannakaira) [I.]; his son Erega (Eraga);⁶ his younger brother Aṅka;⁷ Erega's son Sēna [I.], married Maṇḍaladēvi; their son Katta (Kārtavīrya) [II.], married Bhāgaladēvi; their son Sēna [II.].

182.—*PSOCI.* No. 177; *Mysore Inscr.* No. 73, p. 151. Baḷagāṁve Kanarese inscription, 'probably of' the W. Chālukya 'Vikramāditya VI. Tribhuvanamalla' (according to *Mys. Inscr.* of Sômēśvara II. Bhuvanaikamalla).⁸

¹ The full name is Trailōkyamalla-Nolamba-Pullava-Permāḍi-Jayasimha; see Dr. Fleet's *Dynasties*, p. 453; and below, No. 183; compare also No. 753.

² The *tithi* of the date only commenced 13 h. 6 m. after mean sunrise.

³ In line 42 commences a second inscription, undated and apparently unfinished, of (Vikramāditya VI.) Tribhuvanamalla.

⁴ He is described as belonging to the lineage of Brahmakshatras, and as 'lord of Kōḷālapura' and 'lord of Nandagiri.'

⁵ See above, No. 141.

⁶ See above, No. 153.

⁷ See above, No. 163.

⁸ The date is illegible; *Mys. Inscr.* gives the year Rākshasa (which would be Ś. 997).

183.—**Ś. 998.**—*Ind. Ant.* Vol. XVIII. p. 38. Guḍigere fragmentary Kanarese Jainā inscription, recording gifts of the *Āchārya Śrinandi-paṇḍita* :—

(L. 19).—Sa(śa)ka-varsha 998neya Nāla-saṁvatsarada śrāheyoḷu.

The inscription mentions Kuṅkumamahādēvi, the younger sister of the Chālukya *Chakravartin* Vijayādityavallabha (i.e., probably, the W. Chālukya Vijayāditya¹), as having formerly founded a certain Jainā temple. It also mentions a Bhuvanaikamalla-Śāntināthadēva, i.e. a Jainā temple or image of Śāntinātha that had been built or set up by the W. Chālukya Sômesvara II. Bhuvanaikamalla.

184.—**Ś. 999.**—*Ind. Ant.* Vol. XII. p. 209, No. 17. Date of a Hulgūr Kanarese inscription of the W. Chālukyas **Vikramāditya VI.** and **Jayasimha III.** :—

(L. 14).—Sa(śa)kanṇipak[āl]-ātita-saṁvatsara-sa(śa)taṁgala 999neya Piṅgala-saṁvatsarada Āshāda(ḍha)-su(su)ddha 2 Ādityavāra saṁkrānti-pavitārôhapad=amdu.

Sunday, 25th June A.D. 1077; see *ibid.* Vol. XXIII. p. 116, No. 16.

185.—**Chā. Vi. 2.**—*Ind. Ant.* Vol. VIII. p. 11. Yêûr Sanskrit and Kanarese inscription of the reign of the W. Chālukya *Mahārājādhirāja Vikramāditya VI.* **Tribhuvanamalla**, residing at his capital of Kalyāṇa :—

Śrīmach-Chālukya-Vikrama-varshada 2neya Piṅgala-saṁvatsarada Śrāvāṇa-paurṇamāsī Ādityavāra sômagrahaṇa-mahāparvva-nimittadiṁ.

[Piṅgala = **Ś. 999**] : Sunday, 6th August A.D. 1077; a lunar eclipse, visible in India; see *ibid.* Vol. XXII. p. 109, No. 1.

Genealogy² as far as Jayasimha [II.] Jagadēkamalla as in No. 154; his son [Sômesvara I.] Āhavamalla; his son [Sômesvara II.] Bhuvanaikamalla; his younger brother Vikramāditya [VI.] Tribhuvanamalla.

186.—**Chā. Vi. 2.**—*PSOCI.* No. 163; *Mysore Inscr.* No. 60, p. 129. Baḷagāmve Kanarese inscription of the reign of the W. Chālukya **Vikramāditya VI.** **Tribhuvanamalla**, residing at Ētagiri,³ and of his feudatory, the *Danḍandyaḷa* **Barmadēva** :—

(L. 39).—śrīmach-Chālukya-Vikrama-varshada 2neya Piṅgala-saṁvatsarada Pushya-su(su)ddha 7 Ādityavārad=amdiṁ=uttarāyāṇa-saṁkrāntiya parbba(rvva)-nimittam.⁴

[Piṅgala = **Ś. 999**] : Sunday, 24th December A.D. 1077.

187.—**Chā. Vi. 2.**—*PSOCI.* No. 164; *Mysore Inscr.* No. 77, p. 163. Baḷagāmve Kanarese inscription of the reign of the W. Chālukya **Vikramāditya VI.** **Tribhuvanamalla**, residing at Ētagiri, and of his feudatory, the *Danḍandyaḷa* **Barmadēva** :—

(L. 26).—śrīmach-Chālukya-Vikrama-varishada yeraḍe(ḍa)neya Piṅgala-saṁvatsarada Māghada puṇṇame Sômaṇvārad=andina sômagrahaṇa-parvva-nimittadiṁ.⁵

[Piṅgala = **Ś. 999**] : 30th January A.D. 1078, with a lunar eclipse, visible in India; but the day was a Tuesday, not a Monday.

188.—**Chā. Vi. 3** (for 4?).—*Mysore Inscr.* No. 165, p. 305. Anantapur Kanarese inscription of the reign of the W. Chālukya (**Vikramāditya VI.**) **Tribhuvanamalla**, and of his younger brother, the *Yuvārāja* **Jayasimha III.** :—

'In the 3rd year of Chālukya Vikrama, the year Siddhārthi, at the time of uttarāyāṇa-saṁkrānti.'

[Siddhārthi = **Ś. 1001**]

¹ See above, No. 32 ff.

² The genealogy is in Sanskrit, and is professedly taken from a copper-plate charter.

³ See Dr. Fleet's *Dynasties*, p. 450, note 2.

⁴ See *Ind. Ant.* Vol. VIII. p. 190, No. 6.

⁵ See *ibid.* No. 7.

⁶ The full name is Trailôkyamalla-Vira-Neḷamba-Pallava-Permanadi-Jayasimha; compare above, No. 176.

189.—Châ. Vi. 7.—*Ep. Ind.* Vol. III. p. 308. Tidgundi plates of the reign of the W. Châlukya *Mahārājādhirāja* (**Vikramāditya VI.**) Tribhuvanamalla, recording that the *Mahāmaṇḍalēśvara* Muñja, 'lord of Bhōgavatī,' (a son of Sindarāja who was the eldest son of Bhūma) of the Sinda family,¹ sold some villages to the [Raṭṭa] *Mahāsāmanta* Kanna-sāmanta² (**Kannakaira II.**):—

(L. 12).—śrī-Vikru(kra)makāla-saṁvatsarēshu shaṭsu atitēshu saptamē Dundubhi-saṁvatsarē pravarttamānē tasya Kā[r*]ttika-su(śu)ddha-pratipad-Ādivārē.

[For Dundubhi = Ś. 1004] the date is irregular.

190.—Châ. Vi. 9.—*Ind. Ant.* Vol. XIII. p. 92. Hadali Kanarese inscription of the reign of the W. Châlukya (**Vikramāditya VI.**) Tribhuvanamalla, recording a grant by Jñānaśakti-panḍita,³ the disciple of Dēvaśakti-panḍita :—

(L. 5).—śrīmach-Châlukya-Vikrama-varshada 9neya Raktākshi-saṁvatsarada Chaitra-su(śu)ddha(ddha) 1 Sôma-varad-aṁdu.

[For Raktāksha = Ś. 1006] the date is irregular.

191.—Ś. 1008 (for 1009).—*Ep. Ind.* Vol. III. p. 305, and Plate. Sitābaldī (now Nāgpur Museum) inscription of the reign of the W. Châlukya *Mahārājādhirāja* (**Vikramāditya VI.**) Tribhuvanamalla, and of his feudatory, the *Mahāsāmanta* Dhāḍibhaṇḍaka (also called the *Rāṇaka* Dhāḍiadēva), 'who had emigrated from Latalaura,' of the Mahārāshṭrakūṭa lineage :—

(L. 1).—Sa(śa)kanripakāl-âtita-saṁvatsar-āntarggata-daśasata ya[trā] aṣṭatyadhikē (possibly altered to aṣṭādhikē) Saku 1008 Prabhava-saṁvatsarē 'Vaisākha-su[dha]-tṛtīyā-Su(śu)kradinē.

Perhaps the 8th April A.D. 1087, but the day was a Thursday, not a Friday.

192.—Ś. 1009.—*Jour. Bo. As. Soc.* Vol. X. p. 173. Notice of a Saundatti Kanarese inscription containing a date (of the reign of the W. Châlukya **Vikramāditya VI.**, and) of the Raṭṭa *Mahāmaṇḍalēśvara* Kārtavīrya II. and his wife Bhāgaladēvi:⁴—

Śaka 1009, 'the Prabhava saṁvatsara, on the occasion of a total eclipse of the sun on Sunday, the day of the new-moon of the month Śrāvaṇa.'

Sunday, 1st August A.D. 1087; a total eclipse of the sun, visible in India.

(For an earlier date in the same inscription see above, No. 163).

193.—Châ. Vi. 12.—*Jour. Bo. As. Soc.* Vol. X. p. 287; *PSOI.* No. 93. Koppūr Kanarese inscription of the reign of the W. Châlukya (**Vikramāditya VI.**) Tribhuvanamalla, of his son Jayakarna,⁵ and of the *Daṇḍādhipa* Chāmaṇḍa, and the Raṭṭa *Maṇḍalēśvara* Sēna II. (?), and the Raṭṭa *Mahāmaṇḍalēśvara* Kanna II.:⁶—

(L. 56).—śrīmach-Châlukya-Vikrama-kālada 12neya Prabhava-saṁvatsarada Pausha-kṛishṇa-chaturdaśī Vaḍḍavarad-uttarāyaṇasamkrāntiy-aṁdu.

[Prabhava = Ś. 1009]: Saturday, 25th December A.D. 1087; but the *tithi* which ended on this day was the 13th, not the 14th of the dark half; compare *Ind. Ant.* Vol. XXII. p. 111, No. 12.

(The same inscription in line 63 contains another date for Jayakarna, of the 46th year and the year Plava = Ś. 1043, but some of the details of it are illegible).

¹ He is also described as 'the frontal ornament of the Nāga family.'

² See below, Nos. 193 and 201.

³ Read *Vaisākha-sūdhā*.

⁴ See Dr. Fleet's *Dynasties*, pp. 455 and 554.

⁵ In the original the name is written *Nyāna*.

⁶ Compare below, No. 201.

⁷ See Nos. 189 and 201.

194.—Châ. Vi. 18.—*Ind. Ant.* Vol. VIII. p. 21. Notice of an Âlûr Sanskrit and Kanarese inscription of the reign of the W. Châlukya **Vikramāditya VI. Tribhuvanamalla**, being a record of grants dated—

‘at the time of the sun’s commencing his progress to the north, on Thursday, the twelfth day of the bright fortnight of the month Pushya of the Prajâpati *saṁvatsara*, which was the sixteenth of the years of the glorious Châlukya king Vikrama.’

[Prajâpati = Ś. 1013]: Thursday, 25th December A.D. 1091; see *ibid.* Vol. XXII. p. 110, No. 3.

(The same inscription contains another record of grants, dated in the 46(49)th year, the Krôdhin *saṁvatsara* = Ś. 1046; but the given date is irregular).

195.—Châ. Vi. 18.—*PSOOL.* No. 217; *Mysore Inscr.* No. 106, p. 202. Tâlgund Kanarese inscription of the reign of the W. Châlukya (**Vikramāditya VI. Tribhuvanamalla**):—

‘The sixteenth year (in words, 1. 20) of his reign,¹ the Prajâpati *saṁvatsara*; Sunday; at the time of the sun’s commencing his progress to the north. The month and lunar day are not given.’

[For Prajâpati = Ś. 1013] the date is irregular; see above, No. 194.

196.—Châ. Vi. 18.—*Ind. Ant.* Vol. V. p. 342, and Plate (facing p. 46); *PSOOL.* No. 165; *Mysore Inscr.* No. 38, p. 73. Baḷagâmve Kanarese inscription of the reign of the W. Châlukya (**Vikramāditya VI. Tribhuvanamalla**), recording grants made to Sôṁêśvara-panḍita² (the disciple of Śrîkaṇṭha-panḍita who was the disciple of Kêḍâraśakti), the priest of the god Nakharêśvaradêva at Tâvarageṛe:—

(L. 27).—śrîmach-Châlukya-Vikrama-varshade(da) 18neya Śrîmukha-saṁvatsarada Pâ(phâ)lguṇa(na)d-amavâsye Âdivâra sûryya-grahanad=aṁdu.

[Śrîmukha = Ś. 1015]: Sunday, 19th March A.D. 1094; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXII. p. 110, No. 7.

197.—Châ. Vi. 18 (?).—*Mysore Inscr.* No. 173, p. 328. Date in a Heggere Kanarese Hoysala inscription:³—

‘in the (?) 18th year of Châlukya Vikrama, the month Jêshṭha, the 5th day of the moon’s increase, Monday, at the Saṅkramaṇa.’

For Châ. Vi. 18 = Ś. 1015 the date is incorrect; for Ś. 1013 = Châ. Vi. 16 it would regularly correspond to Monday, 26th May A.D. 1091.

198.—Châ. Vi. 19 (for 20 ?).—*Ind. Ant.* Vol. X. p. 185. Dambal Sanskrit and Kanarese inscription of the reign of the W. Châlukya (**Vikramāditya VI. Tribhuvanamalla**), and of his queen **Lakshmâdêvi**, recording grants to two Buddhist *vihâras* (or monasteries):—

(L. 17).—śrî-Châlukya-Vikrama-varshada 19neya Yuva-saṁvatsarada Mâgha-su(śu)ddha-panchamî Âdityavârad=aṁdu uttarâyapaśamkrânti-vyatipâtad=aṁdu.

The date is intrinsically wrong and of course irregular both for **Yuvan** = Ś. 1017, and for Ś. 1016.

199.—Châ. Vi. 21.—*Ind. Ant.* Vol. VI. p. 138, and Plate; *PSOOL.* No. 71. Kaṭṭagêri Kanarese inscription, recording a grant for the purpose of maintaining a tank:—

(L. 1).—śrîmach-Châlukya-Vikrama-varshada 21neya Dhâtu-saṁvatsarada Chaitra-su(śu)ddha 5 Âdityavârad=aṁdu.

[Dhâtri = Ś. 1018]: Sunday, 2nd March A.D. 1096; see *Ind. Ant.* Vol. XXII. p. 110, No. 6.

¹ The original has *Châlukya-Vikrama-varshada*.

² Compare *Mys. Inscr.* p. 91.

³ Compare Dr. Fleet's *Dynasties*, p. 500, note 6.

200.—Châ. Vi. 21.—*PSOCI*. No. 166; *Mysore Inscr.* No. 84, p. 170. Baḷagâṃve Kanarese inscription of the reign of the W. Châlukya **Vikramāditya VI. Tribhuvanamalla**, and of his feudatory, the *Daṇḍanāyaka Sarvadēva* :—

(L. 47).—śrīmach-Châlukya-Vikrama-kâlāda 21neya Dhātu-saṃvatsarada Pushya-su(śu) 5 Âdivârādh(d)=aṃdin=uttarāyapaśaṃkrānti-vyatīpātad=aṃdu.¹

[For **Dhâtṛi** = **Ś. 1018**] the date is irregular; compare *Ind. Ant.* Vol. XXII. p. 111, No. 11.

201.—Châ. Vi. 21.—*Jour. Bo. As. Soc.* Vol. X. p. 194; *PSOCI*. No. 88. Saundatti Sanskrit and Kanarese Raṭṭa inscription, recording several grants. Date of the time of the W. Châlukya (**Vikramāditya VI. Tribhuvanamalla**) **Permāḍidēva**, and (?) of the Raṭṭa **Sēna II.** :—

(L. 39).—Vīra-Vikrama-kâlā-nāmadhēya-saṃvatsar-aikaviṃśati-pramitēshv=atitēshu | varttamāna-Dhātu-saṃvatsarē Pushya-bahula-trayōdaśyām=Âdivâr-ôttarāyapaśaṃkrāntô(ṇtan).

[For **Dhâtṛi** = **Ś. 1018**] the date is irregular; see *Ind. Ant.* Vol. XXII. p. 111, No. 11.

Of Sēna II. the inscription gives the following genealogy :²—In the race of the Raṭṭas there was, as a son of king Nanna, Kārtavīrya [I.], a feudatory of [the W. Châlukya Taila II.] Âhavamalla; his son Dâvari; his younger brother Kannakaira [I.]; his son Eṇaga; his younger brother Aṅka; Eṇaga's son Sēna (Kâlasēna) [I.], married Mañjalādēvi; their son Kannakaira (Kanna) [II.]; his younger brother Kārtavīrya [II.]; his son Sēna (Kâlasēna) [II.].

The *Mahāmaṇḍalēśvara* Kārtavīrya [II.], 'lord of Lattalûr,' is also mentioned separately as a feudatory of [Vikramāditya VI.] Tribhuvanamalla, and it is stated that his wife was Bhāgalāmbikā.³

(For another date in the same inscription see above, No. 79).

202.—Châ. Vi. 22 (for 23).—*PSOCI*. No. 167; *Mysore Inscr.* No. 47, p. 107. Baḷagâṃve Kanarese inscription of the reign of the W. Châlukya (**Vikramāditya VI**) Tribhuvanamalla, and of his feudatories, the *Daṇḍanāyakas* **Bhivāṇayya**⁴ and **Padmanābhayya** :—

(L. 39).—śrīmach-Châlukya-Vikrama-kâlāda 22neya Bahudhānya-saṃvatsarada Pushyad=amavāsye=Âdityavāram=uttarāyapaśaṃkrānti-vyatīpātad=aṃdu.⁵

[**Bahudhānya** = **Ś. 1020**]: 25th December A.D. 1098; but the day was a Saturday, not a Sunday.

203.—Châ. Vi. 24.—*PSOCI*. No. 113. Kiruvatti Kanarese inscription of the reign of the W. Châlukya **Vikramāditya VI. Tribhuvanamalla** :—

(L. 34).—Châlukya-Vikrama-varishada 24neya Pramāthi-saṃvatsarada Jyēshṭha-suddha-paurṇa(rppa)māsi Âdityavāra sōma-grahapad=aṃdu.⁶

[**Pramāthin** = **Ś. 1021**]: Sunday, 5th June A.D. 1099; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXII. p. 110, No. 4.

204.—Châ. Vi. 27.—*PSOCI*. No. 168; *Mysore Inscr.* No. 40, p. 78. Baḷagâṃve Kanarese inscription of the reign of the W. Châlukya **Vikramāditya VI. Tribhuvanamalla**, and of his feudatories, the *Daṇḍanāyakas* **Anantapāla** and **Gōvindarasa** :—

(L. 47).—śrīmach-Châlukya-Vikrama-varshada 27neya Chitrabhānu-saṃvatsarada Pausya(sha)-suddha 13 Budhavārad=uttarāyapaśaṃkrāntiy=aṃdu.

[**Chitrabhānu** = **Ś. 1024**]: Wednesday, 24th December A.D. 1102.

¹ See *Ind. Ant.* Vol. VIII. p. 191, No. 17.

Compare above, No. 192.

³ See *Ind. Ant.* Vol. VIII. p. 191, No. 19.

² Compare above, No. 1st.

⁴ See Dr. Fleet's *Dynasties*, p. 451.

⁶ See *ibid.* No. 20.

205.—Châ. Vi. 27.—*PSOCI.* No. 169; *Mysore Inscr.* No. 85, p. 173. Baḷagāmve Kanarese memorial tablet [of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla ?] :—
 'The twenty-seventh year (in figures, l. 6) of his reign, the Chitrabhānu saṃvatsara; Monday, the first day of the dark fortnight of Phālguna;' (*Mys. Inscr.* 'the 27th year of Chālukya-Vikrama').

[For Chitrabhānu = Ś. 1024] the date is irregular.

206.—Châ. Vi. 27.—*PSOCI.* No. 170; *Mysore Inscr.* No. 58, p. 127. Baḷagāmve Kanarese inscription² of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla [and of his *Daṇḍānyaka Gōvindarasa*] :—

(L. 41).—śrīmach-Chālukya-Vikrama-varshada 27neya Chitrabhānu-saṃvatsarada Phālguna(na)d-amāvāsye Ādityavāra saṃkramaṇa-vyātipātad-amdu.³

[For Chitrabhānu = Ś. 1024] the date is irregular.

207.—Châ. Vi. 28.—*PSOCI.* No. 171; *Mysore Inscr.* No. 68, p. 139. Baḷagāmve Kanarese inscription of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla, and of his feudatories, the *Daṇḍānyakas* Anantapāla and Gōvindarāja :—

(L. 45).—śrīmach-Chālukya-Vikrama-varsha 28neya Subhānu-saṃvatsarada Pushya-ba 10 Śu(śu)kravārad-amdin=uttarāyana-saṃkramaṇadalli.

[Subhānu = Ś. 1025] : Friday, 25th December A.D. 1103.

208.—Châ. Vi. 32.—*PSOCI.* No. 218; *Mysore Inscr.* No. 104, p. 199. Tālgund Kanarese inscription of the reign of the W. Chālukya (Vikramāditya VI.) Tribhuvanamalla, and of his feudatories, the *Daṇḍānyakas* Anantapāla and Gōvindarāja :—

(L. 20).—Chālukya-Vikrama-kālada mūvatt-erāḍe(ḍa)neya Sarvvajit-saṃvatsarada Chaitra-su(śu)ddha-tadige Bri(bri)haspativāradalu.⁴

[For Sarvvajit = Ś. 1029] the date is irregular.

209.—Châ. Vi. 32.—*Ind. Ant.* Vol. XXII. p. 252. Date of a Hūli Kanarese memorial tablet :—

'Vadḍavāra, the fifth *tithi* of the dark fortnight of Śrāvana of the Sarvvajit saṃvatsara, which was the thirty-second year of the Chālukya-Vikrama-kāla.'

[Sarvvajit = Ś. 1029] : Saturday, 10th August A.D. 1107.

210.—Châ. Vi. 33.—*Ind. Ant.* Vol. X. p. 251. Kargudari Kanarese inscription of the reign of the W. Chālukya (Vikramāditya VI.) Tribhuvanamalla, and of his feudatory, the Kādamba (of Hāṅgal) *Mahāmaṇḍalēśvara* Tailapa II., 'lord of Banavāsi,' ruling at Pānthīpura :—

(L. 38).—śrīmach-Chālukya-Vikrama-varshada 33neya Sarvvadhāri-saṃvatsarada Herjuggiya⁵ punnami Sōmavārad-andina śubha-lagnadoḷ.

[Sarvvadhārin = Ś. 1030] : Monday, 21st September A.D. 1108; see *ibid.* Vol. XXII. p. 110, No. 5.

The inscription gives the genealogy of the Kādambas from Mayūravarma⁶ [I.] to Jayavarman [II.] as stated in Dr. Fleet's *Dynasties*, p. 559. Jayavarman [II.] had five sons, *viz.* Māvulidēva, Tailapa [I.], Śāntivarman [II.], Chōkidēva, and Vikrama; of these, Śāntivarman [II.] married Siriyadēvi of the Pāṇḍya family; their son Tailapa [II.], married Bāchaladēvi of the Pāṇḍya family.

¹ According to *Mys. Inscr.* the inscription is of the time of the *Mahāmaṇḍalēśvara* Permaḍidēva, 'chief of the great city of Kolālapura.' This apparently would be the *Mahāmaṇḍalēśvara* Udayāditya-Gaṅga-Permaḍi, of the W. Gaṅga family, mentioned in Dr. Fleet's *Dynasties*, p. 452.

² "The inscription is almost wholly illegible."

³ See *Ind. Ant.* Vol. VIII. p. 191, No. 26.

⁴ See *ibid.* p. 192, No. 29.

⁵ *Herjuggi* or *Hejjuggi* is the day of the full-moon of Āśvina; see *Ep. Ind.* Vol. V. p. 15.

⁶ Compare below, No. 603.

211.—Châ. Vi. 33.—*PSOCI.* No. 137; *Mysore Inscr.* No. 10, p. 17. Dāvāṅgere Kanarese inscription of the reign of the W. Chālukya (Vikramāditya VI.) Tribhuvanamalla, and of his feudatory, the *Danḍanāyaka* Bamarasa (Barmarasa):—

(L. 28).—Chālukya-Vikrama-kālada 38neya Sarvvadhâri-saṁvatsarada Prshya-suddha-pañchami Bri(bṛi)havârad=uttarāyaṇasamkramaṇa-vyatipâta-nimittam=âgi.

[For Sarvadhârin = Ś. 1030] probably Thursday, 24th December A.D. 1108; but this day fell in the dark, not the bright half of Pausa.

212.—Châ. Vi. 37.—*PSOCI.* No. 172; *Mysore Inscr.* No. 41, p. 82. Baḷagāmve Sanskrit and Kanarese inscription of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla, and of his feudatory, the Pāṇḍya Mahāmaṇḍalēśvara Tribhuvanamalla Kāmadēva, 'lord of Gōkarna,' 'ruler of the Koṅkaṇa rāshṭra':—

(L. 58).—giri-Bhavalōchana-37-pramita-Vikrama-varsha-ja-Nandan-ākhyā-vatsara-bhava-Paushya(sha)māsa-sitapaksha-chaturthi Mahījavâradol=beras-iral=uttarāyaṇadol.²

[Nandana = Ś. 1034]: Tuesday, 24th December A.D. 1112.

213.—Châ. Vi. 38 (for 37?).—*PSOCI.* No. 173; *Mysore Inscr.* No. 79, p. 166. Baḷagāmve Kanarese memorial tablet of the reign of the W. Chālukya (Vikramāditya VI.) Tribhuvanamalla, and of his feudatories, the *Danḍanāyakas* Anantapālayya and Gōvinda-rasa:—

(L. 4).—śrīmatu-Chālukya-Vikrama-varshada 38neya Nandana-saṁvatsarada;³ (*Mys. Inscr.*: 'in the 4th year . . . , the year Siddhârti, the month Śrāvāṇa, the 5th'?).

[Nandana=Ś. 1034.]

214.—Châ. Vi. 38.—*PSOCI.* No. 103. Hāṅgal Kanarese memorial tablet of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla:—

(L. 1).—[śrī]mat(ch)-Chālukya-Vikrama-varshada 38neya Vijaya-saṁvatsarada Chaitra-suddha-pāḍīva Buddha(dha)vârad=aṁdu.⁴

[Vijaya = Ś. 1035]: Wednesday, 19th March A.D. 1113⁵

215.—Châ. Vi. 38 (or 39?).—*PSOCI.* No. 174; *Mysore Inscr.* No. 96, p. 185. Baḷagāmve Kanarese memorial tablet of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla, and of his *Danḍanāyaka* Gōvindarasa.⁶

216.—Châ. Vi. 39.—*PSOCI.* No. 175; *Mysore Inscr.* No. 88, p. 175. Baḷagāmve Kanarese inscription of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla, and of his feudatories, the *Danḍanāyakas* Anantapāla and Gōvindarāja (Gōvindamayya):—

(L. 49).—śrīmach-Chālukya-Vikrama-kālada 39neya Jaya-saṁvatsarada Chaitrada punṇave Ādivāra grahaṇa-vyatipâta-samkramaṇad=aṁdu.⁷

[In Jaya = Ś. 1036] the *tithi* of the date commenced 1 h. 29m. after mean sunrise of Sunday, 22nd March A.D. 1114; but there was no eclipse, and the Mēsha-samkrānti only took place on the 24th March A.D. 1114.

217.—Châ. Vi. 43.—*Ind. Ant.* Vol. IX. p. 75, and Plate; *PSOCI.* No. 82. Aihole Kanarese inscription, recording donations to a temple:—

(L. 1).—Chālukya-Vikrama-varishada 43[ne*]ya Viḷambi-saṁvatsarada uttarāyaṇa-samkramaṇad=aṁdu.

[Viḷamba = Ś. 1040.]

¹ See Dr. Fleet's *Dynasties*, p. 452.

² See *ibid.* p. 192, No. 30.

³ On this day the *tithi* of the date commenced 5 h. 10 m. after mean sunrise.

⁴ The details of the date seem quite doubtful.

⁵ See *Ind. Ant.* Vol. VIII. p. 190, No. 3.

⁶ See *ibid.* No. 31.

⁷ See *Ind. Ant.* Vol. VIII. p. 192, No. 32.

218.—Chā. Vi. 45¹ (for 47 ?).—*Jour. Bo. As. Soc.* Vol. XI. p. 247. Koḍikop Kanarese inscription of the W. Chālukya (Vikramāditya VI.) Tribhuvanamalla, reigning at Jayantīpura, and of his feudatory, the Sinda *Mahāmaṇḍalēśvara Ācha (Āchama) II.*:²—

(L. 16).—śrīmat(ch-)Chālukya-Vikrama-kālada 45neya Śubhakri(kṛi)t-saṁva-
chehha(tsa)rada Chaitra-su(śu)ddha 8 Sômaṁvâra uttarâyaṇasamkrânti-y-amdu.

The date is intrinsically wrong and of course irregular for both Śubhakrit = Ś. 1044 and Ś. 1042.

219.—Chā. Vi. 46.³—*PSOCI.* No. 138; *Mysore Inscr.* No. 7, p. 14. Dāvāṅgere Kanarese inscription of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla, and of his feudatory, the *Mahāmaṇḍalēśvara Tribhuvanamalla Pāṇḍyadēva*, 'lord of Kāñchīpura,' ruling the Nôlambavāḍi Thirty-two-thousand:—

(L. 37).—Chālukya-Vikrama-varshada 46neya Plava-saṁvatsarad=Āśvīja-bahula-paṁchami
Ādivārad=amdu.

[Plava = Ś. 1043]: Sunday, 2nd October A.D. 1121.

220.—Ś. 1045.—*Ind. Ant.* Vol. XIV. p. 15. Têrdāl Kanarese Jaina inscription. Date of a grant of the *Maṇḍalika Goṅka*⁴ (Goṅkidēvarasa) of Têridāla, a dependent of the W. Chālukya Vikramāditya VI. Tribhuvanamalla Permāḍirāya, and of his feudatory, the Ratṭa *Mahāmaṇḍalēśvara Kārtavīrya II.*,⁵ 'lord of Liattanūra':—

(L. 49).—Sa(śa)ka-va[r*]sha 1045neya Śu(śô)bhakri(kṛi)t-saṁvatsarada Vaisākhada
pupṇami Bra(bṛi)haspativāradalu.

Thursday, 12th April A.D. 1123; see *ibid.* Vol. XXIII. p. 116, No. 19.

The inscription mentions, as Goṅka's preceptor, the *Maṇḍalāchārya Māghaṇandi-saiddhāntika*, the priest of the temple of Rūpa-Nārāyaṇa at Kollāpura (Kollagira). The same Māghaṇandi-saiddhāntika also is described as the preceptor of the *Sāmanta Nimbadēva*.⁶

(For later dates in the same inscription see below, Nos. 256 and 258).

221.—Ś. 1047.—*Ind. Ant.* Vol. XII. p. 212, No. 56. Date of a Narēndra Kanarese inscription of the W. Chālukya Vikramāditya VI.:—

(L. 108).—Śaka-varshaṁ 1047neya Visvâ(śvâ)vasu-saṁvatsarada [Bhâ]drapada-ba 13
Śukravāra mahātithi-yugādi-y-amdu.

Friday, 28th August A.D. 1125; see *ibid.* Vol. XXIII. p. 124, No. 67.

222.—*PSOCI.* No. 176; *Mysore Inscr.* No. 63, p. 135. Balagāṁve Kanarese inscription of the reign of the W. Chālukya (Vikramāditya VI.) Tribhuvanamalla, and of his feudatory, the *Daṇḍandya Gaṇḍamarasa*.

223.—*PSOCI.* No. 108. Chaudadāmpur incomplete Kanarese inscription of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla; of his feudatory, the *Mahāsāmanta-dhipati Gôvindarasa*, and of a subordinate (P) of the latter, the Gutta *Mahāsāmanta (P) Malla (Mallidēva)*,⁷ the son of Gutta I. who was the son of Māgutta.

224.—[Ś. 872*].—*Jour. Bo. As. Soc.* Vol. XI. p. 224. Narāgal incomplete Kanarese inscription of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla Permāḍi, and of

¹ For a Drākshārāma inscription dated in S. 1042 and in the Chālukya-Vikrama year 45, see *Ep. Ind.* Vol. IV. p. 37.

² See Dr. Fleet's *Dynasties*, p. 574; and below, No. 224.

³ For two Kanarese inscriptions at the fort of Gutti, of the years 46 and 47 (Plava and Śubhakrit), see *South. Ind. Inscr.* Vol. I. p. 167.

⁴ He is stated to have sprung from the family of Jīmūtavāhana; compare below, No. 301 ff.

⁵ But the date of the grant does not belong to his time; see Dr. Fleet's *Dynasties*, p. 554, note 4; and above, No. 201.

⁶ See also below, Nos. 319 and 413.

⁷ See Dr. Fleet's *Dynasties*, p. 80. The time of the inscription according to Dr. Fleet is about A.D. 1115.—Compare below, No. 298.

the Sinda, *Mahāmaṇḍalēśvara* Permāḍi I., ruling at Erambarage; records a grant which is stated to have been made¹—

(L. 47).—Sa(śa)ka-varsha 872neya Saumya-saṁvatsarada Pushya-su(śu)ddha-puṇṇime Sôṁavāra sôma-grahapam=uttarāyāpasamkrānti-yāmu.

The *tithi* of the date ended on Monday, 7th January A.D. 950; but there was no eclipse, and the Uttarāyāna-samkrānti had taken place already on the 23rd December A.D. 949; see *Ind. Ant.* Vol. XXIV. p. 12, No. 173.

In the Sinda family, Āchugi [I.]; his younger brothers Nāka, Siṅga [I.], Dāsa, Dāva, Chaṇḍa (Chāvṇḍa) [I.], and Chāva; Āchugi's son Bamma; after him, Āchugi (Ācha) [II.] (put to flight the Poysala, took Gôve, put to flight Lakshma, seized upon the Konkapa, etc.), married Mahādēvi (Mādēvi); their son Permāḍi [I.].²

225.—Ś. 1045(?).—*PSOCL.* No. 146; *Mysore Inscr.* No. 4, p. 8. Chitaldurg Kanarese inscription of the W. Chālukya Jagadēkamalla II.,³ and of his feudatory, the *Mahāmaṇḍalēśvara* Vijaya-Pāṇḍyadēva,⁴ 'lord of Kāñchīpura,' residing at Uchchaṅgi and ruling the Nōlambavāḍi Thirty-two-thousand:—

'Śaka 1045 (in figures, the last two effaced, l. 28), the Śōbhakṛit saṁvatsara; Sunday, the tenth day of the bright fortnight of Phālguna;' (*Mys. Inscr.*: 'at the time of the equinox'?).

The date is irregular.

226.—Ś. 1051*.—*Ind. Ant.* Vol. XII. p. 212, No. 57. Date of an Ingleshwar Kanarese inscription of the W. Chālukya Sômesvara III., and of his feudatory, the Kalachurya *Mahāmaṇḍalēśvara* Permāḍi:⁵—

Śakha(ka)-varusha 1051neya Kīlaka-saṁvatsarada Kārttika-paurṇamāseya sômagrahaṇa-nimittam.

8th November A.D. 1128, with a lunar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 127, No. 84.

227.—*PSOCL.* No. 178; *Mysore Inscr.* No. 42, p. 87. Baḷagāṁve Kanarese inscription of the third year of the reign of the W. Chālukya Sômesvara III. Bhūlōkamalla, and of his feudatory, the Kādamba (of Hāṅgal) *Mahāmaṇḍalēśvara* Taila II.,⁶ 'lord of Banavāsapura':—

'The third year (in figures, l. 70) of his reign, the Kīlaka saṁvatsara; Thursday, the day of the new-moon of Māgha.'

[For Kīlaka = Ś. 1050] the date is irregular; it would correspond to Wednesday, 20th February A.D. 1129.

228.—*Ind. Ant.* Vol. X. p. 132. Hunaśīkaṭṭi Kanarese inscription of the 6th year (of the reign) of the W. Chālukya (Sômesvara III.) Bhūlōkamalla, recording a gift by the *Mahāmaṇḍalēśvara* Mārasimhadēvarasa:—

(L. 1).—śrīmad-Bhūlōkamalladēvara varṣa(rsha) 6neya Sāvā(dhā)raṇa-saṁvatsarada Phālgūṇa(na)-śu 5 Ādivārad=amdu.

[For Sādhāraṇa = Ś. 1052] the date is irregular.

¹ The date, of course, has nothing to do with the reign of Vikramāditya VI. See Dr. Fleet's *Dynasties*, p. 575, note 3.— Compare below, No. 234.

² Compare below, No. 243.

³ See Dr. Fleet's *Dynasties*, p. 457, note 3; compare also below, No. 229. According to Dr. Fleet, Jagadēkamalla, at the time of the date, 'may possibly have held some administrative post under his grandfather (Vikramāditya VI.). But the record speaks of him as if he were himself the paramount sovereign.'

⁴ Described as 'defeater of the designs of Rājiga-Chōḷa' (i.e. Rājendra-Chōḷa II., Kulōttuṅga-Chōḷa I.); see below, Nos. 250 and 571.

⁵ See Dr. Fleet's *Dynasties*, p. 470; and compare below, No. 288, where the name (in Sanskrit) is Paramardin.

⁶ The Tailapa II. in No. 210.

229.—*Ind. Ant.* Vol. VI. p. 140; *PSOCI.* No. 44. Bādāmi Kanarese inscription of the second year (of the reign) of the W. Chālukya *Pratāpa-chakravartin Jagadēkamalla II*, recording a grant by his *Danḍanāyaka Mahādēva* and *Pāladēva*:—

(L. 21).—Chālukya-Jagadēkamalla-varishada eraḍe(ḍa)neya Siddhārthi-saṁvatsarada Kārttika-su(śu)ddha-trayōdasi(śi) Sōmavārad-aṁdu.

[Siddhārthin = Ś. 1061]: Monday, 6th November A.D. 1139.

230.—*PSOCI.* No. 179; *Mysore Inscr.* No. 62, p. 134. Baḷagānive Kanarese inscription of the reign¹ of the W. Chālukya (Sōmēśvara III.) Bhūlōkamalla:—

'The Siddhārthi saṁvatsara; Sunday, the thirteenth day (in words, l. 21) of the bright fortnight of Pushya; at the time of the sun's commencing his progress to the north.'

[For Siddhārthin = Ś. 1061] the date is irregular.

231.—*PSOCI.* No. 139; *Mysore Inscr.* No. 8, p. 16. Dāvāngere Kanarese inscription of the reign² of the W. Chālukya (Sōmēśvara III.) Bhūlōkamalla, and of his feudatory Vira-Pāṇḍyadēva, residing at Uchchaṅḡidurga and ruling the Nōḷambavāḍi Thirty-two-thousand:—

'Monday, the eleventh day (in words, l. 26) of the (?) bright fortnight of Pushya of the Dundubhi saṁvatsara; at the time of the sun's commencing his progress to the north.'

[For Dundubhi = Ś. 1064] the date is irregular.

232.—*Ep. Ind.* Vol. V. p. 15. Managōḷi Kanarese inscription of the 6th year of the reign of the Kōlachurya Bijjala (below, No. 278); in lines 1-59 refers to certain events of the time of the W. Chālukya *Pratāpa-chakravartin Jagadēkamalla II*. (and his feudatory, the *Danḍanāyaka Bammaṇayya*), and gives the following date of the 5th year of that king's reign:—

(L. 39).—niḷa-bhuja-vijaya-nām-āṁkita-varshada 5neya Dundubhi-saṁvatsarada Puishya-suddha 10 Bri(bri)haspativārad-aṁd=uttarāyapaśaṁkrānti-vyatīpāta-nimitlav-āgi.

[For Dundubhi = Ś. 1064] the date is irregular; see *ibid.* p. 11.

The inscription, before Ayyapa [I.] (the father of Vikramāditya IV.), mentions a Chalukya Kattiyaradēva.³ It also states that Taila [II.] annihilated the Rāshtrakūṭas Kakkara (Kakkarāja II.) and Rāpakambha (Rāpastambha); see above, No. 150.

233.—*Jour. Bo. As. Soc.* Vol. XI. p. 253. Kōḍikop Kanarese inscription of the 7th year (of the reign) of the W. Chālukya *Pratāpa-chakravartin Jagadēkamalla II*, and of his feudatory, the Sinda *Mahāmaṇḍalēśvara Jagadēkamalla Permāḍi I*.⁴—

(L. 22).—Jagadēkamalla-varshada 7neya Raktākshi-saṁvatsarada Pushyad=amāvāsye Sōmavāra uttarāyapaśaṁkramaṇa-vyatīpāta-sūryyagrahaṇad-aṁdu.

[For Raktāksha = Ś. 1066] probably Monday, 25th December A.D. 1144; the Uttarāyana-saṁkrānti took place on Sunday, the 24th December, and there was a solar eclipse which was visible in India on Tuesday, the 26th December, A.D. 1144.

234.—[Ś. 872].—*Jour. Bo. As. Soc.* Vol. XI. p. 239. Narēgal incomplete Kanarese inscription of the reign of the W. Chālukya *Jagadēkamalla II*, and of the Sinda *Mahāmaṇḍalēśvara Jagadēkamalla Permāḍi I*, ruling at Erāmbirage; records a grant which is stated to have been made⁵—

(L. 37).—Sa(sa)ka-varsha 872neya Sādhārāṇa-saṁvatsarada Kārttikad=amāvāsye Vṛi(bri)haspativārad-aṁdina sūryya-grahaṇadoḷ.

The date is irregular; but see *Ind. Ant.* Vol. XXIV. p. 5, No. 144.

¹ But see Dr. Fleet's *Dynasties*, p. 455, note 6.

² But see *ibid.* — Part of the inscription is illegible.

³ Compare above, No. 51.

⁴ See Dr. Fleet's *Dynasties*, p. 575.

⁵ The date, of course, has nothing to do with the reign of Jagadēkamalla II. See Dr. Fleet's *Dynasties*, p. 575, note 3. — Compare above, No. 224.

Permāḍi [I.] vanquished Kulasêkharāṅka, besieged and beheaded Chaṭṭa, put to flight [the Kādamba of Goa] Jayakêśin [II.], and defeated Biṭṭiga (i.e. the Hoysala Vishṇuvardhana).

235.—*PSOCI.* No. 97. Lakshmêshwar Sanskrit and Kanarese inscription of the 10th year (of the reign) of the W. Châlukya *Pratâpa-chakravartin Jagadêkamalla II.*, and of the [Kādamba of Goa] *Mahâmaṇḍalêśvara Jayakêśin [II.]*:¹—

(L. 55).—Jagadêkamalladêva-varshada 10neya Prabhava-samvatsarada Âshâḍha-suddha 12 Brihaspativâra dakshinâyanasamkramana-vyatipâtam (?).

[For Prabhava = Ś. 1069] probably Thursday, 26th June A.D. 1147; but this day fell in the dark, not the bright half of Âshâḍha.

236.—*PSOCI.* No. 116; *Mysore Inscr.* No. 34, p. 67. Harihar Kanarese inscription² of the W. Châlukya *Perma Jagadêkamalla II.*, and of his feudatory, the *Mahâmaṇḍalêśvara Vira-Pâṇḍyadêva*, ruling the Nôlambavâḍi Thirty-two-thousand:—

Mys. Inscr.: 'in the 10th year of the emperor Jagadêkamalla, the year Prabhava, the month Ashvija, new-moon day, Sunday.'

[Prabhava = Ś. 1069]: Sunday, 26th October A.D. 1147.

237.—*PSOCI.* No. 180; *Mysore Inscr.* No. 44, p. 97. Baḷagâmve Kanarese inscription of the 13th (?) year³ (of the reign) of the W. Châlukya *Pratâpa-chakravartin Jagadêkamalla II.*, and of his feudatory, the *Mahâmaṇḍalêśvara Tribhuvanamalla Jagaddêva*⁴ of the Śântara family of Paṭṭi-Pombuchchapura:—

(L. 40).—Jagadêkamalladêva-varshada 13neya Śukla-samvatsarada Kârttikada paurnamâsyê Sôma-vâra sôma-grahapad-amdu.

[For Śukla = Ś. 1071] the date is irregular.

238.—*PSOCI.* No. 119; *Mysore Inscr.* No. 32, p. 60. Harihar Kanarese inscription of the time⁵ of the W. Châlukya *Jagadêkamalla II.*, and of the Kaḷachurya *Bijjala* and his servant, the *Mahâmaṇḍalêśvara Vijaya-Pâṇḍyadêva*, the ruler of the Nôlambavâḍi Thirty-two-thousand (an official of whom was a person of Sinda descent, called king Îśvara,⁶ 'lord of Karahâṭa').

239.—Ś. 1076.—*Ind. Ant.* Vol. XII. p. 209, No. 18. Date of a Hulgûr Kanarese inscription of the W. Châlukya *Taila III.*:—

(L. 18).—Śakanri(nri)pakâl-âtta-satamgaḷ 1076neya Bhâva-samvatsarada Âśâ(shâ)-ḍa(ḍha)-su(śu)ddha 5 Bri(bri)haspativârad-amdu.

Thursday, 17th June A.D. 1154; see *ibid.* Vol. XXIII. p. 116, No. 21.

240.—*PSOCI.* No. 181; *Mysore Inscr.* No. 45, p. 100. Baḷagâmve Kanarese inscription of the 6th year (of the reign) of the W. Châlukya (*Taila III.*) *Trailôkyamalla*, and of the Kaḷachurya *Mahâmaṇḍalêśvara Bijjana*, 'lord of Kâlânjara,' and his *Daṇḍanâyaka Mahâdêva*:—

(L. 44).—Trailôkyamalla-varshada 6neya Yuva-samvatsarada Mâghad=amâvâsyey=uttarâyanasamkrânti-Sôma-vâra-vyatipâtad-amdu.

[For Yuva = Ś. 1077] the day may be the 25th December A.D. 1155, but this was a Sunday, and the new-moon day of Pausa.

¹ See Dr. Fleet's *Dynasties*, p. 569; and compare below, Nos. 240 and 254, and No. 405, note.

² Much of the inscription is illegible.

³ See Dr. Fleet's *Dynasties*, p. 457, note 5. ⁴ Compare below, Nos. 388 and 584.

⁵ The photograph does not show the date; see Dr. Fleet's *Dynasties*, p. 470.

⁶ See *ibid.* p. 577.

241.—**Ś. 1080.**—*Ind. Ant.* Vol. XI. p. 273. Siddāpur Kanarese inscription of the reign of the Kādamba (of Goa) *Mahāmaṇḍalēśvara Śivachitta Permāḍi*, 'lord of Banavāsi,' and (his brother) the *Yuvarāja Vijayāditya II.*,¹ staying near Sampagāḍi:—

(L. 28).—Śaka-varṣam(rṣam), 1080neya Bahudhānya-saṁvatsarada Āśā(shā)ḍa(ḍha)d-amavāsya Sōmavārad-amdu dakṣiṇāyanasamkrānti-vyatipātada puṇya-tithiyoḷu.

27th June A.D. 1158, but this was a Friday, not a Monday; see *ibid.* Vol. XXIV. p. 8, No. 154.

242.—*Jour. Bo. As. Soc.* Vol. IX. p. 296. Golihallī Kanarese inscription of the 14th, 17th and 26th years (of the reign) of the Kādamba *Mahāmaṇḍalēśvara Koṅkaṇa-chakravartin Śivachitta Permāḍi*, 'lord of Banavāsi,' ruling at his capital of Gōve (Goa):—

(L. 33).—śrī-Kādamba-Śivachitta-śrī-Vīra-Permmāḍidēva-varshada 14neya Vikrama-saṁvatsarada Vaiśākha-māsada śuddha-daśamī Sōmavārad-amdu.

[For Vikrama = **Ś. 1082 = Ky. 4261**] the date is irregular.

(L. 37).—Permmāḍidēva-varshada 17neya Svabhānu-saṁvatsarada Mārggaśira-bahula-daśamī (P)² Sōmavārad-amdu.

[Subhānu = **Ś. 1085 = Ky. 4264**] : Monday, 18th November A.D. 1163.

(L. 54).—Permmāḍidēva-varshada 26neya Nandana-saṁvatsara Māghamāsa-śuddha-daśamī Bṛihaspativārad-amdu.

[Nandana = **Ś. 1094 = Ky. 4273**] : Thursday, 25th January A.D. 1173.

243.—**Ś. 1084** (for 1085).—*Jour. Bo. As. Soc.* Vol. XI. p. 259; *PSOCI.* No. 67. Paṭṭadakal Kanarese inscription of the Sinda *Mahāmaṇḍalēśvara Chāvunḍa II.*, (who was, or rather had been) a feudatory of the W. Chālukya *Nūrmaḍi-Taila* (Taila III.) :³—

(L. 66).—Sa(śa)ka-varshada sāsirad-embhatta-nālke(lka)neya Subhānu-saṁvatsarada Jē(jyē)shṭha-su(śu)ddha-paurṇamāsyē Sōmavāra sōmagrahaṇa-vyatipāta-saṁkramapada puṇya-tithiyal.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 15, No. 187.

In the Sinda family, Āchugi [I.]; his brothers Nāka, Simha [I.], Dāsa, Dāma, Chāvunḍa [I.], and Chāva. Ācha's (Āchugi's) son Bamma; his younger brother Siṅga [II.]; his son Ācha [II.] (burnt Gōve and repulsed [the Śilāhāra] Bhōja [I.]); his son Pemma (Permāḍi) [I.]; his younger brother Chāvunḍa [II.], married Dēmaladēvi; their sons Āchidēva [III.] and Pemmaḍi [II.].⁴

244.—*PSOCI.* No. 140; *Mysore Inscr.* No. 9, p. 17. Dāvaggere Kanarese inscription⁵ of the *Mahāmaṇḍalēśvara Vijaya-Pāṇḍyadēva*, who ruled the Nolambavāḍi Thirty-two-thousand and resided at Uohchaṅgi, of the 15th year of the reign of (?) the W. Chālukya *Tailapa Trailōkyamalla* (Taila III.), the year Pārthiva.⁶

[Pārthiva = **Ś. 1087**]

245.—*PSOCI.* No. 120; *Mysore Inscr.* No. 30, p. 57. Harihar Kanarese inscription⁷ of the time of the W. Chālukya *Nūrmaḍi-Tailapa* (Taila III.), and of the Kaḷachurya *Bijjala* and his dependent *Kasapayya-nāyaka*.⁸

¹ Compare below, Nos. 249 and 254.

² According to the translation this should be *pañchamī*, and the European equivalent of the date, given above, is for this *tithi*.

³ See Dr. Fleet's *Dynasties*, p. 575.

⁴ Compare Nos. 224 and 247.

⁵ Part of the inscription is illegible.

⁶ See Dr. Fleet's *Dynasties*, p. 459, note 3, and p. 463, note 1. According to Dr. Fleet, the record belongs to a period subsequent to the death of Taila III.

⁷ The date is illegible; see Dr. Fleet's *Dynasties*, p. 472.

⁸ See below, Nos. 279 and 281.

246.—*PSOCI.* No. 104 and No. 105. Two Hângal Kanarese memorial tablets of the time of the W. Châlukya Nûrmaḍi-Tailapa (Taila III.).

247.—Châ. Vi. 94.—*Ind. Ant.* Vol. IX. p. 97; *PSOCI.* No. 83. Aihole Kanarese inscription of the Sinda *Mahâmaṇḍalêśvara Châmunḍa* (Châvunḍa) II. and his sons (by Shriyâdêvi) Bijjala and Vikrama :—

(L. 23).—śrîmach-Châlukya-[Vikrama-varshada] 94neya Virôdhi-samvatsarada . .
[Virôdhi = Ś. 1091.]

248.—Ś. 1091.—*PSOCI.* No. 141; *Mysore Inscr.* No. 13, p. 23. Dâvangere Kanarese inscription of the *Mahâmaṇḍalêśvara Vijaya-Pândyadêva*, 'lord of Kâñchîpura,' residing at Uchchânḡi and ruling the Nôlambavâḍi Thirty-two-thousand :—

(L. 16).—śrîmat-Saka-varshada¹ 1091neya Virôdhi-samvatsarada dvitîya-Śrâvaṇa-suddha-puṇṇami Sôma-vârad-aṁdu.²

In the given year Śrâvaṇa was intercalary, but otherwise the date is irregular; see *Ind. Ant.* Vol. XXIV. p. 15, No. 188.

249.—Ky. 4270 and 4272.—*Jour. Bo. As. Soc.* Vol. IX. p. 278; *Ind. Inscr.* No. 32. Halsi inscription³ of the 23rd year of the reign of the Kâdamba (of Goa) Śivachitta Paramardin, and of the 25th year (of his reign, and) of his younger brother Vishṇuchitta; (the first part of the inscription was composed by Madhusûdanasûri, the second by Yajñêśvarasûri⁴) :—

(L. 18).—Samnivrîtî Kalêḥ kâlê kha-sapta-dvi-payônidhau | pravardhamânê tad-râjyê trayô-vimêś Virôdhini | samvatsarê Śuchau mâsê darê vâre Vri(bri)haspatêḥ | dakṣiṇâyaṇa-samkrântau.

[Virôdhi = Ś. 1091 = Ky. 4270]: Thursday, 26th June A.D. 1169; see *Ind. Ant.* Vol. XVII. p. 264, No. 15.

(L. 34).—Samnivrîtî Kalêḥ kâlâ(lê)=śva(śvi)-sapta-dvi-payônidhau | pravardhamânê tad-râjyê pañcha-vimêś samê Kharê | Mâghê cha suddha-dvâdaśyâm mâsê vâre Vri(bri)haspatêḥ | samprâptê Vaidhritan yôgê.

[For Khara = Ś. 1093 = Ky. 4272] this date is irregular; see *ibid.* p. 265, No. 16.

The mythical Jayanta (Trilôchana); in his race, Jayakêsin [I.], conquered the Âlupas and established the Châlukyas in their kingdom, and took his abode at Gôpakapaṭṭana (Gow); his son Vijayâditya [I.]; his son Jayakêsin [II.] married Mailalamahâdêvi, the daughter of the [W.] Châlukya Vikramârka (Vikramâditya VI.); their son Paramardin Śivachitta; his younger brother Vishṇuchitta.

250.—Ś. 1093* and 1095*.—*PSOCI.* No. 118; *Mysore Inscr.* No. 28, p. 51. Harihar Kanarese inscription of the *Mahâmaṇḍalêśvara Vijaya-Pândyadêva*,⁵ 'lord of Kâñchîpura,' and of his *Danḍanâtha Vijaya-Permâḍi* :—

(L. 49).—Śaka-varsha 1093re(ṣa)neya Vikrita-samvatsarada Pushya-bahula-pâḍiva Śukravârad=uttarâyaṇa-samkrâmaṇad-aṁdu.

(L. 63).—Śaka-varsha 1095neya Namdana-samvatsarada Bhâdrapada-suddha-tadige Brihaspativârad-aṁdu.

Friday, 25th December A.D. 1170;⁶ and Thursday, 24th August A.D. 1172.

¹ Compare above, No. 248.

² Read *śrîmach-Châlukya*.

³ Professedly copied from a copper-plate (or copper-plates).—The descriptions of the boundaries contain Kanarese words and inflections.

⁴ Compare below, No. 269.

⁵ Described as 'defeater of the designs of Râjiga-Chôla,' see above, No. 225.

⁶ The inscription also mentions a Kâdamba *Mahâmaṇḍalêśvara Kêtarasa*, 'lord of Uchchânḡigiri,' see Dr. Fleet's *Dynasties*, p. 564.

⁷ On this day the *tîkti* of the date commenced 2 h. 36 m. after mean sunrise.

² The full details of the date are illegible.

⁴ See *Ind. Ant.* Vol. XIX. p. 156, No. 97.

251.—*PSOCI.* No. 117; *Mysore Inscr.* No. 35, p. 71. Harihar Kanarese inscription of the *Mahāmaṇḍalēśvara* *Vira-Pāṇḍyadēva* and *Vijaya-Pāṇḍyadēva*.¹

252.—*PSOCI.* No. 135; *Mysore Inscr.* No. 36, p. 71. Harihar Kanarese inscription of *Vijaya-Pāṇḍyadēva*(?).²

253.—Ś. 1095 and 1103.—*As. Res.* Vol. IX. p. 431; Colebrooke's *Misc. Essays*, Vol. II. p. 271. Translation of a 'Curugode' (Kurgōḍ, now Calcutta Museum) Sanskrit and Kanarese inscription³ of the reign⁴ of the W. Chālukya Tribhuvanamalla *Vira-Sōmēśvara* (*Sōmēśvara IV.*), reigning at Kalyāṇa; recording grants by the *Mahāmaṇḍalēśvara* *Irmaḍi-Rāchamalla* (surnamed *Sindagōvinda*) of *Kuṛugōḍadurga* :—

'The year of Śālivāhan⁵ 1095 in the Vijaya year of the cycle, and on the 30th of the month Mārgaśīra, on Monday, in the time of an eclipse of the sun.'

'The year of Śālivāhan⁶ 1103, of the cycle Plava, and on the 15th of Kārttika, on Monday, in the gracious time of the moon's eclipse.'

Both dates are irregular.

In the lineage of the long-armed Sinda was Rāchamalla; to him and his wife Sōvaladēvi was born Irugūla; and to him and his wife Echaladēvi were born Irmaḍi-Rāchamalla and Sōma.

254.—Ky. 4275.—*Jour. Bo. As. Soc.* Vol. IX. pp. 266 and 287. Two Dēgāṃve inscriptions⁶ of the 28th year of the reign of the Kādamba Śivachitta Permāḍi, residing at Gōpakapurī (Goa); recording a grant made at the request of his queen Kamalādēvi; (composed by Gōvindadēva):—

(P. 269, l. 33, and p. 291, l. 42).—pañchaseptatyadhika-dviśatōttara-chatuṣṣahasrēṣhu Kaliṅga-saṃvatsarēṣhu parāvrittēṣhu pravartamānē cha śrī-Kādamba-Śivachitta-Vira-Permāḍidēvasya pravardhamāna-vijayarājya-saṃvatsarē aṣṭāvimśē Jay-āhvayē Mārgaśīrṣhē amāvāsyaṃ Bhaumavārē sūryagrahaṇa-parvāni.

[Jaya = Ś. 1096 = Ky. 4275] : Tuesday, 26th November A.D. 1174; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XVII. p. 266, No. 17.

The mythical Trilōchana-Kadamba; in his lineage, the Kādamba kings; in their family, Gūhala Vyāghramārin; his son Shashṭhadēva [I.]; his son Jayakēsin [I.], a god of death to the king of Kāpardika-dvīpa, uprooted Kāmadēva etc.; his son Vijayāditya [I.]; his son Jayakēsin [II.], married Mailalamahādēvi, the daughter of the [W.] Chālukya Vikrama (Vikramāditya VI.); their son Śivachitta Permāḍi, married Kamalādēvi, the daughter of Kāmadēva of the lunar race and of his wife, the Pāṇḍya princess Chaṭṭaladēvi.

255.—*Jour. Bo. As. Soc.* Vol. IX. p. 294. Dēgāṃve Kanarese inscription, recording the construction of two temples at the command of Kamalādēvi, the queen of the Kādamba (of Goa) Śivachitta Permāḍi (and daughter of king Kāma, here described as belonging to the solar race, and Chaṭṭaladēvi, here described as belonging to the lunar race?).

¹ The inscription is almost entirely illegible. The date given in *Mys. Inscr.* is quite incorrect.

² The greater part of the inscription is illegible.

³ I owe an account of this inscription to Dr. Fléet; for some fantastic characters in it see *Ind. Ant.* Vol. XV. p. 304.

⁴ But compare Dr. Fleet's *Dynasties*, p. 463, note 4.

⁵ Śālivāhana really does not occur in these dates; see *Ind. Ant.* Vol. XXX. p. 208, note 29.

⁶ The two inscriptions are identical, one being in Nāgarī and the other in Kanarese characters; compare above, No. 48. Both (called *upala-sāṅga*) are perhaps copies of a copper-plate inscription.

⁷ Compare above, No. 254.

256.—*Ś. 1104**.—*Ind. Ant.* Vol. XIV. p. 15. Têrdâl Kanarese Jaina inscription. Date of a private grant:—

(L. 59).—Sa(śa)ka-varṣaṁ 1104neya Plava-saṁvatsarada Âśvayuja-bahula 3 Âdivâradalu.

Sunday, 27th September A.D. 1181; see *ibid.* Vol. XXIII. p. 129, No. 100.

(For other dates in the same inscription see Nos. 220 and 258).

257.—*Ś. 1108*.—*PSOCL.* No. 102. Dambal Sanskrit and Kanarese inscription of the W. Châlukya Sômesvara IV. Tribhuvanamalla:—

(L. 71).—Sa(śa)kanri(nri)pakâl-âṭita-saṁvatsara 1106neya Krôdhi-saṁvatsarad-Âśâ(shâ)da(ḍha)d-amâvâsye Sômaṁvâra sûryyagrahaṇa-saṁkrânti-vyatipâd=aṁdu.¹

Perhaps Monday, 9th July A.D. 1184; but there was no eclipse and no Saṁkrânti on that day.

258.—*Ś. 1109*.—*Ind. Ant.* Vol. XIV. p. 15. Têrdâl Kanarese Jaina inscription. Date of a grant by the *Daṇḍandya*ka Bhâṇyidêva, the son of the *Daṇḍandya*ka Têjugi:²—

(L. 79).—Sa(śa)ka-varṣaṁ(rṣaṁ) 1109neya Plavaṅga-saṁvatsarada Chaitra-su 10 Bri(bri)haspativârad=aṁdu.

The date is irregular; see *ibid.* Vol. XXIV. p. 15, No. 190.

(For other dates in the same inscription see above, Nos. 220 and 256).

259.—*Ś. 1110**.—*Ind. Ant.* Vol. XII. p. 96. Toragal Kanarese inscription of (the *Mahâmaṇḍalêśvara*) Barma,³ ruling at Toragale, recording a grant by his wife Suggaladêvi:—

(L. 33).—Sa(śa)ka-varṣaṁ 1110neya Plavaṅga-saṁvatsarada Puśya(shya)-bahula 10 Vaḍḍavârav=uttarâṇasamâkramaṇa-vyatipâdalu.

Saturday, 26th December A.D. 1187; see *ibid.* Vol. XXIII. p. 130, No. 101.

The *Mahâmaṇḍalêśvara* Âhavamalla-Bhûtiga (as a feudatory of Nûrmaḍi-Taila, i.e. Taila II, killed Pañchala⁴); his son Dâvaramalla [I.]; his son Chaṭṭa [I.]; his son Dâvaramalla [II.]; his son Chaṭṭa [II.]; his son Bhûta (Bhûtiga); his son Barma.

260.—*Ś. 1111*.—*PSOCL.* No. 90.⁵ Hângal Kanarese inscription of the W. Châlukya Sômesvara IV. Tribhuvanamalla, and of his feudatory, the Kâdamba (of Hângal) *Mahâmaṇḍalêśvara* Kâmadêva:⁶—

'Śaka 1111 (in words, l. 74), the Saumya saṁvatsara; at the time of the sun's commencing his progress to the north.'

261.—*Ky. 4288*.⁷—*Jour. Bo. As. Soc.* Vol. IX. p. 241. Halsi plates of the 13th year of the reign of the Kâdamba (of Goa) Jayakêśin III.; (composed by Gaṅgâdharasûri, the son of Yajñêśvara⁸):—

(L. 66).—sâstâśîti-śatadvay-âdhikêśhu chaturshu sahasrêśhu Kaliyuga-saṁvatsarêśhu parâvṛttêśhu śrî-Saptakôtîśvara-labdha-varaprasâda-śrî-Kâdamba-Vîra-Jayakêśidêva-vijayarâjyê pravartamânê trayôdaśê Siddhârthi-saṁvatsarê Chaitra-śuddha-dvâdaśî-Guruvârê damanârôpaṇa-samanantaraṁ.

[Siddhârthin = *Ś. 1121* = *Ky. 4300*]: Thursday, 11th March A.D. 1199; see *Ind. Ant.* Vol. XVII. p. 299, No. 19.

¹ See *Ind. Ant.* Vol. XII. p. 209, No. 19.

² See Dr. Fleet's *Dynasties*, p. 465. Têjugi (Têja) is described as 'a thunderbolt in breaking the mountain Simhapaṇāya, and a lion to the elephant—the brave Kaṇigârāya.'

³ This person is different from the *Daṇḍandya*ka Barma (Bammapa, etc.) who was a son of Kâma (Kâvapa); see below, No. 284.

⁴ See above, No. 140.

⁵ See Dr. Fleet's *Dynasties*, p. 466, note 1, and p. 503.

⁶ A son of Tailapa II. in No. 210.—See also below, Nos. 424 and 425.

⁷ This is not the year in which the grant was made, but the year from which the regnal years were counted.

⁸ See above, No. 249.

The mythical Jayanta or Trilôchana-Kadamba; in his lineage, Shashthadêva [I.]; his son Jayakêśin [I.]; his son Vijayâditya [I.]; his son Jayakêśin [II.], married Mailalamahâdêvî, the daughter of [the W. Châlukya] Permâdi (Vikramâditya VI.) and younger sister of Sôma (Sômêśvara III.); their sons Śivachitta Permâdi and Vijayâditya [II.] (Vijayârka, Vâpi-bhûshana); the latter married Lakshmi who bore to him Jayakêśin [III.].

262.—**Ky. 4289***.¹—*Jour. Bo. As. Soc.* Vol. IX. p. 304; *Ind. Inscr.* No. 33. Kittûr Kanarese inscription of the 15th year of the reign of the Kâdamba (of Goa) Jayakêśin III., 'lord of Banavâsi,' recording a trial by ordeal.²—

(L. 3).—Kaliyuga-samvatsaram 4289neya samd=ad=âdi(di)y-âgi . . .

(L. 12).—śrî-Vira-Jayakêśi(śi)dêv-arasara varshaka(da) 15neya Du[r*]mmati-samvatsarada Âshâda(ḍha)-śud[ḍh*]a ashtamî 8 Âdivârad=amdu.

(L. 25).—tat-samvatsarada Âshâda(ḍha)-bahuḷa 7 saptamî Âdivârad=adum.³

(L. 30).—â bahuḷa 8 Sôma-vâra de(di)vasa.

[Durmati = Ś. 1123 = **Ky. 4302**]: Sunday, 10th June; Sunday, 24th June; and Monday, 25th June A.D. 1201; see *Ind. Ant.* Vol. XVII. p. 297, No. 18.

263.—**PSOCI.** No. 94; *Archæol. Surv. of West. India*, Vol. III. p. 103; *Jour. Bo. As. Soc.* Vol. X. p. 181. Konnûr much damaged Kanarese inscription of the Raṭṭa Mahâmaṇḍalêśvara Ohakravartin Kattama (Kârtavîrya III. ?)⁴—

'The . . . year of his reign, the . . . samvatsara; Monday, the eleventh day of the bright fortnight of Pushya; at the time of the sun's commencing his progress to the north.'

264.—**Ś. 1124***.—Graham's *Kolhapoor*, p. 415, No. 9. Translation of a Râybag inscription⁵ of the Raṭṭa Mahâmaṇḍalêśvara Kârtavîrya IV., dated Śaka 1124, the Durmati samvatsara, Friday, the 15th of the bright half of Vaiśâkha.

Friday, 20th April A.D. 1201.

265.—**Ś. 1127***.—*Jour. Bo. As. Soc.* Vol. X. p. 220; **PSOCI.** No. 95. Kalhoḷe Kanarese inscription of the Raṭṭa Mahâmaṇḍalêśvara Kârtavîrya IV., 'lord of Lattanûr,' ruling at Vêṇugrâma, and of his younger brother, the Yuvarâja Mallikârjuna :—

(L. 54).—Śaka-varsham 1127neya Raktâkshi-samvatsarada Paushya(sha)-śuddha-bidige Śaivârad=amdu=uttarâyaṇa-samkramanadalli.

Saturday, 25th December A.D. 1204; see *Ind. Ant.* Vol. XXIII. p. 128, No. 90.

Sêna [II.]⁶ married Lakshmidêvî; their son Kattama (Kârtavîrya) [III.], married Padmala-dêvî; their son Lakshmidêva (Lakshmana) [I.], married Chandrike (Chandrikâdêvî, Chandaladêvî); their sons Kârtavîrya [IV.] (who married Êchaladêvî) and Mallikârjuna.

266.—**Ś. 1131***.—*Ind. Ant.* Vol. XIX. p. 245. Bhôj plates of the Raṭṭa Mahâmaṇḍalêśvara Kârtavîrya IV., 'lord of Lattanûr,' ruling at Vêṇugrâma, and of his younger brother, the Yuvarâja Mallikârjuna; (composed by Âdityadêva)⁷ :—

(L. 97).—Śakanṛipa-kâlasy=aikatri(tri)mśadutlara-sâtâdhika-saha-ratamasya Vibhava-samvatsarasya Kârtika-māsasya śukla-dvâdaśyâm Budhavâra-samanvitâyâm.

Wednesday, 22nd October A.D. 1203; see *ibid.* Vol. XXIII. p. 128, No. 91.

In the Raṭṭa race, raised to eminence by Kṛishṇarâja,⁸ was Sêna [II.]; his son Kârtavîrya [III.]; his son Lakshmidêva (Lakshmidhara) [I.], married Chandrikâdêvî; their sons Kârtavîrya [IV.] (who married Êchaladêvî) and Mallikârjuna.

¹ This, again, is the year from which the regnal years were counted; it is quoted here as a current year; see above, No. 261.

² See Dr. Fleet's *Dynasties*, p. 571.

³ See Dr. Fleet's *Dynasties*, p. 555.

⁴ See above, No. 201.

⁵ *I.e.* the Râshtrakûṭa Kṛishṇarâja II.

⁶ Read *amdu*.

⁷ See *ibid.* p. 557.

⁸ For another Âdityadêva see below, Nos. 288 and 300.

267.—**Ś. 1141***.—*Jour. Bo. As. Soc.* Vol. X. p. 240. Nēsargi (Nēsarge) Kanarese inscription of the Raṭṭa *Mahāmaṇḍalēśvara Kārtavīrya IV.*, ruling at Vēṇupura (Vēṇugrama):—

(L. 57).—Sa(śa)ka-varṣa(rsha) 1141neya Bahudhānya-saṁvatsarada Māgha-śuddha 7 Guruvārad-aṁd-uttarāyaṇasaṁkrānti-vyatīpāta kūḍida puṇya-tithiyal-.

Either the 25th December A.D. 1218 (but this was a Tuesday and the 7th of the bright half of Pausa) or Thursday, the 24th January A.D. 1219 (but this was the day of the Kumbha-saṁkrānti); see *Ind. Ant.* Vol. XXIV. p. 8, No. 156, and Vol. XXV. p. 293, note 64.

Genealogy from Sēna [II.] to Kārtavīrya [IV.] as in No. 266.

268.—**Ś. 1151***.—*Jour. Bo. As. Soc.* Vol. X. p. 260; *Archæol. Surv. of West. India*, Vol. II. p. 223, and Plate lxxiii.; and Vol. III. p. 110; *PSOI.* No. 89. Saundatti Kanarese inscription of the time of the Raṭṭa *Mahāmaṇḍalēśvara Lakshmidēva II.*, 'lord of Lattanūr,' ruling at Vēṇugrama, the son of Kārtavīrya IV. and Mādēvi; recording grants made at the command of the *Rājaguru* Munichandra:—

(L. 64).—Śaka-varṣaṁ 1151neya Sarvadhāri-saṁvatsarada Āśāḍhad-amavāse Sōmavārad-aṁdina sarvagrāsi-sūryyagrahaṇad-uttama-tithiyol.

Monday, 3rd July A.D. 1228; a total eclipse of the sun, visible in India; see *Ind. Ant.* Vol. XXIII. p. 130, No. 103.

269.—**Ky. 4348.**¹—*Ind. Ant.* Vol. XIV. p. 289. Goa (now Bombay As. Soc.'s) plates of the 5th year of the reign of the Kādamba (of Goa) Śivachitta Shashṭhadēva II. and of his brother-in-law Kāmadēva (Kāvaṇa); (composed by Chatyaṇārya, the son of Sōmanātha and grandson of Yajñavarya²):—

(L. 29).—ashtāchatvāriṁśadadhika-trisatō[tīa*]rēshu chatuḥ-sahasrēshu Kaliyuga-saṁvatsarēshu parāvrittēshu satsu | svarājy-ānubhava-kālē pañchamē Sādhāraṇa-saṁvatsarē [! ta]sy-Āśvayuja-śu[d*]dha-pratīpadi Budhavārē Tulā-rāsim-upagatavati bhagavati bhāskarē vishuva-saṁkrāntau | mah[ā*]puṇya-kālē |

[Sādhāraṇa = **Ś. 1172 = Ky. 4351**]: Wednesday, 28th September A.D. 1250; see *ibid.* Vol. XVII. p. 300, No. 20.

The mythical Jayanta in whose family were many kings. Among them was Gūhalla; then Shashṭha [I.]; his son Jayakēśin [I.]; his son Vijayārka [I.]; his son Jayakēśin [II.], married Mailalamahādēvi, the daughter of the [W.] Chālukya Permāḍi (Vikramāditya VI.); their sons Permāḍi and Vijaya [II.]; Vijaya's son Jayakēśin [III.], married Mahādēvi; their son Tribhuvanamalla, married Māṇikādēvi; their son Shashṭha [II.].—His sister was married to the prince Kāmadēva (Kāvaṇa), the son of Lakshmidēva and Lakshmi.

270.—*Jour. Bo. As. Soc.* Vol. IX. p. 310. Dēgāṁve Kanarese Kādamba inscription (P).

271.—**Ś. 1182.**—*Jour. Roy. As. Soc.* Vol. V. p. 177; *Jour. Bo. As. Soc.* Vol. IV. p. 105. Terwaṇ plates of the reign of the Chālukya *Mahāmaṇḍalēśvara Kāṁvadēvarāya*, 'lord of Kalyāṇapura,' recording a grant by his minister Kēsava:—

(L. 1).—Śrī-Śaku 1182 varṣhē Raudra-saṁvatsarē | Pushya-vadi saptami(mī) Sa(śa)ni-dinē | . . . uttarāyaṇasaṁkrānti-parvāni.

Saturday, 25th December A.D. 1260;³ see *Ind. Ant.* Vol. XXIV. p. 1, No. 124.

¹ This is not the year in which the grant was made, but the year from which the regnal years were counted.

² Probably the *Yajñēśvara* of No. 249.

³ On this day the *tithi* of the date commenced 13 h. 19 m. (and the Uttarāyaṇa-saṁkrānti took place 16 h. 46 m.) after mean sunrise.

272.—*Ind. Ant.* Vol. XIV. p. 141, and Plates. British Museum (spurious) Sanskrit and Kanarese plates¹ of the Châlukya *Mahârâjâdhirâja Chakravartin Vira-Satyâśraya*, lord of, and residing at, Kalyânapura, the son of Gôvindarâya :—

(L. 20).—Bhâva-saṁvachharê Jyêshtha-mâsê krishṇa-pakshê Sasi-vârê saptamyaṁ tithau.

273.—*Ś. 366.*—*Ind. Ant.* Vol. VIII. p. 94, and specimen Plate. Bangalore Museum (spurious²) Sanskrit and Kanarese plates of the Châlukya *Mahârâjâdhirâja Chakravartin Vira-Nanamba*, lord of, and residing at, Kalyânapura :—

(L. 13).—Saka-varusha 366 Târaṇa-saṁvachharê Phâlguna-mâsê krishṇa-pakshê Bihavâra amâvâsyayâṁ tithau.

For *Ś. 366* the date would regularly correspond to Thursday, 22nd February A.D. 445; but *Ś. 366* could be called Târaṇa only by the southern luni-solar system, which was not in use at so early a period; see *ibid.* Vol. XXIV. p. 9, No. 163.

274.—*Jour. Bo. As. Soc.* Vol. II. p. 270; Graham's *Kolhapoor*, p. 479, No. 23. Translation of a Kôlhâpur inscription³ of a Châlukya named *Sômadêva (Sômêśvara)*.—In a Châlukya family which flourished at Saṁgamêśvara in the Konkan was born king Karṇa (who lived at 'Vijaypat'); his son Vêtugidêva; his son Sômadêva; his younger brother (?) Sômadêva (Sômêśvara), whose queen was Mânikyadêvî.

E.—The Kalachuryas.⁴

275.—*Ś. 1079.*—*PSOOL.* No. 219; *Mysore Inscr.* No. 102, p. 188. Tâlgund Kanarese inscription of the Kalachurya *Mahâmaṇḍalêśvara Bhujabala-chakravartin Bijjana*,⁵ 'lord of Kâlâñjara,' and of his *Danḍandya* *Kêsimayya (Kêśava)* :—

(L. 57).—Sa(śa)ka-varshaṁ 1079ney=Îśvara-saṁvatcha(tsa)raḍa Pushyada puṇṇami Sôma-vâram=uttarâyaṇasamkramana-vyatipâtad=aṁdu.

The date is irregular.

The inscription mentions the W. Châlukya kings as far as Taila III., but conveys no distinct information as to the exact relations then existing between Taila III. and Bijjana.⁶

276.—*PSOOL.* No. 182; *Mysore Inscr.* No. 90, p. 182. Baḷagâṁve Kanarese memorial tablet of the third (?) year of the reign of the Kalachurya *Bhujabala-chakravartin Bijjana* :—

'The second year' (in figures, 1. 3) of his reign, the Bahudhânya *samvatsara*; Tuesday, the fourteenth day of the dark fortnight of Chaitra; (*Mys. Inscr.* : 'the month Kârttika, the last day of the moon's decrease, new-moon day, Tuesday').

[For Bahudhânya = *Ś. 1080*] the date would be irregular, with either reading.

277.—*Ś. 1080.*—*PSOOL.* No. 183; *Mysore Inscr.* No. 74, p. 152. Baḷagâṁve Kanarese inscription. Date of the time of the Kalachurya *Mahârâjâdhirâja Bhujabala-chakravartin Bijjala Tribhuvanamalla*, 'lord of Kâlâñjara,' and of his *Danḍandya* *Kêsimayya (Kêśava, Kêśirâja)* :—

(L. 62).—Śaka-varshaṁ 1080neya Bahudhânya-saṁvatcha(tsa)raḍa Puśya(shya)da puṇṇami Sôma-vâram=uttarâyaṇasamkrânti-vyatipâta-sômagrahanad=aṁdu.⁸

¹ According to Dr. Fleet referable to perhaps the 13th or 14th century A.D.—Compare also *Ind. Ant.* Vol. XXX. p. 369.

² See *Ind. Ant.* Vol. XXX. p. 221, No. 49; the grant apparently is a quite modern forgery.

³ See *ibid.* p. 207.

⁴ See also above, Nos. 226, 232, 238, 240 and 245.

⁵ Here and in other inscriptions Bijjana has the *biruda* Nîśâṅkamalla.

⁶ See Dr. Fleet's *Dynasties*, p. 473.

⁷ According to Dr. Fleet's *Dynasties*, p. 474, the third year, and probably the month Bhâdrapada; (for *Ś. 1080* the 14th of the dark half of Bhâdrapada would correspond to Tuesday, 23rd September A.D. 1153).

⁸ See *Ind. Ant.* Vol. XII. p. 212, No. 59.

Monday, 5th January A.D. 1159; but there was no lunar eclipse and no Saṁkrānti on this day.

The inscription mentions the W. Chālukya kings as far as Taila III., but conveys no distinct information as to the exact relations then existing between Taila III. and Bijjala.¹

(For another date in the same inscription, of the third year of the Kaḷachurya Saṅkama, see below, No. 292).

278.—*Ep. Ind.* Vol. V. p. 15. Managōli Kanarese inscription of the 6th year (of the reign) of the Kaḷachurya *Bhujabala-chakravartin* Bijjala:—

(L. 59).—Bijjaladēva-varshada 6neya Vish[u*]-saṁvatsarada Bhādrapada-bahula 6 Maṅgalavārad-aṁd[u].

(L. 64).—Kapila-chaṭṭi-vyatipāta-parvva-nimittav-āg[i].

[Vishu = Ś. 1083] : Tuesday, 12th September A.D. 1161, when the *nakshatra* was Rōhiṇi and the *yōga* Vyatipāta.²

(In lines 1-59 the inscription refers to events of the time of the W. Chālukya Jagadēka-malla II., and contains a date of the 5th year of that king's reign; see above, No. 232).

279.—*PSOCI.* No. 184; *Mysore Inscr.* No. 43, p. 92. Baḷagāṁve Kanarese inscription³ of the 6th year (of the reign) of the Kaḷachurya *Mahāmaṇḍalēśvara*⁴ *Bhujabala-chakravartin* Bijjala Tribhuvanamalla, 'lord of Kālaṅjara,' and of his *Danḍandya* Barmarasa; recording a grant which was made at the request of Bijjala's dependent *Kasapayya-nāyaka*:⁵—

(L. 46).—6neya Vishu-saṁvatsarada Pushya-māsad-amāvāsyē sūryya-grahapad-aṁdu.

[Vishu = Ś. 1083] : 17th January A.D. 1162, with a solar eclipse, visible in India.

280.—*Ep. Ind.* Vol. V. p. 24. Managōli Kanarese inscription of the 10th year (of the reign) of the Kaḷachurya *Mahārājādhirāja Bhujabala-chakravartin* Bijjala, 'lord of Kālaṅjara,' reigning at his capital of Kalyāṇa, and of his *Danḍandya* Ammaṇayya:—

(L. 18).—Bijjaladēva-varshada 10neya Pārtti(rthi)va-saṁvatsarada Mārggaśīrad-amāvāsyē Ādityavāra sūryyagrahaṇa-bya(vya)tipāta-nimittadin.

[Pārthiva = Ś. 1087] : Sunday, 5th December A.D. 1165; but there was no solar eclipse on this day; see *ibid.* p. 24.

281.—*PSOCI.* No. 121; *Mysore Inscr.* No. 33, p. 64. Harihar incomplete Kanarese inscription⁶ of the Kaḷachurya *Mahārājādhirāja Bhujabala-chakravartin* Bijjala Tribhuvanamalla, and of his *Danḍandya* Barmarasa, the son of Muṇjaladēva and nephew of Kasapayya-nāyaka, of the lineage of Sagara.

282.—*PSOCI.* No. 186; *Mysore Inscr.* No. 83, p. 169. Baḷagāṁve Kanarese memorial tablet of the time of the Kaḷachurya *Bhujabala-chakravartin* Bijjala, and of his *Danḍandya* Padmarasa.

283.—*PSOCI.* No. 187; *Mysore Inscr.* No. 91, p. 182. Baḷagāṁve Kanarese memorial tablet of the time of the Kaḷachurya *Bhujabala-chakravartin* Bijjala.

284.—*PSOCI.* No. 223; *Mysore Inscr.* No. 110, p. 206. Sorab Kanarese memorial tablet of the time of the Kaḷachurya (?) Bijjala; (according to *Mys. Inscr.* apparently of the time of a W. Chālukya king).

285.—*PSOCI.* No. 185; *Mysore Inscr.* No. 48, p. 109. Baḷagāṁve Kanarese inscription of the 16th Kaḷachurya year,⁷ recording the transference of the government by the Kaḷachurya

¹ See Dr. Fleet's *Dynasties*, p. 473.

² See *Ind. Ant.* Vol. XXVI. p. 183, Bhādrapada-kṛishṇapaksha VI.

³ The inscription, besides other literary works, mentions the *Kaumdra*, *Pāṇintya* and *Śikāṭāyana* grammars.

⁴ See Dr. Fleet's *Dynasties*, p. 475.

⁵ See Nos. 245 and 281.

⁶ For an account of the descent of Bijjala (Bijjala), taken from this inscription, see Dr. Fleet's *Dynasties*, p. 468.

⁷ See Dr. Fleet's *Dynasties*, p. 476, note 4.

Bhujabala-chakravartin Bijjaṇa Tribhuvanamalla to his son **Sōma (Sōvidēva)**,¹ and grants made with the latter's permission by the *Daṇḍanūyaka* **Boḷikeya-Kēsimayya (Kēśava)** :—

(L. 37).—śrīmat-Kaḷachurya-varshada 16neya Sarvvadhâri-samvatsarada Vaiśākha-paurṇ[imā ?] Âdityavâra sômagrahaṇa-samkramaṇa-vyatipâtad=amdu.

[For **Sarvadhârin** = **Ś. 1090**] the date is irregular.

286.—*PSOCI*. No. 188; *Mysore Inscr.* No. 86, p. 174. Baḷagâṁve Kanarese memorial tablet of the 6th (?) year (of the reign) of the Kaḷachurya *Bhujabala-chakravartin* **Sōvidēva** :—

(L. 2).—Sōvidēva-varshada [6]neya² Khara-samvatsarada Śrāvapa-bahulaḍ=amâvâsye Sôma-vârad=amdu.

[**Khara** = **Ś. 1093**] : Monday, 2nd August A.D. 1171.³

287.—*PSOCI*. No. 101. Narsâpûr Kanarese inscription of the 7th year (of the reign) of the Kaḷachurya *Bhujabala-chakravartin* **Sōvidēva** :—

(L. 84).—Sōvidēva-varshada 7neya Vijaya-samvatsarada Pushya-su(śu)dha(ḷḍha) 13 Sôma-vârad=amdu.

[For **Vijaya** = **Ś. 1095**] the date is irregular.⁴

288.—**Ś. 1096**.—*Jour. Bo. As. Soc.* Vol. XVIII. p. 273, and Plates. Kokaṭnûr (Belgaum district) plates of the Kalachuri *Mahârâjâḍḍhirâja* **Sōma (Sômesvara, Sōvidēva)**, recording a grant which was made with his permission by his queen **Sâvaladēvi**; (composed by Âdityadēva,⁵ the disciple of Śrîpâda) :—

(L. 71).—Shappavatyadhika-sahasratamê Śakê Jaya-samvatsarê Kârttika-śukla-dvâdaśyâm Brihaspativâra-Rêvatinakshatra-Vyatipâtayôga-Va(ba)vakarâṇa-yuktâyâm.

Thursday, 7th November A.D. 1174; but the day fell in the month Mârgaśirsha, not Kârttika; see *Ind. Ant.* Vol. XXIV. p. 5, No. 145.

In the Kalachuri Kshatriya lineage, king Kṛishṇa; his son Jôgama; his son Paramardîna;⁶ his son Bijjaṇa; his son Sōma.

289.—**Ś. 1096**.—*Ind. Ant.* Vol. XVIII. p. 127. Dates in a Hulgûr Kanarese inscription of the Kaḷaturya (Kaḷachurya) **Sômesvara (Sōvidēva)** :—

(L. 18).—Śaka-varsha 1096neya Jaya-samvatsarada Jyêshthada amâvâsye Âdityavâra sūryyagrahaṇa-vyatipâtad=andû.

1st June A.D. 1174, with a solar eclipse, visible in India; but the day was a Saturday, not a Sunday; see *ibid.* Vol. XXIV. p. 8, No. 155.

(L. 35).—Śaka-varshada 1096neya Jaya-samvatsarada Mârgaśirada punṇami Âdityavâra sôma-grahaṇad=andû.

Sunday, 10th November A.D. 1174; a lunar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 117, No. 25.

(L. 40).—Śaka-varshada 1096neya Jaya-samvatsarada Mârgaśira-bahulaḍ=amâvâsye Maṅgalavâra sūrya-grahaṇad=andû.

Tuesday, 26th November A.D. 1174; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 124, No. 69.

¹ Here and elsewhere he has the *biruda* Râya-Murâri.

² *Mys. Inscr.* : 'the 5th year.'

³ But on this day the *tithi* of the date only commenced 10 h. 21 m. after mean sunrise.

⁴ In line 89 the inscription contains another date of **Ś. 1194** (by mistake for 1094), the year Nandana; that date also is irregular.

⁵ See No. 300, and compare No. 286.

⁶ Compare above, No. 226, where the name (in Kanarese) is Permâḍi.

290.—*PSOCI.* No. 220; *Mysore Inscr.* No. 100, p. 187. Tālgund Kanarese memorial tablet of the reign of the Kaḷachurya *Chakravartin* **Sōvidēva** :—

(L. 1).—Sōvidēva-varushada Virōdhikri(kṛi)tu-samvatsarada Āśvija-bahula Snē Ādivarad-an[du ?].

Virōdhikṛit may be a mistake for *Virōdhi*; but the date is irregular for Virōdhi = Ś. 1091 (as well as for Virōdhakṛit = Ś. 1113).

291.—*Ep. Ind.* Vol. V. p. 26. Managōli Kanarese inscription of the third year (of the reign) of the Kaḷachurya *Mahārājādhirāja Bhujabala-chakravartin* **San̄kama**, 'lord of Kālañjara,' and of the *Danḍandya* **Kēśimayya** (**Kēśava**) and his nephew **Brahmadēva** :—

(L. 24).—San̄kamadēva-varṣa(rṣha)da mūpaneya Viḷa[m̄bi-sam]vatsarad=Āśā(shā)-ḍa(dha)-su(su)dhdha(ddha) 11 Ādityavāra dakṣhiṇāyanasam̄kramapa-parvva-nimittam.

[For **Vilamba** = Ś. 1100] probably the 27th June A.D. 1178, but this was a Tuesday, not a Sunday; see *ibid.* p. 26.

292.—*PSOCI.* No. 183; *Mysore Inscr.* No. 74, p. 161. Baḷagāñve Kanarese inscription. Date of the third year (of the reign) of the Kaḷachurya *Chakravartin* **San̄kama** **Niśsan̄kamalla**, and of his *Danḍandya* **Kēśirājayya**, and the Guṭta *Mahāmaṇḍalēśvara* **Sampakarasa** :—

(L. 81).—San̄kamadēva-varṣhada 3neya Vikāri-samvatsarada Chaitrada puṇṇame Sōmavāra vishusam̄krānti-vyatipāta-sōmagrahaṇad=am̄du.

[For **Vikārin** = Ś. 1101] the date is irregular, but the intended day may be Sunday, the 25th March A.D. 1179.³

(For another date in the same inscription, of the time of the Kaḷachurya **Bijjala**, see above, No. 277).

293.—*Ind. Ant.* Vol. V. p. 46; *PSOCI.* No. 189; *Mysore Inscr.* No. 39, p. 75. Baḷagāñve Kanarese inscription. Date of the 5th year (of the reign) of the Kaḷachurya **San̄kama**,³ the younger brother of Sōma (Sōvidēva) who was the son of Bijjala Tribhuvanamalla, 'lord of Kālañjara' :—

(L. 28).—San̄kamadēva-varṣhada 5neya Vikāri-samvatsarada Vaiśākhamāsad=am̄avāsya Sōmavāra Vṛṣhasam̄kramapa-vyatipāta=am̄du.

[For **Vikārin** = Ś. 1101] this date is irregular.

The inscription also records grants made on the same date by the *Mahāmaṇḍalēśvara* Tailahadēva (Tailapa) and Eṛaha;⁴ and it also records a grant made in Ś. 1108, the Parābhaya *sam̄vatsara*.

294.—*PSOCI.* No. 122; *Mysore Inscr.* No. 31, p. 60. Harihar much defaced Kanarese inscription of the Kaḷachurya **San̄kama**, and his *Danḍandya* **Kāvaṇa** (**Kāvaṇayya**), a son of the *Danḍandya* **Barmadēva**⁵ and his wife **Jakkaṇavve**.

295.—*PSOCI.* No. 190; *Mysore Inscr.* No. 95, p. 184. Baḷagāñve Kanarese memorial tablet of the time of the Kaḷachurya *Chakravartin* **Āhavamalla** :—

'The Śārvari *sam̄vatsara*;⁶ Sunday, the first day of the bright fortnight of Kārttika,' (*Mys. Inscr.* : 'of the moon's decrease').

[For **Śārvari** = Ś. 1102] the date is irregular.

¹ See Dr. Fleet's *Dynasties*, pp. 487 and 581.

² This was the day of the Mēsha-(vishuva-)sam̄krānti, and the full-moon *tithi* of Chaitra ended on the preceding Saturday, but there was no lunar eclipse.

³ The inscription mentions as the leader of his whole army the *Danḍandya* **Kāvaṇayya**.

⁴ Also mentioned in No. 297; see *Mys. Inscr.* p. 117.

⁵ See Dr. Fleet's *Dynasties*, p. 484, note 6.—**Kāvaṇa** (**Kāma**) himself had a son, again named **Brahma** (**Bamma**, **Bammaṇa**, **Bammayya**, **Bammarasa**, **Bammidēva**) and mentioned below, in No. 419.

⁶ See Dr. Fleet's *Dynasties*, p. 488, note 8

296.—*PSOCI.* No. 191; *Mysore Inscr.* No. 67, p. 138. Baḷagāmve Kanarese memorial tablet of the reign of the Kaḷachurya *Chakravartin* **Āhavamalla**, and of his *Daṇḍandya* **Kēśimayya** :—

(L. 1).—Āhavamalladēva-varshada Sā(śā)rvvari-saṁvatsarada Phālguna(na)d-amāvāse Sōmavārada=amdu.

[Śārvvari = Ś. 1102]: Monday, 16th March A.D. 1181.¹

297.—*PSOCI.* No. 192; *Mysore Inscr.* No. 55, p. 115. Baḷagāmve Kanarese inscription of the third year (of the reign) of the Kaḷachurya *Bhujabala-chakravartin* **Āhavamalla**, and of his *Daṇḍandya* **Kēśimayya** (**Kṛishṇa-Kēśava**) :²—

(L. 69).—Āhavamalladēva-varshada 3neya Plava-saṁvatsarada Śrāvaṇa-bahula 12 (or 13 P) [Ādi?]vāra³ saṁkramaṇa-vyatipātada=amdu.

[Plava = Ś. 1103]: Sunday, 9th August A.D. 1181; the 12th *tithi* ended and the 13th commenced 9 m. after mean sunrise; but there was no Saṁkrānti on this day.

298.—Ś. 1103 and Ś. 1110*.—*PSOCI.* No. 230. Haraḷahaḷli⁴ Kanarese inscription of the reign of the Kaḷachurya **Āhavamalla**, and of his feudatory, the Gutta *Mahāmaṇḍalēśvara* **Jōyidēva** (**Jōma**) I., the son of **Vīra-Vikramāditya I.** who was the son of **Mallidēva** :⁵—

‘Śaka 1103 (in words, l. 83), the *Plava saṁvatsara*; at the time of the sun’s commencing his progress to the north.’

The inscription, besides, contains the following date,⁶ connected with the Gutta *Mahāmaṇḍalēśvara* **Vīra-Vikramāditya II.**, the son of Gutta II. who was the brother of **Jōyidēva I.** :—

‘Śaka 1110 (in figures, l. 103), the *Plavaṅga saṁvatsara*; Thursday, the thirteenth day of the bright fortnight of Phālguna.’

This date is irregular.

299.—*PSOCI.* No. 193; *Mysore Inscr.* No. 94, p. 184. Baḷagāmve Kanarese memorial tablet of the 8th year of the reign of the Kaḷachurya **Āhavamalla** :—

‘The eighth year (in figures, l. 3) of his reign, the *Śōbhakṛit saṁvatsara*; Monday, the fifth day of the (?) bright fortnight of Phālguna;’ (*Mys. Inscr.* ‘the month Bhādrapada, the 13th day of the moon’s decrease’).⁷

[For *Śōbhakṛit* = Ś. 1105] the date is irregular, with either reading.

300.—Ś. 1105.—*Ind. Ant.* Vol. IV. p. 275. Bēhaṭṭi plates of the Kaḷachuri *Mahārājādhirāja* **Singhana**;⁸ (composed by **Ādityadēva**,⁹ the disciple of **Śrīpāda**) :—

(L. 59).—Sa(śa)kanripakāl-ātītē cha pañchōttara-satādhika-sahasratagē(mē) Śakē Śōbhakṛit-saṁvatsarē Āsva(śva)yukt-āmāvāsyām Sōmavārē Vyatipāta-yōgē.

The date is irregular; see *ibid.* Vol. XXIV. p. 15, No. 189.

Genealogy as far as **Sōma** as in No. 288; his younger brother **San̄kama**; his brother **Āhavamalla**; his younger brother **Singhana**.

¹ On this day the *tithi* of the date commenced 1 h. 34 m. after mean sunrise.

² See Dr. Fleet’s *Dynasties*, p. 489.

³ Dr. Fleet and Mr. Rice both have ‘Sunday.’

⁴ See *ibid.* p. 581, note 4.

⁵ Compare above, No. 223.

⁶ The same date occurs in another Haraḷahaḷli Kanarese inscription of the Gutta **Vīra-Vikramāditya II.**, *PSOCI.* No. 231.—Compare also below, No. 335.

⁷ See Dr. Fleet’s *Dynasties*, p. 489, note 3.

⁸ A postscript in Kanarese records a minor grant by the *Daṇḍandya* **Divākara**.

⁹ See above, No. 288.

F.—The Silāras, Śilāras, Śilāhāras.¹

301.—Ś. 930.—*Ep. Ind.* Vol. III. p. 297, and Plate. Khārēpāṭan plates² of the Silāra Maṇḍalika Raṭṭarāja, a feudatory of the W. Chālukya Mahārājādhirāja (Iṭivabedaṅga) Satyāśraya:—

(L. 40).—Śakanripakāl-ātita-samvatsara-nava-satēshu taimśad-adhikēshu pravarttamāna-Kilaka-samvatsar-āntargata-Jyēsthā-panṇamāsyān.

In the race of the Rāshtrakūṭa lords there was Dantidurga; his father's brother Kṛishnarāja [I.]; his son Gōvindarāja [II.]; [his younger brother] Nirupama [Dhruvarāja]; his son Jagattuṅga [I.] [Gōvindarāja III.]; his son Amōghavarsha [I.]; his son Akālavarsha [Kṛishnarāja II.]; his grandson Indrarāja [III.]; his son Amōghavarsha [II.]; his younger brother Gōvindarāja [IV.]; his father's brother (the son of Jagattuṅga [II. who did not reign]) Vaddiga; his son Kṛishnarāja [III.]; his brother Khōṭika (Khōṭṭiga); his brother's son Kakkala (Kakkarāja II.), was defeated by the [W.] Chālukya Tailapa (Taila II.), whose son Satyāśraya is represented as ruling over Raṭṭapāṭi.

Genealogy of Raṭṭarāja:—From the regent of the Vidyādhara, Jīmūtakētu's son Jīmūtavāhana, sprang the Silāra family. To that family belonged: [Sa]naphulla, a favourite of [the Rāshtrakūṭa] Kṛishnarāja [I.]; his son Dhammiyana (founded Valipattana); his son Aiyaparāja; his son Avasara [I.]; his son Ādityavarman; his son Avasara [II.]; his son Indrarāja; his son Bhūma; his son Avasara [III.]; his son, the king (rājā) Raṭṭa (Raṭṭarāja).

The inscription mentions the Mattamayūra line of ascetics; see *North. Inscr.* No. 405.

302.—Ś. 765(?).—Kapheri inscription of the [Śilāra] Mahāsāmanta Pullasakti,³ the successor of Kapardin I., 'the lord of Koṅkapa'; see above, No. 72.

303.—Ś. 775 (for 773).—Kapheri inscription of the [Śilāra] Mahāsāmanta Kapardin II., the successor of Pullasakti, 'lord of the whole Koṅkapa'; see above, No. 73.

304.—Ś. 799.—Kapheri inscription of the [Śilāra] Mahāsāmanta Kapardin II., 'the lord of Koṅkapa'; see above, No. 80.

305.—Ś. 919.—*Ep. Ind.* Vol. III. p. 271, and Plates. Bhādāna⁴ plates of the Śilāra Mahāmaṇḍalēśvara Aparājita-dēvarāja, 'lord of Tagara,'⁵ issued (after the downfall of the Raṭṭa, i.e. Rāshtrakūṭa, rule) from Sthānaka:—

(L. 53).—Sa(sa)kanripakāl-ātita-samvatsara-sa(sa)tēshu navasu(sv=) ā k o n a v i m ś a t y -
uttarēshu pravarttamāna-Hēmalamva(mba)-samvatsar-ānta⁶ Āshādha-va(va)hula-
chatusyām(rthyām=) anka(āka)tō=pi samvat 919 Āshādha-vadi 4 . . . samjāta-dakṣiṇāyana-
Karkkṭa-sa[m]krānti-parvvaṇi.

The date is not quite regular; the day intended may be the 25th or the 26th June A.D. 997; see *ibid.* p. 270.

The inscription first gives the following list of the Raṭṭa (Rāshtrakūṭa) kings:—1, Gōvinda-rāja [I.]; 2, Kakkarāja [I.]; 3, Indrarāja [II.]; 4, his son Dantivarman [II.]; 5, Kakkarāja's son Kṛishnarāja [I.]; 6, Gōvindarāja [II.]; 7, his younger brother Dhruva; 8, his son Jagattuṅga [I.] [Gōvindarāja III.]; 9, Durlabha Amōghavarsha [I.]; 10, his son Kṛishnarāja [II.]; 11, Jagattuṅga's⁷ son Indradēva [III.] Nityamvarsha; 12, his son Amōghavarsha [II.] (reigned

¹ Compare above, No. 94, note, and 220, note.

² The plates are numbered with numeral figures.

³ Below, in No. 305 ff., the name is spelt *Palasakti*.

⁴ This is the name of the village granted. The plates were found in the Bhiwandi taluka of the Thāpā district and belong to Colonel A. F. Dobbs.

⁵ See Dr. Fleet in *Jour. Roy. As. Soc.* 1901, p. 537.

⁶ Read *-samvatsar-āntargat-Āshādha-*.

⁷ This Jagattuṅga [II.] was a son of Kṛishnarāja II.; he did not reign.

for one year); 13, his younger brother Gōvindarāja [IV.] Suvarnavarsha; 14, his paternal uncle Vaddiga, the younger brother of Nityavarsha; 15, Kṛṣṇarāja [III.]; 16, Khoṭṭiga; 17, Nirupama's son Kakkala (Kakkarāja II.), who was overthrown by [the W. Chālukya] Tailappa (Taila II.).

Then the genealogy of Aparājita himself is given thus:—The mythical beings Jīmūtakētu and his son Jīmūtavāhana, 'the ornament of the Śīlāra family;' in his family, Kapardin [I.]; Pulaśakti; his son Kapardin [II.]; Va[ppu]vanna; his son Jhañjha; his brother Goggharāja; his son Vajjaḍa [I.]; his son Aparājita, surnamed Mrigāṅka.

306.—**Ś. 939.**—*As. Res.* Vol. I. p. 357. Translation and lithograph of part of the text of the Thāpā plates of the Śīlāra *Mahāmaṇḍalēśvara* Arikēsarin, 'lord of Tagara:—

'On the fifteenth of the bright moon of Cārtica, in the middle of the year Piṅgala, when nine hundred and forty years, save one, are reckoned as past from the time of King Śaca, or, in figures, the year 939, of the bright moon of Cārtica 15 . . . the moon being then full and eclipsed.'

6th November A.D. 1017; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 115, No. 11.

Genealogy as far as Aparājita as in No. 305; his son Vajjaḍa [II.]; his brother Arikēsarin.

307.—**Ś. 948.**—*Ind. Ant.* Vol. V. p. 277. Bhāṇḍūp plates of the Śīlāra (or Śīlāhāra) *Mahāmaṇḍalēśvara* Chhittarājadēva, 'lord of Tagara,' ruler of the whole Koṅkaṇa country:—

(L. 32).—Sa(śa)kanṇipakāl-ātita-saṁvatsara-sa(śa)tēshu navasu(sv=) ashtachatyānīśad-adhikēshu Kshaya-saṁvatsar-āntarggata-Kārttika-su(śu)ddha-parichadasyān(śyām) yat=āṁkatō=pi saṁvat 948 Kārttika-su(śu)ddha 15 Ravau saṁjātō(ā) ādityagrahapa-parvvanī.

The date is irregular; see *ibid.* Vol. XXIV. p. 13, No. 179.

Jīmūtakētu's son Jīmūtavāhana; in his lineage, the Śīlāra Kapardin [I.]; his son Pulaśakti; his son Kapardin [II.] (Laghu-Kapardin); his son Ghayuvanta (P Vappuvanna); his son Jhañjha; his brother Goggi; his son Vajjaḍa [I.]; his son Aparājita; his son Vajjaḍa [II.]; his elder (P) brother Kēsiddēva (P i.e. Arikēsarin); his nephew, Vajjaḍa's son Chhittarāja.

308.—**Ś. 982 (P).**—*Jour. Bo. As. Soc.* Vol. IX. p. 219 and Plate; and Vol. XII. p. 329 and Plate. Kalyān Ambarnāth temple inscription of the [Śīlāra] *Mahāmaṇḍalēśvara* Māmvaṇī-rajadēva, recording the construction of a temple of the god (P) of the *Mahāmaṇḍalēśvara* Chhittarājadēva:—

(L. 1).—Śaka-saṁvat 982 Śrā[vaṇa?]—suddha 9 Su(śu)krē.¹

The date is irregular for Ś. 982 current and expired.

309.—**Ś. 1016.**—*Ind. Ant.* Vol. IX. p. 33, and Plates. Khārēpāṭa plates of the Śīlāra *Mahāmaṇḍalēśvarādhipati* Anāntapāla (Anantadēva), 'lord of Tagara,' ruler of the whole Koṅkaṇa country:—

(L. 73).—Sa(śa)kanṇipakāl-ātita-saṁvatsara-daśa-sa(śa)tēshu shōḍas(ś)-adhikēshu Bhāva-saṁvatsar-āntarggata-Māgha-su(śu)ddha-pratipadāyām yat=āṁkatō=pi saṁvat 1016.

Jīmūtakētu's son Jīmūtavāhana; in his lineage, the Śīlāra Kapardin [I.]; his son Pulaśakti; his son Kapardin [II.] (Laghu-Kapardin); his son Va[ppu]vanna; his son Jhañjha; his brother

¹ So the date is given in *Jour. Bo. As. Soc.* Vol. XII. p. 329, *ibid.* Vol. IX. p. 219, the reading is 'Śaka-saṁvat 782 Jēṭha-sudha 9 Sakrē,' for which compare *Ind. Ant.* Vol. XVIII. p. 94, and Vol. XXIII. p. 113, No. 4. But a photograph of the date, taken by Mr. Cousens and given to me by Dr. Fleet, shows that the first figure of the year of the date is undoubtedly '9.' The second figure of the year, the name of the month, and the number of the *itihā* seem to me doubtful.—Compare also Dr. Fleet's *Dynasties*, p. 545.

² In lines 80 and 84 of the grant he is called *Kuṅkaṇa-chakravartin*.

Goggi; his son Vajjaḍa [I.]; his son Aparājita¹ (contemporary of Gōma, Aiyapadēva, and of the kings Bhīllama and²); his son Vajjaḍa [II.]; his brother Arikēsuri; his nephew, Vajjaḍa's son Chhittarāja; his younger brother Nāgārjuna; his younger brother Mummupi; Nāgārjuna's son Anantapāla.

310.—Ś. 1076.—From an impression supplied by Dr. Burgess. British Museum inscription the reign (?) of [the Śīlāra] Haripālādēva:³—

(L. 1).—Śaku 1076 Bhāva-samvatsarē Māgha-su(śu)ddha-paurṇamāsyām parvvaṇi . . .

(L. 4).—śri-Haripālādēvu.

311.—Ś. 1078.—From impressions supplied by Dr. Fleet. Chiplūn (now Bombay As. Soc.'s) fragmentary inscription of the [Śīlāra] Mahāmaṇḍalēśvarādhipati Mallikārjuna:⁴—

(L. 3. of one fragment):—Śakanripakāl-ātita-samvatsara-śatēshu daśa[sv-a]śṭasaptatyadhikēshu Śaka-samvatu || 1078(?) | Dhātā(tri)-samvatsarē Vaisākha-[suddha]-aksha[ya*]trītiyāyām yugādi-parvvaṇi Bhauma-dinē Mṛigaśira-nakshatrē.

Tuesday, 24th April A.D. 1156; see *Ind. Ant.* Vol. XXIII. p. 116, No. 22.

312.—Ś. 1107.—From impressions supplied by Dr. Fleet. Bombay As. Soc.'s inscription of the reign of [the Śīlāra] Aparāditya:—

(L. 1).—[Śaka-?]samvatu 1107 Visvā(śvā)vasu-samvachchha(tsa)rē Chaitra-suddha 15 Ravan dinē.⁵

Sunday, 17th March A.D. 1185.

313.—Ś. 1109*.—*Jour. Bo. As. Soc.* Vol. XII. p. 333, and Plate. Parcel (now Bombay As. Soc.'s) inscription⁶ of the [Śīlāra] Mahārājādhirāja Koṅkaṇa-chakravartin Aparāditya:—

(L. 1).—Śaka-samvatu 1109 Parābhava-samvatsarē || Māghē māsi ||

(L. 8).—samjāta-Māghī-parvvaṇi.

314.—Ś. 1181.—From impressions supplied by Dr. Fleet. Bombay As. Soc.'s inscription⁷ of the reign of the Śīlāhāra Mahāśāmantādhipati Koṅkaṇa-chakravartin Sōmēśvara,⁸ 'lord of Tagara.'

The year of the date is Ś. 1181 (in words and figures), the Siddhārthin samvatsara, but I am unable to give the date in full.

315.—Ś. 980.—*Jour. Roy. As. Soc.* Vol. IV. p. 251; *Oars-Temples of West. India*, p. 102, and Plates. Mirāj plates⁹ of the Śīlāhāra Mahāmaṇḍalēśvara Mārasimha, 'lord of Tagara,' issued from Khilgiladurga (Kijigiladurga):—

(L. 44).—Sa(sa)kanripakāl-ātita-samvatsara-śatēshu | aśi(śi)tyadhika-navaśatēshu = amkēshu | pravartatayiti¹⁰ Viḷambi-samvatsarē | Pausa-māssasya suddha-pakshē | saptamāyām Brihaspativārē | udagayana-parvvaṇi |

¹ He is surnamed Birudaṅka-Rāma; compare Birudaṅka-Bhīma in No. 568.

² The original has *Bhīllamēmmamanamouva-kshītibhritām*.

³ I believe this to be the king of whom three inscriptions (of Ś. 1071, 1072 and 1075) are mentioned in the *Bombay Gazetteer*, Vol. XIII. Part II. p. 426.—This inscription contains only 9 short lines and is for the most part written in a kind of old Marāṭhī. It contains the usual curse of the ass and the woman, but no sculpture.

⁴ The Bombay As. Soc. has another inscription (from Bassein) of Mallikārjuna, the date of which I cannot make out with confidence. In it Mallikārjuna is described as *Mahāśāmantādhipati, Tagarapura-paramēśvara* and *Si(śi)lāhāra-narēndra*. The inscription contains a sculpture of an ass and a woman.

⁵ The date is given wrongly in *Ind. Ant.* Vol. IX. p. 40, note 62.

⁶ Lines 22-24 are "in the local dialect of the Koṅkaṇa language of the period. Below the inscription is a rude sculpture of an ass and a woman."

⁷ The inscription contains a sculpture of an ass and a woman.

⁸ See Dr. Bhandarkar's *Early History of the Deccan*, p. 115.

⁹ These plates belonged to Mr. Wathen; they are now lost.

¹⁰ For *pravartamānē*.

Thursday, 24th December A.D. 1058; see *Ind. Ant.* Vol. XXIII. p. 115, No. 14.

Jatiga [II.], the ornament of the Śiyalāra (Śilāhāra) family, born in the lineage of Jimūta-vāha (Jimūtavāhana); his son Goṅka; his younger brother Gūhala [I.]; Goṅka's son Mārasimha.

316.—*Ind. Ant.* Vol. XII. p. 102. Honnūr Kanarese inscription of the [Śilāhāra] *Mahāmaṇḍalēśvara* Ballāla and Gaṇḍarāditya.

317.—Ś. 1032*[and 1033*].—*Jour. Do. As. Soc.* Vol. XIII. p. 2, and Plates. Tātalēh plates of the Śilāhāra *Mahāmaṇḍalēśvara* Gaṇḍarāditya, 'lord of Tagara,' issued from Tiruvāḍa:—

(L. 26).—Śakanripakāl-ātita-dvātrīṃśaduttara-sahasrē Virōdhi-samvatsarē Māgha-śuddha-daśamyām Maṅgalavārē.

(L. 31).—tatsamvatsar-ōparitana-Vikṛita-samvatsara-Vaiśākha-paurṇamāsyām sōmagrahaṇa-parvāṇi.

Tuesday, 1st February A.D. 1110; and [Thursday], 5th May A.D. 1110,¹ with a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 127, No. 83.

In the Śilāhāra family, Jatiga [I.]; his son Nāyivarman; his son Chandrarāja; his son Jatiga [II.]; his son Goṅka; his brother Gūhala [I.]; his brother Kīrtirāja; Goṅka's son Mārasimha; his son Gūhala [II.]; his brother Bhōjadēva [I.]; his brother Ballāla; his brother Gaṇḍarāditya.

318.—Ś. 1040.—Graham's *Kolhapoor*, p. 349, No. 2. Herley Kanarese inscription of the Śilāhāra Gaṇḍarāditya, ruling at Vaḷavāḍa; dated Śaka 1040, the Vilamba samvatsara, on the occasion of an eclipse of the moon.

The eclipse probably is the one of Wednesday, 5th June A.D. 1118, the only lunar eclipse of Ś. 1040 that was visible in India.

319.—Ś. 1058*.—Graham's *Kolhapoor*, p. 357, No. 3; *Jour. Do. As. Soc.* Vol. II. p. 26f, No. VI. Kōlhāpur Kanarese inscription of the Śilāhāra Gaṇḍarāditya, 'lord of Tagara,' and of his subordinate, the *Mahāsāmanta* Nimbadevarasa,² dated (in words) Śaka 1058 the Rākshasa samvatsara, Monday, the fifth of the dark half of Kārttika.

Monday, 28th October A.D. 1135.³

320.—Graham's *Kolhapoor*, p. 465, No. 20. Kōlhāpur Sanskrit and Kanarese inscription of Gaṇḍarāditya.

321.—Ś. 1065*.—*Ep. Ind.* Vol. III. p. 209; *Ind. Inscr.* No. 45. Kōlhāpur inscription* of the Śilāhāra *Mahāmaṇḍalēśvara* Vijayāditya, 'lord of Tagara,' residing at Vaḷavāḍa:—

(L. 16).—Śaka-varshēshu pañchashashṭyuttara-sahasra-pramitēshv-atītēshu pravarttanāna-Duṇḍubhi-samvatsara-Māgha-māsa-paurṇamāsyām Sōmavārē | sōmagrahaṇa-parvva-nimittam.

Monday, 1st February A.D. 1143; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 127, No. 86.

In the Śilāhāra Kshatriya lineage, Jatiga [II.]; his four sons Goṅkala, Gūhala [I.], Kīrtirāja and Chandraditya; Goṅkala's son Mārasimha; his five sons Gūhala [II.], Gaṇḍadēva, Ballāla

¹ This appears to be the date of the inscription of Gaṇḍarāditya, mentioned in Graham's *Kolhapoor*, p. 342. No. 1.

² He is mentioned also in the two Kōlhāpur Kanarese inscriptions in Graham's *Kolhapoor*, p. 466, No. 19, and p. 466, No. 21.—Compare also above, No. 220, and below, No. 413.

³ On this day the *tithi* of the date commenced 1 h. 25 m. after mean sunrise.

⁴ The inscription ends with a Kanarese verse.

Bhōjadēva [I.], and Gaṇḍarāditya; Gaṇḍarāditya's son Vijayāditya.—The inscription also mentions a *Sāmanta* Kāmadēva.¹

322.—Ś. 1065* and 1066*.—*PSOCI.* No. 96. Miraj Kanarese inscription of the Śilāhāra *Mahāmaṇḍalēśvara* Vijayāditya, and his minister Mādirayya :—

(L. 19).—[Śaka]-varsha 1065neya Dumdubhi-saṁvatsarada Bhādrapada-su(śu)dhadha(ddha) 2 (*altered to* 6) Śukravārada=amdu.²

(L. 47).—Sa(śa)ka-varshaṁ 1066neya Rudhirōdgāri-saṁvatsarada Māgha-bahula 14 Vaḍḍavārada=amdu Śivarātreya parvva-nimittav-āgi.

The first date corresponds to Friday, 28th August A.D. 1142; the second is irregular;³ see *Ind. Ant.* Vol. XXIII. p. 127, No. 85; and Vol. XXIV. p. 14, No. 186.

323.—Ś. 1073*.—*Ep. Ind.* Vol. III. p. 212; *Ind. Inscr.* No. 43. Bāmaṇi inscription of the Śilāhāra *Mahāmaṇḍalēśvara* Vijayāditya, 'lord of Tagara,' residing at Valavāḍa :—

(L. 12).—Śaka-varshēshu trisaptatyuttara-sahasra-pramitēshv=atitēshu amkatō=pi 1073 pravarttamāna-Pramōda-saṁvatsara-Bhādrapada-paurṇamāsī-Śukravārē sōmagrahaṇa-parvva-nimittam.

Friday, 8th September A.D. 1150; a lunar eclipse, visible in India.

In the Śilāhāra family, Jatiga [II.]; his sons Goṅkala and Gūvala [I.]; Goṅkala's son Mārasimha; his son Gaṇḍarāditya; his son Vijayāditya.

324.—Ś. 1101*.—Graham's *Kolhapoor*, p. 382, No. 6. Kōlhāpur Kanarese inscription of the *Mahāmaṇḍalēśvara* Bhōjadēva II., residing at Valavāḍa; dated Śaka 1101, the Vilamba saṁvatsara, the 10th of the bright half of Āshāḍha, the Dakṣiṇāyana-saṁkramaṇa.

The 26th June A.D. 1178.⁴

325.—Ś. 1109.—Graham's *Kolhapoor*, p. 397, No. 7. Kōlhāpur inscription of the *Mahāmaṇḍalēśvara* Bhōjadēva II., residing at Kollāpura; dated (in words) Śaka 1109, the Plavaṅga saṁvatsara, on Friday, the new-moon *tithi* of the month Bhādrapada, on the occasion of an eclipse of the sun.

Friday, 4th September A.D. 1187; a solar eclipse, visible in India.

326.—Ś. 1112, 1114 [and 1115].—*Ep. Ind.* Vol. III. p. 215. Kōlhāpur inscription of the Śilāhāra *Mahāmaṇḍalēśvara* Vira-Bhōjadēva II., residing at Pranālākadurga (also called Pannāledurga) :—

(L. 2).—Śakanripa-kālād=ārabhya varshēshu dvādaśōttara-śatādhika-sahasrēshu nivrittēshu varttamāna-Sādhāraṇa-saṁvatsar-āntarggata-Pushya-bahula-dvādaśyām Bhaumavārē bhānōr=uttarāyana-saṁkramaṇa-parvvaṇi.

(L. 13).—Śakanripa-kālād=ārabhya varshēshu chaturdśaśōttara-śatādhika-sahasrēshu nivrittēshu varttamāna-Paridhāvi-saṁvatsar-āntarggata-Āśvija-suddha-pratipadi Śukravārē.

(L. 19).—Pramādi-saṁvatsar-āntarggata-Phālguna-suddha-paṁchamyām Śukravārē.

The first date corresponds to Tuesday, 25th December A.D. 1190; the third to Friday, 28th February A.D. 1194; the second is irregular.

¹ The inscription mentions the town of Kōlhāpur (Kollāpura) under the name Kshullakapura; the same name we have in No. 323.—Kāmadēva is also mentioned below, in No. 413.

² See *Ind. Ant.* Vol. XIX. p. 317.

³ The *tithi* of the date ended 13 h. 11 m. after mean sunrise of Friday, 4th February A.D. 1144, and the proper day for the *Śivarātri* therefore would have been the preceding Thursday; see *ibid.* Vol. XXVI. p. 187.

⁴ On his day the 10th *tithi* of the bright half of Āshāḍha ended 15 h. 4 m., and the Dakṣiṇāyana-saṁkrānti took place 16 h. 19 m. after mean sunrise.

327.—**Ś. 1113.**—*Transactions, Lit. Soc. of Bombay*, Vol. III. p. 393. Sātārā plates of the Śilāhāra Mahāmaṇḍalēśvara Bhōjadēva II., 'lord of Tagara,' residing at Padmanāladurga; recording a grant made at the request of the prince Gaṇḍarāditya:—

Śaka-varshēshu satrayōdaśa-satādhika-sahasrēshu 1113 gatēshu vartamāna-Virōdhikṛita-samvatsarē Āshāḍha-suddha-chaturthiyām Bṛihaspativārē dakṣiṇāyana-samkramana-parvāpi.

Thursday, 27th June A.D. 1191.

In the Śilāhāra family, Jatiga [I.]; his son Nāyimma; his son Chandrarāja; his son Jatiga [II.]; his son Gōkalla (or Gōkala); his brother Gūvala [I.]; his brother Kirtirāja; his brother Chandraditya; Gōkalla's son Mārasimha; his son Gūvala [II.]; his brother Bhōjadēva [I.]; his brother Ballāla; his brother Gaṇḍarāditya; his son Vijayārka (Vijayāditya); his son Bhōjadēva [II.].

G.—The Yādavas of Sēunadēśa and Dēvagiri.¹

328.—**Ś. 922.**—*Ep. Ind.* Vol. II. p. 217. Saṅgamnēr plates of the Yādava Mahāsāmanta Bhillama II., 'lord of Dvāravatī,' residing at Sindinagara; issued from Nāsika:—

(L. 1).—Śakanripakāl-ātita-samvatsara-satēshu navasu dvāvimśaty-adhikēshv-amkatō=pi samvatsarāḥ 922 ||

(L. 110).—Sā(śa)rvvarisamvatsariya-Bhādrapad-āmāvāsya-yām . . . sūrya-grahanē.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 12, No. 176.

Mythical genealogy from the god Śambhu to Yadu; in his family, Sēunachandra [I.]; his son Dhāḍi[yappa]; [his son] Bhillama [I.]; his son Rāja (or Rājan); his son Vandiga (Vaddiga, a follower of [the Rāshtrakūṭa] Krishnarāja [III.]), married Voddiyavvā, a daughter of the [probably Rāshtrakūṭa] prince Dhōrappa [i.e., probably, Nirupama]; their son Bhillama [II.] (defeated [the Paramāra] Muñja² for Rāparaṅgabhīma [i.e., apparently, the W. Chālukya Taila II. Āhavamalla]), married Lakshmī [on her mother's side] of the Rāshtrakūṭa family.

329.—**Ś. 948*.**—*Ind. Ant.* Vol. XVII. p. 120, and Plate. Kalas-Budrūkh plates³ of the Yādava Mahāsāmanta Bhillama III., whose capital was Sindinagara; (composed by Harichandra, the son of Rudrapadita):—

(L. 14).—Śakanripakāl-ātita-samvatsara-satēshu navasv-aṣṭāchatvāri[m*]śad-adhikēshv-amkatō=pi || 948 || Krōdhana-samvatsara-Kārttika-samjāt-ādityagrahanē.

23rd November A.D. 1025; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 129, No. 98.

In the lineage of Yadu, Sēunachandra [I.]; his son Dhāḍiyappa; his son Bhillama [I.]; his son Rāja (or Śrīrāja); his son Vaddiga; his son Bhillama [II.], married Lakshmī [on her mother's side] of the Rāshtrakūṭa family; their son Vēṣṭu; his son Bhillama [III.].

330.—**Ś. 991.**—*Ep. Ind.* Vol. II. p. 225. Vāghlī inscription of the Yādava Mahāmaṇḍalamātha Sēuna (Sēunachandra II.), and of his feudatory, the Maurya chief Gōvindarāja:—

(Page 227, l. 9).—Rūpa-Namā-āṅka-tulyē tu 991 Śaka-kālasya bhūpatau Saumya-samvatsar-Āshāḍha-ravigrahana-parvāpi ||

21st July A.D. 1069; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 124, No. 66.

In the Maurya family (which sprang from Māndhātṛi of the solar race, and whose capital originally was Valabhi in Surāshtra): Kikata; Takshaka; Bhīma; Sarvasūra; Gōvindarāja; Sādhvasika; Jhañja; his son Dēvahastin; his son Muñja; his son Padmākara; (two names illegible); Vappaiya; his son (name not preserved); his son Vālaparāja; Sādhvasika; Śantirāja; his son Pravaraśūkara (?); his son Bhāilēka; Bhīmarāja; Gōvindarāja (whose wife was Nāyaki).

¹ These include the Gutta inscriptions Nos. 335, 340, 351, 363 and 364. Compare also above, Nos. 223, 292 and 298.

² Compare above, No. 140.

³ The plates are numbered with numeral figures.

331.—Ś. 991.—*Ind. Ant.* Vol. XII. p. 119. Bassein plates¹ of the Yādava *Mahāmanḍalēśvara* Sēṇachandra II. :—

(L. 24).—Sa(śa)ka-saṁvat śkanavatyadhika-navasa(śa)tēshu saṁvat 991 Saumya-saṁvatsarīya-Śrāvaṇa-sudi chaturdasyām(śyām) Guru-dinē.

The date is irregular ; see *ibid.* Vol. XXIV. p. 14, No. 182.

Dṛiḍhaprahāra came from Dvārāvātī and founded(?) Chandrādityapura ; his son Sēṇachandra [I.], founded Sēṇapura in Sindinēra ; his son Dhāḍiyappa ; his son Bhīllama [I.] ; his son Śrīrāja (or Rāja) ; his son Vaddiga ; his son Bhīllama [II.], married Lachchhiyavā (Lakshmi), the daughter of king Jhañjha² [and on her mother's side] of the Rāshtrakūṭa lineage ; their son Vēsuka(?), married Nāyaladēvi, the daughter of the *Maṇḍalikatilaka* Gōgi of the Chālukya lineage³ ; their son Bhīllama [III.], married Hammā, also called Avvalladēvi, a daughter of the [W.] Chālukya Jayasimha [II.]⁴ ; in his family, Sēṇachandra [II.].

332.—Ś. 1063 (for 1064).—*Ind. Ant.* Vol. XII. p. 126, and Plate. Anjanēri inscription of the reign of the Yādava *Mahāsāmanta* Sēṇadēva, 'lord of Dvārāvātī' :—

(L. 1).—Śaka-saṁvat 1063 Dumdubhi-saṁvatsar-āntarggata-Jyēsthā-sudi pañchadaśyām Nōmō Anurādhā-nakshatrē Siddha-yōgē asyām saṁvatsara-māsa-paksha-divasa-pūrvvāyām tithau

Monday, 11th May A.D. 1142 ; see *ibid.* Vol. XXIV. p. 4, No. 140.

333.—Ś. 1075.—*Ind. Ant.* Vol. VIII. p. 39, and Plate ; *PSOI.* No. 283. Pāṭṭā (in Khāndōs) inscription of the Nikumbha family. Date of the foundation of a temple by Indrarāja :—

(L. 20).—Varshā[nām] pañchasaptatyā sahasrē sādrikē gatē | 1075 | Śakabhūpāla-kālasya sathā Śrīmukha-vatsarē ||

In the race of the mythical king Nikumbha who was of the solar race, Kṛishnarāja [I.] ; his son Gōvana [I.] ; his son Gōvindarāja ; his son Gōvana [II.] ; his son Kṛishnarāja [II.] ; his son Indrarāja (whose minister was Chaṅgadēva) married Śrīdēvi of the lineage of Sagara ; their son Gōvana [III.]⁵

334.—Ś. 1113.—*Ep. Ind.* Vol. III. p. 219. Gadag inscription of the Dēvagiri-Yādava *Mahārājādhirāja Pratāpa-chakravartin* Bhīllama, recording a grant which was made at the request of his minister Jaitasimha,⁶ from the camp at Hērūrā :—

(L. 13).—Śakanipakāl-ātita-saṁvatsara-śatēshu trayōdaś-ādhikēshv-ēkādaśasu varttamāna-Virōdhakpit-saṁvatsar-āntarggata-Jyēsthā-āmāvāsyaśyām-Ādityavārē sūrya-grahāṇē.

Sunday, 23rd June A.D. 1191 ; a solar eclipse, visible in India ; see *Ind. Ant.* Vol. XXIII. p. 125, No. 71.

In Yadu's family, Sēvaṇa⁷ ; his son Mallugi ; his son Amaragaṅga ; his younger brother Karpā ; his son Bhīllama.

335.—Ś. 1113.—*PSOI.* No. 109. Chaudādāmpur Kanarese inscription of the Gutta *Mahāmanḍalēśvara* Vira-Vikramāditya II.,⁸ and his *Nāyaka* Khaṇḍeya-Kāra-Kāmeya-nāyaka :—

(L. 72).—Sa(śa)ka-varshaṁ 1113neya Virōdhikri(kṛi)tu-saṁvatsarada Mārgaśīrad-āmāvāse sūryya-grahanaḍ-āṁdu.⁹

¹ The plates were bought by Dr. Bhāu Dāji, but it is not known where they are now.

² Perhaps the Jhañjha of No. 305 ff.

³ For a Goggirāja who may be intended here, see *North. Inscr.* No. 354. According to Dr. Bhandarkar perhaps the Goggirāja of No. 305 ff., above.

⁴ See above, No. 151 ff.

⁵ See below, No. 337.

⁶ I.e. the Jaitasimha of No. 419.

⁷ Probably Sēṇachandra II. of Nos. 330 and 381.

⁸ Compare Dr. Fleet's *Dynasties*, p. 582, and see above, Nos. 223, 292, and 298.

⁹ In line 80 there is another date of the month Pausa of the same year, but it is irregular.

18th December A.D. 1191; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 125, No. 72.

336.—*Ep. Ind.* Vol. V. p. 29. Managôli fragmentary Kanarese inscription of the time of the Dêvagiri-Yâdava Jaitugidêva (Jaitapâla) I., the son of Bhillama.—The inscription mentions one of Jaitugi's officers, the *Danḍanâtha* Sahadêva, whose elder brother was the *Danḍanâtha* Mallidêva.

337.—*Ś. 1128* (for 1129).—*Ep. Ind.* Vol. I. p. 341; *PSOCI.* No. 284. Pâṭṇâ (in Khândês) inscription,¹ recording that the chief astrologer of the Dêvagiri-Yâdava Siṅghaṇa, Chaṅgadêva, a grandson of the astronomer Bhâskarâchârya, founded a college for the study of the *Siddhântasîrômaṇi*, etc., which was endowed by the brothers Sôidêva and Hêmâdîdêva of the Nikumbha family, feudatories of the Yâdavas. Date of Sôidêva's grant:—

(L. 21).—*Śâkê* 1128 Prabhava-saṁvatsarê Śrâvapa-mâsê paurnamâsyâm chaṁdragrahaṇa-samayê.

9th August A.D. 1207; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIV. p. 5, No. 141.

In Yadu's race, Bhillama; Jaitrapâla [I.]; his son Siṅghaṇa (Siṁha).—In Nikumbha's family (see No. 333), Kṛishṇarâja [II.]; his son Indrarâja; his son Gôvana [III.]; his son Sôidêva; after his death, his younger brother Hêmâdîdêva.—Of Chaṅgadêva the following genealogy is given: In the Sâṇḍilya family, the poet Trivikrama; his son Bhâskarabhaṭṭa (received from king Bhôja the title *Vidyâpati*); his son Gôvinda-sarvajña; his son Prabhâkara; his son Manôratha; his son, the poet Mahêśvarâchârya; his son Bhâskara (the astronomer); his son Lakshmîdhara (appointed chief Paṇḍit by king Jaitrapâla); his son Chaṅgadêva (chief astrologer of king Siṅghaṇa). Compare below, No. 343.

338.—*Ś. 1135**.—*PSOCI.* No. 100; *Ind. Ant.* Vol. II. p. 297, No. 1. Gadag Sanskrit and Kanarese inscription of the reign of the Dêvagiri-Yâdava Siṅghaṇa:—

(L. 34).—*Śakanipakāḷ-âkrânta-saṁvatsara-satamgaḷu* 1135neya Âṅgîrasa-saṁvatsarada Phâlguṇa(na)-sudhḍha(ddha)-bidige Śanaîścharavârad=amdu.²

The date is irregular.

339.—*Ś. 1136**.—*Jour. Bo. As. Soc.* Vol. XII. p. 7. Khidrâpur inscription of the Dêvagiri-Yâdava *Mahârâjadâhîrâja Pratâpa-chakravartin* Siṅghaṇa (Siṁha), 'lord of Dvâravatî,' residing at Dêvagiri:—

(L. 8).—*Śaka-varshê* 1136 Śrîmukha-saṁvatsarê Chaitrê sūrya-parba(rva)ni Sôma-dinê.

Monday, 22nd April A.D. 1213; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 130, No. 102.

340.—*Ś. 1136**.—*PSOCI.* No. 234. Haraḷahallî³ Kanarese inscription of the Gutta *Mahâmaṇḍalêśvara Vira-Vikramâditya* II., whose daughter (by Paṭṭamâdêvi) *Tuḷvaladêvi* (Tuḷvaladêvi) was married to Ballâla (son of a feudatory chief named Siṁha, Siṅga, Siṅgidêva, lord of the Sântâlî *maṇḍala*), and whose sons were Jôvidêva (Jôyidêva) II.⁴ and Vikrama (Vikramâditya III.):—

(L. 63).—*Śaka-varshada* 1136neya Śrîmukha-saṁvatsarada Chaitrad=amavâsyê Sôma-vâra sūryyagrahaṇa-saṁkrânti-vyatîyapâtad=adum.⁵

Monday, 22nd April A.D. 1213; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 130, No. 102. (The Vṛishabha-saṁkrânti took place on the following Wednesday).

¹ The concluding lines of the inscription are in old Marâṭhî.

² See *Ind. Ant.* Vol. XII. p. 210, No. 29.

³ See Dr. Fleet's *Dynasties*, p. 583, and above, No. 335.

⁴ See below, No. 351.

⁵ Read *-vyatîyapâtad=amdu*.

341.—Ś. 1137.—*PSOCI.* No. 201; *Mysore Inscr.* No. 37, p. 72. Baḷagāhve Kanarese inscription of the Dēvagiri-Yādava Mahārājādhirāja Siṃhapa (Siṃghapa), 'lord of Dvārāvati':—

(L. 23).— . . . 1137neya Yuva-saṃvatsarada Bhādrapada=amāvāsye Bri(bri)haspati-vārad=amdu.

Thursday, 24th September A.D. 1215; see *Ind. Ant.* Vol. XXIII. p. 125, No. 73.

342.—Ś. 1140.— From an impression supplied by Dr. Fleet; Graham's *Kolhapoor*, p. 425, No. 11; *Ind. Inscr.* No. 48. Kōlhāpur inscription of the Dēvagiri-Yādava Chakravartin Siṃhapa (Siṃghapa), the son of Jaitrapāla who was the son of Bhillama :—

(L. 16).— Śaka-varsha 1140 Bahudhānya-saṃvatsarē.

343.—Ś. 1144.— *Ep. Ind.* Vol. III. p. 112. Bahāl (in Khândés) inscription, recording the foundation of a temple by Anantadēva, the chief astrologer of the Dēvagiri-Yādava Siṃha (Siṃghapa); (a *praśasti* composed by Anantadēva's younger brother Mahēśvara) :—

(L. 18).— Shaṭk-ōnē sadala-śat-ādhi[kē] sahasrē 1144 varshānām Śaka-prithivīpatēḥ prayātē | Chaitr-ādyā-pratipadi Chitrabhānu-varshē.

The ornament of Yadu's family Bhillama; his son Jaitrapāla [I.] (made Gaṇapati¹ lord of the Andhra country); his son Siṃha (defeated king Arjuna²).— Of Anantadēva the following genealogy is given: In the family of the sage Śāṇḍilya, Manōratha; his son Mahēśvara (composed astronomical works); his son Śrīpati; his son Gaṇapati; his son Anantadēva (author of astronomical works). Compare above, No. 337.

344.—Ś. 1145*.— *Jour. Bo. As. Soc.* Vol. XII. p. 11; *Archæol. Surv. of West. India*, Vol. II. p. 233, and Plate lxxiv.; and Vol. III. p. 116; *PSOCI.* No. 91. Munōḷi (Manōḷi) Kanarese inscription of the reign of the Dēvagiri-Yādava Mahārājādhirāja Pratāpa-chakravartin Siṃghapa, ruling at his capital of Dēvagiri; recording grants made by his Daṇḍanāyaka Purushōttama and others :—

(L. 24).— Sa(śa)ka-varsha 1145neya Chitrabhānu-saṃvatsarada Kārttika-su(su)dhdha(dhha)-pūṇyami Sōmavāra sōmagrahaṇa-bya(vya)tipātadalli.

22nd October A.D. 1222, with a lunar eclipse, visible in India; but the day was a Saturday, not a Monday; see *Ind. Ant.* Vol. XXIV. p. 8, No. 157.

345.—Ś. 1145.—*Ind. Ant.* Vol. XIX. p. 157. Notice of a Kōlār (Kōlhār) Kanarese inscription of the time of the Dēvagiri-Yādava Siṃghapa, reigning at his capital of Dēvāndragiri :—

(L. 9).— Śaka-varusada³ 1145de(da)neya Svabhānu-saṃvachchharada⁴ dvitīyā-Bhādrapada-su(su)dhdha(ddha) 5 Su(su)kravārad=amdu.

Friday, 1st September A.D. 1223; see *ibid.* Vol. XXIII. p. 117, No. 28.

346.—Ś. 1148*.— *PSOCI.* No. 110. Chaudādāmpur Kanarese inscription. Date (of the time of the Dēvagiri-Yādava Siṃghapa?) :—

(L. 26).— Śaka-varsha 1148neya Pārthiva-saṃvatsarada Bhādrapa[da*]-śuddha 15 Sōmavāra chaṃdrōparāga-⁵pūṇyatiṭhiya madhyāhnasamaya⁶.

19th August A.D. 1225, with a lunar eclipse, visible in India; but the day was a Tuesday, not a Monday; see *Ind. Ant.* Vol. XXIV. p. 8, No. 158.

(For two later dates in the same inscription see below, Nos. 361 and 363).

¹ *I.e.* the Kākatīya Gaṇapati; compare below, No. 585 ff.

² *I.e.*, probably, the Paramāra Arjunavarman; see *North. Inscr.* No. 195.

³ Read *-varshada*.

⁴ Read *-saṃvatsarada*.

⁵ Read *pūnya*².

347.—Ś. 1156.—*PSOCL*. No. 87. Bijāpur Kanarese inscription of the Dēvagiri-Yādava *Simhaṇa* (Singhāṇa):—

(L. 5).—Saka-varushada¹ 1156neya Jaya-samvatsarada Vaisā(sā)kha-su(su)ddha-puṃṇame² Vaḍḍavārad=amdu.

Saturday, 15th April A.D. 1234; see *Ind. Ant.* Vol. XXIII. p. 118, No. 29.

348.—Ś. 1157.—From an impression supplied by Dr. Fleet; Graham's *Kolhapoor*, p. 426, No. 12; *Ind. Inscr.* No. 47. Kōlhāpur fragmentary inscription of the Dēvagiri-Yādava *Simhaṇa*:—

(L. 1).—Śaka 1157 Manmatha-samvatsarē Śrāvāṇa-bahula 30 Gurau.

For Manmatha = Ś. 1157 the date is irregular; (for Ś. 1157* = Jaya it would correspond to Thursday, 27th July A.D. 1234); see *Ind. Ant.* Vol. XXIV. p. 16, No. 192.

349.—Ś. 1158.—From an impression supplied by Dr. Fleet; Graham's *Kolhapoor*, p. 426, No. 13. Kōlhāpur inscription of the reign of the Dēvagiri-Yādava *Mahārājādhirāja Praudha-pratāpa-chakravartin Singhāṇa*, 'lord of Dvārāvati':—

(L. 1).—Śaka 1158 varshē Durmmukha-samvatsarē Māgha-suddha-pūṇṇamāsyaṃ tithau Sōma-dinē |

(L. 14).— . . . sōmē=pavi[ddhē?] . . .

Monday, 12th January A.D. 1237; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 118, No. 31.

350.—Ś. 1160*.—*PSOCL*. No. 112. Tiliwalli Sanskrit and Kanarese inscription of the Dēvagiri-Yādava *Simhaṇa* (Singhāṇa), and of his feudatory *Sāvanta-Thakkura*:—

(L. 77).—Śaka-varsha 1160neya Hēmanāmbi-[sa]mavatsarada Phālguṇa(na)-su(su) 3 Bri(bri)haspativārad=amdu.

Thursday, 18th February A.D. 1233; see *Ind. Ant.* Vol. XXIV. p. 2, No. 130.

351.—Ś. 1160*.—*Jour. Bo. As. Soc.* Vol. XV. p. 386, and Plates. Haralāhalli (now Bombay As. Soc.'s) plates⁴ of the reign of the Dēvagiri-Yādava *Mahārājādhirāja Praudha-pratāpa-chakravartin Singhāṇa*, 'lord of Dvārāvati,' recording a grant by his *Dandēsa Bichirāya*⁵ (Bīcha, Vichāṇa), the son of Chikkadēva and younger brother of Malla, made with the consent of the Gutta *Mahāmaṇḍalēśvara Jōyidēva II.*⁶ 'lord of Ujjayani':—

(L. 62).—Śaka-varshād=ārabhya shashtyadhika-satōttara-śa(sa)hasra-mitē Hēma-ṇa[m*]vi(bi)-sam(sam)vatsarē Phālguṇa-māsē saptamyāṃ.

In the Yādava race was Amaragāṅgēya; in that family was Mallugi; from him sprang Bhillama; from him, Jaitugi [I.]; from him, Singhāṇa.

352.—Ś. 1162.—*Archæol. Surv. of West. India*, Vol. III. p. 87, and Plate lviii.; *PSOCL*. No. 286. Ambā inscription of the Dēvagiri-Yādava *Simha* (Singhāṇa), and of his generals *Khōlēśvara* (the son of Trivikrama) and his son *Rāma* of the Maudgala family; (a *prastāvi* composed by Kavirāja?):—

(L. 27).—Śaku 1162 Śārvari-samvatsarē | Kārtika-suddha [da-10?].

353.—*PSOCL*. No. 285. Ambā inscription⁷ of the time of the Dēvagiri-Yādava *Singhāṇa*, his general *Khōlēśvara*, etc.

¹ Read *Śaka-varshada*.

² Read *-puṇṇame*.

³ On this day the *tithi* of the date commenced 5 h. 12 m. after mean sunrise.

⁴ The description of the boundaries is in Kanarese.

⁵ Not Chikkadēva.—Compare below, No. 857.

⁶ See Dr. Fleet's *Dynasties*, p. 588; and above, No. 340.

⁷ An edition of this inscription is desirable.

354.—*PSOOL*. No. 111. Chaudadâmpur Kanarese inscription. Date (l. 99) of 'the Śubhakṛit *saṃvatsara*, in the era of the Yādava king **Simhapa** (**Siṅghapa**); Friday, the third day of the bright fortnight of Pushya.'

[**Subhakṛit** = **Ś. 1164**]: Friday, 26th December A.D. 1242 (the day for the celebration of the Uttarāyana-saṃkrānti, which took place shortly before mean sunrise).

(For two later dates in the same inscription see below, Nos. 364 and 365).

355.—*Ind. Ant.* Vol. XII. p. 100. Kaḍakoḷ Kanarese memorial tablet of the 37th year (of the reign) of the Dēvagiri-Yādava *Bhujabala-pratāpa-chakravartin* **Simhapa** (**Siṅghapa**):—

(L. 2).—Simhapa-dēva-varsha 37 Parābhava-saṃvatsarada Mārggaśira-su(śu)dha(ddha)-pamichami Bri(bṛi)havāradalu.

[**Parābhava** = **Ś. 1168**]: Thursday, 15th November A.D. 1246.

356.—**Ś. 1172***.—Graham's *Kolhapoor*, p. 437, No. 14; *Jour. Bo. As. Soc.* Vol. II. p. 264, No. iii. Kōlhāpur inscription of the reign of the Dēvagiri-Yādava **Kanharadēva** (**Kṛishṇa**), dated Śaka 1172, the Saumya *saṃvatsara*, "Vaiśākha-vadi 30 Śukrē."

Friday, 14th May A.D. 1249.

357.—**Ś. 1171**.—*Ind. Ant.* Vol. VII. p. 304, and Plates; *PSOOL*. No. 21. Chikka-Bāgewūdi plates of the reign of the Dēvagiri-Yādava **Kanhāra** or **Kanhara** (**Kṛishṇa**, the son of Jaitugi II who was the son of **Simhapa**, i.e. **Siṅghapa**); recording a grant by the minister **Mallisaiṭṭi** (**Malla**, the elder brother of Bīcha and son of Chikkadēva¹), which was confirmed (by means of this copper-plate charter) by Malla's son, the minister **Chaunḍisaiṭṭi**:—

(L. 19).—Ēkasaptatyuttara-śatādhē(dhi)ka-sahasra-saṃkhyēshu Śak-āvdē(bdē)shv=atīlēshu pravarttamānō Saum(sau)mya-saṃvatsarē tad-amta[r*]gat-Āshāḍha-paurṇamāsyām Śannaiścharavārē Pūrvāshāḍh[ā*]-nakshatrē Vaidhṛiti-yōgē ithambhūta-pum(pu)nyakālē.

Saturday, 26th June A.D. 1249; see *ibid.* Vol. XXIII. p. 118, No. 32.

358.—**Ś. 1171**.—*Ind. Ant.* Vol. XIV. p. 69. Benḍigeri plates of the reign of the Dēvagiri-Yādava **Kanhāra** or **Kanhara** (**Kṛishṇa**, described as in No. 357); recording a grant by the minister **Mallisaiṭṭi**, for which the king's sanction (with this copper-plate charter) was obtained by his son, the minister **Chaunḍisaiṭṭi**:—

(L. 22).—Śaka-saṃvatsarasya śatādhika-sahasra-aikādhika-saptatyāś=ch=ānaritarē Saumyē=bdē Śrāvaṇē māsi sita-pakshē dvādaśyām Guruvārē.

Thursday, 22nd July A.D. 1249; see *ibid.* Vol. XXIII. p. 118, No. 33.

359.—**Ś. 1174***.—*Jour. Bo. As. Soc.* Vol. XII. p. 34. Munōḷi (**Manōḷi**) Kanarese inscription of the reign of the Dēvagiri-Yādava *Bhujabala-prauḍha-pratāpa-chakravartin* **Kandhara** (**Kṛishṇa**, the son of Jaitugi II. who was the son of **Siṅghapa**), 'lord of Dvāravātī,' residing at his capital of Dēvagiri:—

(L. 20).—Sa(śa)ka-varsha 1174neya Virō[dhikṛitu]-saṃvatsarada Jēshṭa-²bahuja va(a)māvāse sūryya-grahaṇa Su(śu)kravā[rad=a]mdu.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 16, No. 193.

360.—**Ś. 1175**.—*Jour. Bo. As. Soc.* Vol. XII. p. 42. Bēhaṭṭi plates of the 7th year (of the reign) of the Dēvagiri-Yādava *Mahārājādhirāja* **Kanhara** (**Kṛishṇa**), 'lord of Dvāravātī,' recording a grant by the minister **Chaunḍa**-(**Chāvunḍa**)-rāja, the son of Vichapa who was the younger brother of Agramalla (? **Malla**³):—

(L. 51).—Panchasaptatyadhika-śatōttara-sahasrakē Śaka-varshē varttamānē svasti śrīmad-Yādevanārāyana-bhujava(ba)lapraudhapratāpachakravartti-śrī-Kanharadēva-varshēshu saptamē Pramādi-saṃvatsarē Chaitra-māsē kṛishṇa-pakshē amāvāsyāyām Sōmavārē.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 16, No. 194.

¹ See above, No. 351.

² Read *Jyēṣṭhā*.

³ Compare above, No. 351.

In the race of the Yadus there was Amaragāṅgēya; also Jaitugi [I.]; his son Simhala (Siṅghana); his grandson Kṛishṇa.

361.—*PSOCI.* No. 110. Chaudadāmpur Kanarese inscription; the four lines round the top of the stone. Date of the time of the Dēvagiri-Yādava Kanhara (Kṛishṇa):—

(L 1).—Kanhara-dēva-varshada Siddhārthi-saṁvatsarada Chaitra-bahula 15 Sô sūryya-grahanada samaya(P).

[For Siddhārthin = Ś. 1181] the date is irregular.

(For two other dates in the same inscription see Nos. 346 and 363).

362.—Ś. 1183.—From an impression supplied by Dr. Fleet. Renadāl inscription¹ of the reign of the Dēvagiri-Yādava *Praudha-pratāpa-chakravartin* Mahādēva, 'lord of Dvārāvati':—

(L 1).—Śaka 1183 Dā(du)rmmati-saṁvatsarē.

363.—*PSOCI.* No. 110. Chaudadāmpur Kanarese inscription. Date of the third year of the reign of the Dēvagiri-Yādava Mahādēva, and of the Gutta Gutta III, the son of Vikrama (Vikramāditya III.) and Mailaladēvi:²—

(L 40).—Mahādēvarāya-vijayarājya-ōdaye(ya)da 3ṛaneya Dundubhi-saṁvatsarada Vaya-sākha-su(śu)dhdha(ddha) 15 Sōmavāra sōma-grahapadalli.

[For Dundubhi = Ś. 1184] the date is irregular; see No. 364.

(For two earlier dates in the same inscription see above, Nos. 346 and 361).

364.—Ś. 1185*.—*PSOCI.* No. 111. Chaudadāmpur Kanarese inscription. Date of the time of the Dēvagiri-Yādava Mahādēva, and of the Gutta Gutta III.:³—

(L 79).—Śaka-varsha 1185neya Dundubhi-saṁvatsarada Vaya-sākha-suddha 15 Sōmavāra sōma-grahanad-andu.

The date is irregular; see No. 363.

(For two other dates in the same inscription see Nos. 354 and 365).

365.—*PSOCI.* No. 111. Chaudadāmpur Kanarese inscription. Date of the time of the Dēvagiri-Yādava Mahādēva:—

(L 92).—Rudhirōdgāri-[saṁvatsa]rada Jēshṭha-bahula 5 (but possibly 1) Âdivāra Shaḍaṣṭimukha-samkrānti tatkaladalli.

[Rudhirōdgārin = Ś. 1185]: Sunday, 27th May A.D. 1263; but the *tithi* which ended on this day was the third of the dark half; see *Ind. Ant.* Vol. XXV. p. 346, No. 4.

(For two earlier dates in the same inscription see above, Nos. 354 and 364).

366.—Ś. 1187.—From an impression supplied by Dr. Fleet;⁴ *Ind. Inscr.* No. 49. Kōlhāpur inscription of the reign of the Dēvagiri-Yādava *Praudha-pratāpa-chakravartin* Mahārāja Mahādēva, the younger brother of Kanhara (Kṛishṇa):—

(L 8).—Śaka-varshē 1187 varttamāna-Krōdhana-saṁvatsarē Māghamāsa-pūṇṇimāyām Śukra-dinā.

Friday, 22nd January A.D. 1266; see *Ind. Ant.* Vol. XXIII. p. 118, No. 34.

367.—Ś. 1189.—*Ind. Ant.* Vol. XVIII. p. 128. Date of a Hulgūr Sanskrit and Kanarese inscription of the Dēvagiri-Yādava Mahādēva:—

(L 15).—Śaka-varuśada⁵ 1189neya Prabhava-saṁvatsarada Jēshṭha-⁶ba 30 Budhavāra sūrya-grahapad-andu.

Wednesday, 25th May A.D. 1267; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 125, No. 74.

¹ The last lines of the inscription appear to be in old Marāṭhī.

² See Dr. Fleet's *Dynasties*, p. 583, and above, No. 340.

³ See above, No. 368.

⁴ Compare *Jour. Bo. de Soc.* Vol. II. p. 264, No. ii.

⁵ Read *-varshada* and *Jyēshṭha*.

368.—*PSOOL*. No. 142; *Mysore Inscr.* No. 12, p. 20. Dāvāṅgere Kanarese inscription of the reign of the Dēvagiri-Yādava Rāmachandra. Date of the time (?) of the Dēvagiri-Yādava Mahādēva :—

'The Prajāpati saṁvatsara. No further details of the date are given.'

[Prajāpati = Ś. 1193.]

369.—Ś. 1193.—*Ind. Ant.* Vol. XIV. p. 315. Paṭṭhaṇ (now Bombay Secretariat's ?) plates¹ of the Dēvagiri-Yādava Rāma (Rāmachandra) :—

(L. 62).—Sa(sa)kē cha ēkādaśasu trinavaty-adhikēshv-atītēshu 1193 varttamāna-Prajāpati saṁvatsar-āntargata-Māgha-suddha-dvādaśyām Vu(bu)dhē.

Wednesday, 13th January A.D. 1272; see *ibid.* Vol. XXIII. p. 118, No. 35.

In the race of Yadu, in the Moon's family, Siṅghaṇa; his son Mallugi; after him, Bhillama; his son Jaitugi [I.] (killed the king of Trikalīṅga and liberated king Gaṇapati² from prison); his son Siṅghaṇa (overthrew Ballāla,⁴ the Andhra king, Kakkalla,⁵ the lord of Bhambhāgiri, Bhōja,⁶ and Arjuna⁷); his son Jaitugi [II.]; his son Kṛishṇa; his younger brother [Mahādēva] (defeated Viśala⁸); his son Āmaṇa; from him Kṛishṇa's son Rāma took away the kingdom.

370.—Ś. 1194.—*Jour. Roy. As. Soc.* Vol. V. p. 183. Thāṇā plates of the reign of the Dēvagiri-Yādava Rāmachandra, 'lord of Dvāravati,' recording a grant by Achyuta-Nāyaka :—

Śālivāhana-Śakē 1194 Aṅgirā-nāma-saṁvatsarē Āśvina-suddha 5 Ravau.

The date is irregular.

In the race of the Yadus, Bhillama; after him, Jaitrapāla [I.]; his son Siṅghaṇa; after him, Kṛishṇa; his younger brother Mahādēva; Kṛishṇa's son Rāmachandra.

371.—Ś. 1194.—From an impression supplied by Dr. Fleet;⁹ Graham's *Kolhapoor*, p. 437, No. 15. Kōlhāpur inscription of the reign of the Dēvagiri-Yādava Prauḍha-pratāpa-chakravartin Rāmadēva (Rāmachandra) :—

(L. 23).—Śaka-varshēshu 1194 vēd-āṁka-Rudra-pramitēshu vyatītēshu varttamāna-Āṅgirah-[saṁ]vatsara-Māgha-pūrṇimāyām sōmagrahaṇa-parvati.

3rd February A.D. 1273; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 119, No. 36.

372.—Ś. 1199*.—From an impression supplied by Dr. Fleet; Graham's *Kolhapoor*, p. 451, No. 16. Sidnūrle inscription¹⁰ of the reign of the Dēvagiri-Yādava Prauḍha-pratāpa-chakravartin Rāmachandra :—

(L. 13).—Śaka-varshēshu 1199 raṁdhr-āṁka-Rudra-pramitēshu gatēshu varttamāna-Dhātṛi-saṁvatsar-ānt(ā)ntargata-Śrāvāṇa-pūrṇimāyām Sōma-dinē yajñōpavīta-parvati.

Monday, 27th July A.D. 1276; see *Ind. Ant.* Vol. XXIII. p. 128, No. 93.

373.—Ś. 1199.—*PSOOL*. No. 125; *Mysore Inscr.* No. 26, p. 44; compare *Jour. Bo. As. Soc.* Vol. XII. p. 4. Harihar Kanarese inscription of the Dēvagiri-Yādava Prauḍha-pratāpa-

¹ See Dr. Fleet's *Dynasties*, p. 528 and p. 529, note 1.

² Compare *Ind. Ant.* Vol. XXX. p. 517.

³ *I.e.* the Kākatīya Gaṇapati; see below, No. 585 ff.

⁴ *I.e.* the Hoysala Ballāla II.; see below, No. 415 ff.

⁵ Perhaps some prince Kakkalla of the Kalachuri (Chēdi) family.

⁶ *I.e.* the Śilāhara Bhōja II.; see above, No. 324 ff.

⁷ *I.e.*, probably, the Paramāra Arjunavarman; see above, No. 843.

⁸ Compare *North. Inscr.* No. 225.

⁹ Compare *Jour. Bo. As. Soc.* Vol. II. p. 264, No. iv.

¹⁰ The inscription contains a sculpture of an ass and a woman.

chakravartin Rāmachandra, 'lord of Dvārāvati,' and of his feudatory, the *Mahāmaṇḍalēśvara Śāluva-Tikkama-dēva* :—

'Śaka 1199 (in figures, l. 67), the *Īśvara saṁvatsara*; Friday, the thirteenth day of the (?) bright fortnight of Chaitra.'

Friday, 19th March A.D. 1277.¹

The inscription contains two other dates of the *Bahudhānya saṁvatsara* (Ś. 1200) and of the 'Pramādi' (Pramāthin) *saṁvatsara* (Ś. 1201).

374.—*PSOCI*. No. 202; *Mysore Inscr.* No. 57, p. 127. Baḷagāṁve Kanarese memorial tablet of the time of the Dēvagiri-Yādava Rāmachandra :—

'The twelfth or thirteenth year (in figures, l. 16) of his reign, the Chitrabhānu *saṁvatsara*; Sunday, the fifteenth day of the bright fortnight of Māgha or, perhaps, Mārgaśīrṣa;' (*Mys. Inscr.* : 'the 14th year . . . the 1st day of the moon's increase, Sunday').

[For Chitrabhānu = Ś. 1204] the date is irregular, for either month.

375.—*PSOCI*. No. 225; *Mysore Inscr.* No. 111, p. 207. Sorab Kanarese memorial tablet of the 12th year of the reign of the Dēvagiri-Yādava Rāmachandra :—

(L. 4).—Rāmachandradēva-vijayarājya-ōdayada 12 Svabhānu-saṁvatsarada Phālguna(na)-su(śu) 5 Vaḍḍavārad-aṁdu.

[For Subhānu = Ś. 1205] the date is irregular.

376.—*PSOCI*. No. 203; *Mysore Inscr.* No. 82, p. 169. Baḷagāṁve Kanarese memorial tablet of the 14th year of the reign of the Dēvagiri-Yādava Rāmachandra :—

'The fourteenth year (in figures, l. 3) of his reign, the Tāraṇa *saṁvatsara*; Sunday, the first day of the bright fortnight of Chaitra;' (*Mys. Inscr.* : 'the 3rd day').

[Tāraṇa = Ś. 1206] : Sunday, 19th March A.D. 1284 (which is the proper equivalent for the first *tithi* of the bright half of Chaitra).

377.—*PSOCI*. No. 204; *Mysore Inscr.* No. 52, p. 113. Baḷagāṁve Kanarese memorial tablet of the 14th year of the reign of the Dēvagiri-Yādava Rāmachandra :—

'The fourteenth year (in figures, l. 2) of his reign, the Tāraṇa *saṁvatsara*; Wednesday, the tenth day of the bright fortnight of Vaiśākha.'

[Tāraṇa = Ś. 1206] : Wednesday, 26th April A.D. 1284.

378.—*PSOCI*. No. 205; *Mysore Inscr.* No. 81, p. 168. Baḷagāṁve Kanarese memorial tablet of the 16th year of the reign of the Dēvagiri-Yādava Rāmachandra :—

'The sixteenth year (in figures, l. 6) of his reign, the Vyaya *saṁvatsara*. The other details of the date are illegible.'

[Vyaya = Ś. 1208.]

379.—Ś. 1212*.—*Jour. Roy. As. Soc.* Vol. V. p. 178. Tṇāṇā plates of the reign of the Dēvagiri-Yādava Mahārājādhirāja Praudha-pratāpa-chakravartin Rāmachandra, 'lord of Dvārāvati,' recording a grant by Kṛishṇadēva, the governor of Koṅkana :—

Śālivāhana-Śakē 1212 Virōdhi-saṁvatsarē Vaiśākha-suddha-paurṇamāsyāṁ Bhaumē.

The date is irregular.

In the race of the Yadus, Bhillama; after him, Jaitrapāla [I.]; his son Singhana; after him, Jaitrapāla [II.]; after him, Kṛishṇa; his younger brother Mahādēva; Kṛishṇa's son Rāmachandra.

380.—Ś. 1219*.—From an impression supplied by Dr. Burgess. British Museum inscription of the Dēvagiri-Yādava Praudha-pratāpa-chakravartin Rāmachandra :—

(L. 1).—Śaku-saṁvatu 1219 || Durmushī(khī)-saṁvatsarē Kārttika-vadi amāvāsyāṁ Ravau.

¹ This is the proper equivalent of the *tithi* for the bright half of Chaitra.

(L. 5).—*sūrya-parvapi*.

Sunday, 28th October A.D. 1296; a solar eclipse, visible in India.

381.—*Ś. 1222*.—From impressions supplied by Dr. Fleet. Vêlâpur inscription¹ of the reign of the Dêvagiri-Yâdava *Praudha-pratâpa-chakravartin Râmachandra* :—

(L. 1).—*Śak[u]* 1222 *Śarvarî-samvatsarê Mârgisaru-vadi* [9?] *Sômâ*.

Supposing the figure for the *tithi* to be really 9, the date corresponds to Monday, 5th December A.D. 1300.

382.—*Ś. 1227*.—From impressions supplied by Dr. Fleet. Vêlâpur inscription of the reign of the Dêvagiri-Yâdava *Praudha-pratâpa-chakravartin Râmachandra* :—

(L. 1).—*Śâku* 1227 | *Viśvâvasu-samvachchha(tsa)rê* | *Mârga-su(śu)dha(ddha)* 5 *Sômâ*.

Monday, 22nd November A.D. 1305; see *Ind. Ant.* Vol. XXIII. p. 119, No. 38.

H.—The Hoysaḷas.²

383.—*Ś. 961* (?).—*Mysore Inscr.* No. 174, p. 329. Date in a Sindigere Kanarese inscription.³ The Poysaḷa (Hoysaḷa) *Mahâmaṇḍalêśvara Vinayâditya Tribhuvanamalla*, 'lord of Dvârâvatî,' and his wife *Keḷeyabbbarisi* (*Keḷeyaladêvi*), residing at their capital of Sosavûru(?),⁴ gave a girl in marriage to, and bestowed the lordship of Sindageṛe on, the *Danḍanâdyaka Maṛiyâne* :—

'The Śaka year 961,⁵ the year Sarvajit, the month Phâlguna, the 3rd day of the moon's increase, Monday.'

For Ś. 961 expired, which, however, was Pramâthin, the date would correspond to Monday, 18th February A.D. 1040.

(For other dates in the same inscription see below, Nos. 385 and 401).

384.—*Ś. 987* (?).—*Mysore Inscr.* No. 166, p. 307. Date (in the Nirgund inscription of the time (?)) of the Hoysaḷa *Sômêśvara*, below, No. 438) of the time (?) of the W. Gaṅga *Mahâmaṇḍalêśvara Gaṅgarasa* and (?) the Hoysaḷa *Vishnuvardhana* :—

'In the Śaka year 987, the year Nala, the month Pushya, the 5th day of the moon's increase, Thursday, the time of the sun's entering the northern signs.'

Nala (Anala) would be Ś. 998 expired, but for that year the date is incorrect; it is incorrect also for Ś. 987 current and expired.

385.—*Ś. 1025*.—*Mysore Inscr.* No. 174, p. 330. Another date in the Sindigere Kanarese inscription (above, No. 383). The Hoysaḷa *Ballâla I.*, reigning at his capital of Bêlâpura (Vêlâpura), married *Padmaladêvi*, *Châvalidêvi* and *Boppadêvi*, the three daughters of the *Danḍanâdyaka Maṛiyâne* of the second generation, on whom he again conferred the lordship of Sindageṛe :—

'The Śaka year 1025, the year Svabhânu, the month Kârttika, the 10th day of the moon's increase, Thursday.'⁷

The date is irregular.

(For other dates in the same inscription see Nos. 383 and 401).

386.—*Ś. 1037* (for 1035).—*Inscr. at Śravaṇa-Belgoḷa*, No. 46, p. 22. Sanskrit and Kanarese inscription recording the date of the death of *Bûchana* (*Bûchirâja*), the son of the

¹ The inscription contains a sculpture of an ass and a woman.

² Compare also above, Nos. 197 and 234, and below, No. 713.

³ Compare Dr. Fleet's *Dynasties*, p. 451, note 4.

⁴ The translation has 'Sosulya.'

⁵ In the Alêsandra inscription in *Ep. Carn.* Vol. IV. p. 203, No. 32, where the same date is given, the year is '967.' Sarvajit would be Ś. 969; for that year the date is incorrect, and it is incorrect also for Ś. 967 current and expired.

⁶ Compare Dr. Fleet's *Dynasties*, p. 492, note 3.

⁷ The same date is given in the Alêsandra inscription, *Ep. Carn.* Vol. IV. p. 203, No. 32.

Daṇḍāṇḍyakiti Lakkale (Lakshmi, the wife of Gaṅgarāja) and lay-disciple of Śubhachandra-siddhāntadēva; and the erection of a pillar in his memory by his mother :¹—

Śaka-varuṣa 1037neya Vijaya-saṁvatsarada Vaiśākha-su(śu)ddha 10 Ādityavārad=andu.
[Vijaya = Ś. 1035] : Sunday, 27th April A.D. 1113.

387.—Ś. 1037.—*Inscr. at Śravaṇa-Belgoḷa*, No. 47, p. 23. Sanskrit and Kanarese inscription recording the date of the death of Mēghachandra-traividyadēva, the disciple of Sōmadēva (Sakalachandra); and the erection of a monument in his memory by (the lay-disciple of his disciple Prabhāchandra-siddhāntadēva) the *Daṇḍāṇḍyakiti* Lakshmīmātī (Lakshmi), the wife of Gaṅgarāja, minister of the Hoysala Vishṇuvardhana :—

Sa(śa)ka-varuṣam 1037neya Manmatha-saṁvatsarada Mārggaśira-su(śu)ddha 14
Bṛhadvārām Dhanur-lagnada pūrvvāhpada=āru-ghaṇiye=app=āgaḷu.

Thursday, 2nd December A.D. 1115; see *Ind. Ant.* Vol. XXIII. p. 116, No. 17.

388.—Ś. 1039.—*PSOCL.* No. 18; *Mysore Inscr.* No. 146, p. 260. Bêlūr Sanskrit and Kanarese plates of the Hoysala *Mahāmaṇḍalēśvara* Vishṇuvardhana Tribhuvanamalla, 'lord of Dvārāvati,' reigning at Vêlāpura (Bêlāpura), and his *Paṭṭamahādēvi* Śāntalādēvi :—

(L. 5 of side 9).—Śaka-varuṣa sāsirada-mūvatt-om̐bhatte(tta)neya Hēmaḷambi-saṁvatsarada Chaitra-suddha-paṇchamiy=Ādivāra.

The date is irregular.

In Yādu's lineage (the legendary) Śāla received the royal name Poysala. Among the Poysalas, 'lords of Dvārāvati,' born in Śāsapura, was Vinayāditya, who married Keḷeyabbe (Keḷeyalādēvi). Their son Eṇṇayaṅga married Echalādēvi; their sons Ballāla [I.], Vishṇu (Vishṇuvardhana, also called Bhujabala-Gaṅga, defeated Jagaddēva² and Narasimha), and Udayāditya.

(Commencing with side 11 is an undated inscription of Vira-Ballāla (Ballāla II.); and commencing with l. 21 of side 12 is a short inscription of Narasimha III., dated 'Sunday, the fifth day of the bright fortnight of Chaitra of the Ānanda saṁvatsara'; this date, for Ānanda = Ś. 1176, is irregular).

389.—Ś. 1039.—*Inscr. at Śravaṇa-Belgoḷa*, No. 59, p. 56. Sanskrit and Kanarese inscription³ of the reign of the Hoysala *Mahāmaṇḍalēśvara* Vishṇuvardhana Tribhuvanamalla, 'lord of Dvārāvati,' recording a grant by his minister, the *Daṇḍāṇḍyaka* Gaṅgarāja, which was confirmed by the *Daṇḍāṇḍyaka* Eḥirāja :—

Sa(śa)ka-varuṣam 1039neya Hēmaṇambi-saṁvatsarada Phālguna(na)-suddha 5 Sōmavārad=andu.

Monday, 28th January A.D. 1118; see *Ind. Ant.* Vol. XXIII. p. 116, No. 18.

Māra⁴ married Mākanabbe; their son Eḥam (Eḥirāja),⁵ married Pōchikabbe; their son Gaṭgarāja (defeated the army of the [W.] Chāḷukya *Chakravartin* [Vikramāditya VI.] Tribhuvanamalla Permādidēva), married Lakshmīdēvi; he was a lay-disciple of Śubhachandra-siddhāntadēva.

390.—Ś. 1042*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 49, p. 27. Sanskrit and Kanarese inscription recording the date of the death of Dēmiyyaka (Dēmati), the daughter of the *Daṇḍāṇḍyakiti* Lakkale (Lakshmi, who was the mother of Būchirāja), wife of Chāmuṇḍaśeṭṭi,

¹ Compare below, No. 390.

² According to Dr. Fleet perhaps an ancestor of, or identical with, the Jagaddēva in No. 287; compare also below, No. 534.

³ Identical with part of this is *Inscr. at Śravaṇa-Belgoḷa*, No. 45, p. 20; compare also below, No. 415.

⁴ In *Inscr. at Śravaṇa-Belgoḷa* No. 144 (below, No. 406) he is called Māramayya and described as the son of Nāgarman.

⁵ Below, No. 395, called Budhamitra.

and lay-disciple of Śubhachandra-siddhântadêva; and the erection of a pillar in her memory by her mother :¹—

Sa(śa)ka-varusha 1042neya Vikâri-saṁvatsarada Phâlguna(na)-bahuḷa 11 Bṛihavârad-andu.

Thursday, 26th February A.D. 1120; see *Ind. Ant.* Vol. XXIII. p. 129, No. 99.

391.—*Inscr. at Śravaṇa-Belgoḷa*, No. 63, p. 59. Inscription recording the foundation of a temple by Lakshmi, the wife of Gaṅgarâja].

392.—*Ś. 1043**.—*Inscr. at Śravaṇa-Belgoḷa*, No. 44, p. 19. Sanskrit and Kanarese inscription recording the date of the death of Pôchikabbe (Pôchâmbike, Pôchaladêvi), and the erection of a tomb in her memory by her son Gaṅgarâja :—

Sa(śa)ka-varsha 1043neya Sâ(śâ)rvvari-saṁvatsarada Âshâdha-su(śu)ddha 5 Sôma-vârad-andu.

The date is irregular.

393.—*Ś. 1044**.—*Inscr. at Śravaṇa-Belgoḷa*, No. 48, p. 26. Sanskrit and Kanarese inscription recording the date of the death of the *Danḍanânyakiti* Lakkavve (Lakshmyambike), the wife of Gaṅgarâja and lay-disciple of Śubhachandra-siddhântadêva; and the erection of a monument in her memory by her husband :—

Sa(śa)ka-varsha 1044neya Plava-saṁvatsarada . . . suddha 11 Śukravârad-andu.

394.—*Inscr. at Śravaṇa-Belgoḷa*, No. 64, p. 59. Kanarese inscription recording the erection of a shrine for Pôchavve by her son Gaṅgarâja.

395.—*Inscr. at Śravaṇa-Belgoḷa*, No. 65, p. 60. Inscription recording the erection, by Gaṅga[râja], the son of Budhamitra² and Pôchâmbikâ, of a shrine (for his wife Lakshmi?).

396.—*Ś. 1045*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 53, p. 36. Sanskrit³ and Kanarese inscription. Date of grants made by Śântaladêvi, the chief queen of the Hoysala *Mahâmaṇḍalêśvara* Viṣṇuvardhana (Bittidêva),⁴ 'lord of Dvârâvatî :—

(P. 41).—Sa(śa)ka-varusha sâvirada-nâlvatt-ayde(yda)neya Śôbhakrit-saṁvatsarada Chaitra-su(śu)ddha-pâḍiva Bṛihaspativârad-andu.

The date is irregular.

(For a later date in the same inscription see below, No. 400).

397.—*Ś. 1045*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 56, p. 50. Sanskrit and Kanarese inscription, recording the same grants of Śântaladêvi, with the same date as in No. 396.

398.—*Ś. 1045*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 43, p. 16. Sanskrit and Kanarese inscription recording the date of the death of Śubhachandra-siddhântadêva, the chief disciple of Maladhâridêva; and the erection of a tomb in his memory by his lay-disciple Gaṅgarâja :—

Bâṇ-âmbhōdhi-nabhaś-śaśânka-tuḷitê jâtê Śak-âbdê tatô varshê Śôbhakrit(d)-âhvayê vyupanatê mâsê punaś-Śrâvanê | pakshê kṛishṇa-vipaksha-varttini Sitê vâre daśamyâṁ tithau.

Friday, 3rd August A.D. 1123; see *Ind. Ant.* Vol. XXIII. p. 116, No. 20.

399.—*Inscr. at Śravaṇa-Belgoḷa*, No. 62, p. 59. Inscription recording the foundation of a temple by Śântaladêvi, the chief queen of the Hoysala Viṣṇu (Viṣṇuvardhana).

¹ See above, No. 386.

² This must be another name of Êchari (Êchirâja); see above, No. 389.

³ Only the first verse and the last are in Sanskrit.

⁴ He supported 'the rise of Patti-Perumâla's own kingdom,' burnt Chakragôṭṭa, defeated Adiyama (Idigama), Narasimhavarman, etc.

400.—**Ś. 1053.**—*Inscr. at Śravaṇa-Belgoḷa*, No. 53, p. 36. Sanskrit and Kanarese inscription. Date of the death of **Śāntalādēvi**,¹ the chief queen of the Hoysala **Vishṇuvardhana** :—

(P. 38).—Sa(śa)ka-varuṣaṁ 1050mūṣe(ṛa)neya Virōdhikṛit-saṁvatsarada Chaitra-su(śu)ddha-pañchamī Sōmavārad-andu.

The date is irregular.

(For an earlier date in the same inscription see above, No. 396).

401.—**Ś. 1060***.—*Mysore Inscr.* No. 174, p. 333. Sindigere Kanarese inscription. Date of the time of the Hoysala **Mahāmaṇḍalēśvara Vishṇuvardhana**, 'lord of Dvārāvati,' residing at Dōrasamudra, and of the **Daṇḍanāyaka Mariyāṇe** and **Bharata** (**Bharataṇa**, **Bharatamayya**) :—

'In the Śaka year 1060, the year Paingala, the month Pushya, the 10th day of the moon's increase, uttarāyana-saṁkrānti.'

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 14, No. 185.

(For two earlier dates in the same inscription see above, Nos. 383 and 385).

402.—*Inscr. at Śravaṇa-Belgoḷa*, No. 115, p. 87. Kanarese inscription recording works of piety by the minister, the **Daṇḍanāyaka Bharatamayya** (**Bharata**), the younger brother of the **Daṇḍanātha Mariyāṇe**.²

403.—**Ś. 1061 (P)**.—*Inscr. at Śravaṇa-Belgoḷa*, No. 52, p. 34. Kanarese inscription recording the erection of a monument for **Śingimayya**,³ the son of the **Daṇḍanāyaka Baladēva** and his wife **Bāchikabbe** :—

Sa(śa)ka-varuṣa 1041 (*in translation* 1061)neya Siddhārthi-saṁvatsarada Kārtika-su(śu)ddha-dvādasa(śi) Sōmavārad-andu.

[For Siddhārthin = **Ś. 1061**] the date is irregular.

404.—**Ś. 1061 (P)**.—*Inscr. at Śravaṇa-Belgoḷa*, No. 51, p. 33. Kanarese inscription recording the date of the death of **Baladēva**, a son of **Nāgadēva** (whose brother was **Śingara**) and his wife **Nāgiyakka**, and grandson of the **Daṇḍanāyaka Baladēva**⁴ (whose wife was **Bāchikabbe**) :—

Sa(śa)ka-varuṣa 1041 (*in translation* 1061) Siddhārthi-saṁvatsarada Mārggaśi(śi)ra-su(śu)ddha-pāḍva Sōmavārad-andu.

[For Siddhārthin = **Ś. 1061**] the date is irregular.

405.—*PSOCI* No. 232; *Mysore Inscr.* No. 117, p. 213. Halēbidī Kanarese inscription of the Hoysala **Mahāmaṇḍalēśvara Vishṇuvardhana**,⁴ 'lord of Dvārāvati.'

In Yadu's lineage (the legendary) **Sala**; **Vinayāditya**; his son **Eṇṇayaṅga**, married **Ēchalādēvi**; their sons **Ballāḷa** [I.], **Vishṇu** and **Udayāditya**.

406.—*Inscr. at Śravaṇa-Belgoḷa*, No. 144, p. 112. Sanskrit and Kanarese inscription recording the death of the **Daṇḍanāyaka Ēcha** (**Ēchirāja**), the son of **Gaṅgarāja's**⁵ elder brother **Bamma** and his wife **Bāganabbe** (a disciple of **Bhānukīrtidēva**); the erection of a tomb for him by **Gaṅgarāja's** eldest son, the **Daṇḍanāyaka Boppadēva**, as well as grants by him to **Mādhava-chandradēva**, the disciple of **Śubhachandra-siddhāntadēva**; and donations by **Ēchirāja's** wife **Ēchikabbe**, etc.—In the introductory part the inscription first mentions the [W.] **Chālukya** [**Vikramāditya VI.**] **Tribhuvanamalla**, and then the **Poysaḷas** (**Hoysaḷas**) **Vinayāditya**, his son **Eṇṇayaṅga** (**Eṇṇa**), his son **Ballāḷa** [I.], and **Ballāḷa's** younger brother **Vishṇuvardhana**.

¹ Her *guru* was **Prabhāchandra-siddhāntadēva**; her father, **Mārasingayya**; and her mother, **Māchikabbe** (the daughter of **Baladēva** and **Bāchikabbe**, and elder sister of **Śingimayya**, **Śinga**). Compare below, Nos. 403 and 404.

² Compare *Mysore Inscr.* p. 332 f., above, No. 401.

³ See above, note 1.

⁴ He defeated [the Kādamba] **Jayakēśin** [II.]. Compare above, No. 235. note.

⁵ He killed **Narasīṅga** (**Narasīṁha**).

407.—*Inscr. at Śravaṇa-Belgoḷa*, No. 66, p. 60. Inscription recording the foundation of a shrine by Ēchana (Boppaṇa), the son of Gaṅga[rāja].

408.—*Ś. 1088**.—*Inscr. at Śravaṇa-Belgoḷa*, No. 50, p. 28. Sanskrit and Kanarese inscription¹ recording the date of the death of Prabhāchandra-siddhāntadēva, the disciple of Mēghachandra-traividya-dēva and fellow-student of Mēghachandra's son Virāṇandin;²—

Sa(sa)ka-varshaṁ 1068neya Krōdhana-saṁvatsarada Āśvija-su(śu)ddha-daśamī
Bṛihavārad=andu Dhanur-lagnada pūrvvāḥpad=āṇu-ghaḷigey=app=āgaḷ.

Thursday, 27th September A.D. 1145; see *Ind. Ant.* Vol. XXIII. p. 127, No. 87.

The inscription mentions Mēghachandra's fellow-student Śubhaktīrti, the son of Bālachandra; and as a lay-disciple of Prabhāchandra the Hoysala Viṣṇuvardhana's Paṭṭamahādēvī Śāntaladēvī, whose mother was Māchikabbe.

409.—*Ś. 1081*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 138, p. 106. Sanskrit and Kanarese inscription, recording grants, etc., by the Hoysala Naraśimha I. and his minister and senior treasurer Huḷḷapa, the son of Jakkirāja and Lōkāmbikā, of the Vāji vaṁśa.³—

Ēkāśītyuttara-sahasra-Śaka-varshēshu gatēshu Pramādi(thi)-saṁvatsarasya Pushyamāsa-suddha-Śukravāra-chaturdśāyām=uttarāyana-saṅkrāntau.

Friday, 25th December A.D. 1159; see *Ind. Ant.* Vol. XXIII. p. 117, No. 23.

In the Hoysala race, sprung from Yadu: Vinayāditya, married Kēḷiyadēvī; their son Eṇyaṅga (burnt Dhārā, laid waste Chakragōṭṭa), married Ēchaladēvī; their son Viṣṇu (defeated Naraśimhavarman, Adiyama, the lord of Mālava, Jagaddēva⁴ and Irūṅgōḷa), married Lakshmīdēvī; their son Naraśimha (Naraśimha I., surnamed Bhujabala-Vira-Gaṅga and Pratāpa-Hoysala), married Ēchaladēvī.

410.—*Inscr. at Śravaṇa-Belgoḷa*, No. 137, first part, p. 101. Kanarese inscription⁵ of the reign of the Hoysala Mahāmaṇḍalēśvara Naraśimha (Naraśimha I.) Tribhuvanamalla, 'lord of Dvārāvati,' recording works of piety and donations by himself and his minister, the Daṇḍandyaḷa Huḷḷa (Huḷḷarāja, Huḷḷapa, Huḷḷana, Puḷḷana), the son of Yakṣharāja of the Vāchi vaṁśa⁶ and husband of Padmāvatī.

411.—*Inscr. at Śravaṇa-Belgoḷa*, No. 80, p. 63. Kanarese inscription recording donations by Huḷḷamayya, the minister and senior treasurer of Naraśimha I.

412.—*Ś. 1085*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 39, p. 7. Sanskrit and Kanarese inscription recording the date of the death of the Mahāmaṇḍalāchārya Dēvakīrti-panḍitadēva:—

Śaka-varsha sāsirada-embhatt-aidaneya || Varshē khyāta-Subhānu-nāmani sitē pakshē tad-Āshādḥakē māsē tan-navamī-tithau Budha-yutē vārē dinēs-ōdayē.

Wednesday, 12th June A.D. 1163; see *Ind. Ant.* Vol. XXIII. p. 117, No. 24.

413.—*Inscr. at Śravaṇa-Belgoḷa*, No. 40, p. 8. Sanskrit and Kanarese inscription recording the erection of a tomb in memory of the Mahāmaṇḍalāchārya Dēvakīrti-panḍitadēva by the Daṇḍandyaḷa Huḷḷarāja (Huḷḷapa), the son of Yakṣharāja of the Vāji vaṁśa and Lōkāmbike, and minister and senior treasurer of Naraśiṅga (Naraśimha I.).—The inscription mentions the temple of Rūpa-Nārāyaṇa⁷ at Kollāpura; also the Sāmantas Nimbādēva⁸ and Kāmādēva,⁹ who were lay-disciples of Māghanandin.

414.—*Ś. 1099**.—*Inscr. at Śravaṇa-Belgoḷa*, No. 42, p. 12, and specimen Plate. Sanskrit and Kanarese inscription recording the date of the death of Huḷḷa's friend Nayakīrtidēva, the (son and) disciple of Guṇachandradēva, fellow-student of Guṇachandradēva's son

¹ The inscription is partly identical with No. 887.

² Compare Nos. 410 and 413.

³ The text agrees partly with the text of No. 416.

⁴ See Nos. 220 and 319.

⁵ Compare above, No. 74.

⁶ See above, No. 388.

⁷ Compare Nos. 409 and 413.

⁸ See No. 321.

Māṇikyanandin, and *guru* of king Irupṅola; and the erection of a tomb in his memory by his lay-disciple, the minister Nāgadēva, the son of Bammadēva and Jōgāmbā :—

Śākē randhra-nava-dyu-chandramasi Durmmukhy-ākhyā-saṁvatsarē Vaiśākhē dhavaḷē chaturddasa-dinē vārē cha Sūryātma-jē | pūrvvāḥṇē praharē gatē 'rddha-sahitē.

Saturday, 24th April A.D. 1176; see *Ind. Ant.* Vol. XXIII. p. 128, No. 89.

415.—*Inscr. at Śravaṇa-Belgoḷa*, No. 90, p. 71. Sanskrit and Kanarese inscription,¹ eulogizing, and recording works of piety by, Gaṅgarāja,² minister and general of the Hoysala Viṣṇuvardhana, and Huḷḷayya (Huḷḷa), minister and senior treasurer of Vira-Ballāḷa (Ballāḷa II.),³ and lay-disciple of Nayakirtidēva, the son of Guṇachandradēva.

416.—Ś. 1104*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 124, p. 89. Sanskrit and Kanarese inscription,⁴ recording a grant by the Hoysala Mahāmaṇḍalēśvara Vira-Ballāḷa Tribhuvanamalla (Ballāḷa II., the son of Narasiṁha I. and Ēchaladēvi), 'lord of Dvārāvātī,' made at the request of his minister Chandramauli, the son of Śambhudēva and Akkavve :—

Śaka-varshada sāyirada-nūṇa-nālke(lka)neya Plava-saṁvatsarada Paushya(sha)-bahuḷa-tadige Su(su)kravārad=uttarāyana-saṁkrānti=e(a)ndu.

Friday, 25th December A.D. 1181;⁵ see *Ind. Ant.* Vol. XXIV. p. 1, No. 123.

Vira-Ballāḷa laid siege to Uchchaṅgi and captured its Pāṇḍya king Kāmadēva.⁶

417.—*Inscr. at Śravaṇa-Belgoḷa*, No. 107, p. 81. Kanarese inscription recording a grant by the Hoysala Vira-Ballāḷa (Ballāḷa II.), made at the request of Chandramauli's wife Āchaladēvi.⁷

418.—Ś. 1113(P).—*PSOCI.* No. 221; *Mysore Inscr.* No. 103, p. 196. Tālgund Kanarese inscription of the Hoysala Vira-Ballāḷa (Ballāḷa II.) :—

(L. 51).—Sa(śa)ka-varshada 1113neya Siddhārththi-saṁvatsarada⁸ Chaitra-su 11 Ādivāra vyatīyapāta-saṁkramāṇad=⁹amdu.

Siddhārththi would be Ś. 1121 expired; but the date is irregular for that year, as well as for Ś. 1113 current and expired.

419.—Ś. 1114.—*Ep. Ind.* Vol. VI. p. 94; *PSOCI.* No. 98. Gadag inscription of the Hoysala Mahārājādhirāja Pratāpa-chakravartin Vira-Ballāḷa (Ballāḷa II.), 'lord of Dvārāvātī,' recording a grant made from his camp at Lokkigundi; (composed by Agnisarman) :—

(L. 43).—Śakanṇipakāl-ātita-saṁvatsara-śatēshu chaturddas-ādhikēshv=ēkādaśasu amkatō=pi 1114 varttamāna-Paridhāvi-saṁvatsar-āntarggata-Mārggaśirsha-paurṇamāsyām Śanaishchara-vārē sōma-grahāṇē.

Saturday, 21st November A.D. 1192; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 117, No. 26.

In the lineage of Yaḍu (the legendary) king Saḷa, at Śasākapura, acquired the name Hoysala; then, after other kings, Vinayāditya; his son Eṇṇayaṅga; his sons Ballāḷa [I.]

¹ Partly identical with *Inscr. at Śravaṇa-Belgoḷa*, No. 59; above, No. 389.

² He defeated the Chōḷa's feudatory Adiyama, the 'tigula Dāman, the feudatory Dāmōdara, Narasiṁhavarman and other Chōḷa feudatories. — Regarding Adiyama compare *Ep. Ind.* Vol. VI. p. 331, note 7.

³ He laid siege to Uchchaṅgi and took its king Kāmadēva; compare No. 416.

⁴ The text partly agrees with the text of No. 410.

⁵ On this day the *tithi* of the date commenced 0 h 30 m. after mean sunrise.

⁶ Compare Nos. 415 and 423.

⁷ A full account of her is given in *Inscr. at Śravaṇa-Belgoḷa*, No. 124 (above, No. 413) where her name is given also as Āchiyakka.

⁸ Read *Siddhārthi-saṁvatsarada Chaitra-su*.

⁹ Read *vyatīyapāta-saṁkramaṇad=*.

(defeated Jagaddêva¹), Vishṇuvardhana and Udayâditya; Vishṇuvardhana's son Narasimha [I.] married Êchaladêvi; their son Vîra-Ballâja (defeated the general Brahman,² and Jaitrasimha, the right arm' of Bhillama³).

420.—**Ś. 1114.**—*PSOCI.* No. 200; *Mysore Inscr.* No. 46, p. 103. Baḷagâṁve Sanskrit and Kanarese inscription of the Hoysaḷa *Mahârâjâdhirâja Pratâpa-chakravartin Vîra-Ballâja (Ballâja II.)*, reigning at Lökkigunḍi:—

'Śaka 1114⁴ (in figures, l. 62), the Paridhâvi *saṁvatsara*; Friday, the fifth day of the dark fortnight of Pushya; at the time of the sun's commencing his progress to the north;' (*Mys. Inscr.*: 'the 6th day').

Friday, 25th December A.D. 1192.⁵

421.—**Ś. 1114** (for 1115).—*PSOCI.* No. 224; *Mysore Inscr.* No. 109, p. 206. Sorab Kanarese memorial tablet of the time of the Hoysaḷa *Vîra-Ballâja (Ballâja II.)*:—

'Śaka 1114 (in figures, l. 5), the Pramâdi *saṁvatsara*; Sunday, the fifth day of the bright fortnight of Bhâdrapada;' (*Mys. Inscr.*: 'the Śaka year 1116,' and 'the 8th day').

Pramâdin would be Ś. 1115; but for that year the date would be irregular, for either *tithi*.

422.—**Ś. 1117*.**—*PSOCI.* No. 194; *Mysore Inscr.* No. 89, p. 180. Baḷagâṁve Sanskrit and Kanarese inscription of the Hoysaḷa *Vîra-Ballâja (Ballâja II.)*:—

(L. 34).—Sa(śa)kanṛipa-saṁvachchha(tsa)ram=ârabhya śatâdhika-sahasrôpari sapta-da-cha(śa)mê Â[na*]nda-saṁvachchha(tsa)rê Mârggaśîrṣa-âmâvâsyâyâṁ Sôma-vârê vyatîpâta-yôgê.⁶
The date is irregular.

423.—**Ś. 1118*.**—*Inscr. at Śravaṇa-Belgoḷa*, No. 130, p. 97. Kanarese inscription of the reign of the Hoysaḷa *Mahâmaṇḍalêśvara Pratâpa-chakravartin Vîra-Ballâja (Ballâja II.)*, 'lord of Dvârâvatî.' Date of private donations:—

Sa(śa)ka-varsha 1118neya Râkshasa-saṁvatsarada Jêshṭha-7su 1 Bṛihavârad-andu.

The date is irregular.

Laying siege to Uchchangî, Vîra-Ballâja took its king Kâmadêva.⁷

424.—*PSOCI.* No. 106. Hângal Kanarese memorial tablet of the time of the Hoysaḷa *Ballâja II.* and the Kâdamba (of Hângal) *Kâmadêva*:⁸—

'The (?) sixteenth year (in figures, l. 12) of Kâmadêva, the Nala *saṁvatsara*; Tuesday, the . . . day of the dark fortnight of Âśvayuja.'

[Nala, Anala = Ś. 1118.]

425.—*PSOCI.* No. 107. Another Hângal Kanarese memorial tablet of the time of the Kâdamba (of Hângal) *Kâmadêva*, not dated.

426.—*PSOCI.* No. 233; *Mysore Inscr.* No. 118, p. 217. Haḷêbîḍ Kanarese inscription of the Hoysaḷa *Vîra-Ballâja (Ballâja II.)*:—

'Thursday, the first day (in words, l. 7) of the bright fortnight of Kârttika of the Nala *saṁvatsara*;' (*Mys. Inscr.*: 'Sunday').

[Nala, Anala = Ś. 1118]: Thursday, 24th October A.D. 1196.

¹ Compare above, No. 368.

² See No. 294, note.

³ See No. 334.

⁴ See Dr. Fleet's *Dynasties*, p. 505, note 1.

⁵ This is the proper equivalent for the 5th *tithi*.

⁶ See *Ind. Ant.* Vol. XII, p. 210, No. 35.

⁷ This (for *Jyêshṭha*.) is the reading of the Roman and Kanarese texts; the translation has *Bhâdrapada*.

⁸ Compare above, No. 416.

⁹ See Dr. Fleet's *Dynasties*, p. 563. See also above, No. 260.

427.—*Ś. 1121.*—*PSOCI.* No. 99; *Ind. Ant.* Vol. II. p. 298, No. 5. Gadag Kanarese inscription of the Hoysala *Vira-Ballāla* (*Ballāla II.*), and his feudatory, the *Mahāmaṇḍalēśvara Rāyadēva*, 'lord of Āsatimayūrapura'.¹—

(L. 31).—*Śakanripakāḷ-ātita-saṁvatsara-śataṁgalu* 1121neya Siddhārtthi-saṁvatsarada pratham-Āshāḍa (ḍha)-śuklapaksh-āṣṭamī Brihaspativāra-Bya(vya)tīpāta-puṇya-dinadoḷ=ā Bya(vya)tīpāta-mimittam.²

Thursday, 3rd June A.D. 1199; see *Ind. Ant.* Vol. XXIII. p. 117, No. 27.

428.—*PSOCI.* No. 195, *Mysore Inscr.* No. 75, p. 162. Baḷagāmve Kanarese inscription of the 11th year of the reign³ of the Hoysala *Vira-Ballāla* (*Ballāla II.*):—

'The eleventh year (in figures, l. 4) of his reign, the Dundubhi *saṁvatsara*; Monday, the thirteenth day of the bright fortnight of Chaitra.'

[For Dundubhi = *Ś. 1124*] the date is irregular.⁴

429.—*PSOCI.* No. 196; *Mysore Inscr.* No. 59, p. 128. Baḷagāmve Kanarese memorial tablet of the time of the Hoysala *Vira-Ballāla* (*Ballāla II.*):—

'The bright fortnight of Āshāḍha of the Dundubhi *saṁvatsara*. The other details of the date are illegible.'

[Dundubhi = *Ś. 1124*.]

430.—*PSOCI.* No. 197; *Mysore Inscr.* No. 65, p. 137. Baḷagāmve Kanarese memorial tablet of the 15th year of the reign of the Hoysala *Vira-Ballāla* (*Ballāla II.*):—

'The fifteenth year (in figures, l. 1) of his reign, the Krôdhana *saṁvatsara*; Monday, the eleventh day of the bright fortnight of Chaitra.'

[For Krôdhana = *Ś. 1127*] the date is irregular.⁵

431.—*PSOCI.* No. 198; *Mysore Inscr.* No. 64, p. 137. Baḷagāmve Kanarese memorial tablet of the 17th year of the reign of the Hoysala *Vira-Ballāla* (*Ballāla II.*):—

'The seventeenth year (in figures, l. 1) of his reign, the (?) Prabhava *saṁvatsara*; (?) Sunday, the (?) thirteenth day of the dark fortnight of Kārtika;' (*Mys. Inscr.*: 'the 10th day of the moon's decrease, Monday').

[For Prabhava = *Ś. 1129*] the date is irregular, with either reading.

432.—*PSOCI.* No. 199; *Mysore Inscr.* No. 97, p. 185. Baḷagāmve Kanarese memorial tablet of the 18th (or 8th ?) year of the reign of the Hoysala *Vira-Ballāla* (*Ballāla II.*).

433.—*PSOCI.* No. 235. Haḷēbīḍ Kanarese inscription of the Hoysala *Vira-Ballāla* (*Ballāla II.*), and of his *Daṇḍandya*, the *Kumāra* or junior *Lakshma* (*Lakshmidhara*, *Lakshmidēva*).⁶

434.—*Ś. 1145.*—*PSOCI.* No. 123; *Mysore Inscr.* No. 20, p. 30. Harihar Sanskrit and Kanarese inscription of the Hoysala *Mahārājādhirāja Narasimha II.*, 'lord of Dvāravātī,' residing at Dōrasamudra, and his minister, the *Daṇḍandya* *Polāḷva*, the son of Attirāja.⁷—

(L. 67).—*Śaka-varshaṁ* 1145ne[ya] Svabhānu-saṁvatsarada Māgha-suddha 11 Briha-vārād=amdu.

The date is irregular.

In the family of Yadu (the legendary) *Saḷa*; *Vinayāditya*; *Eṇeyaṅga*; his sons *Ballāla* [I.], *Biṭṭidēva* (*Biṭṭiga*, *Vishṇuvardhana*), and *Udayāditya*; of these *Vishṇuvardhana* married *Lakumadēvi* (*Lakshmidēvi*); their son *Narasimha* [I.]; his son *Ballāla* [II.] (defeated the army of king *Sōmana*, i.e. the W. *Chālukya Sōmēśvara IV.*), married *Padmaladēvi*; their son *Narasimha* [II.], described as 'the uprooter of the *Makara* kingdom' and 'the establisher of the *Chōḷa* kingdom'.⁸

¹ See Dr. Fleet's *Dynasties*, p. 506.

² See Dr. Fleet's *Dynasties*, p. 503, note 4.

³ The date would be wrong also for *Ś. 1127*.

⁴ See *ibid.* p. 507.

⁵ See *Ind. Ant.* Vol. XIX. p. 155.

⁶ The date would be wrong also for *Ś. 1124*.

⁷ See Dr. Fleet's *Dynasties*, p. 506.

⁸ See below, No. 817.

435.—*Inscr. at Śravaṇa-Belgoḷa*, No. 81, p. 63. Kanarese inscription of the reign of the Hoysaḷa *Mahārājādhirāja Pratāpa-chakravartin Vira-Narasimha* (Narasimha II.),¹ 'lord of Dvārāvātī,' recording donations by Gommataseṭṭi :—

Khara-saṁvatsarada Puṣya-suddha uttarāyana-saṅkrānti pāḍi-diva Bri(bri)havārad-sandu.

[Khara = Ś. 1153]: 26th December A.D. 1231; but the day was a Friday, not a Thursday.

436.—Ś. 1175*.—*Mysore Inscr.* No. 171, p. 321. Bangalore Museum Sanskrit and Kanarese plates of the Hoysaḷa Sōmēśvara (Vira-Sōmēśvara), residing at Vikramapura² in the Chōḷa *maṇḍala*; recording grants made for the spiritual benefit of his *Paṭṭamahishī* (or chief queen) Sōmaladēvi :—

Paridhāvi(vi)-saṁvatsarasya Phālguna-māsasy-āmnāvāsyāyām sūrya-ōparāgē . . . Śaka-varsha 1175neya Paridhāvi-saṁvatsarada Phālguna-māsad=amāvāsyē sūrya-grahaṇadalu.³

1st March A.D. 1253, with a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII, p. 130, No. 105.

437.—*Inscr. at Śravaṇa-Belgoḷa* No. 128, p. 96. Kanarese inscription of the time of the Hoysaḷa Sōmēśvara, the son (?) of Vira-Ballāḷa (Ballāḷa II.), concerning the settlement of certain dues.

438.—*Mysore Inscr.* No. 166, p. 307. Nirgund Kanarese inscription of the time (?) of the Hoysaḷa Vira-Sōmēśvara (Sōmēśvara).

(For a date in this inscription of Ś. 987(?) see above, No. 384).

439.—[Ś. 1176.]—A grant of the Hoysaḷa Narasimha III., recorded at the end of the Bêlūr plates, above, No. 388.

440.—Ś. 1177.—*Coorg Inscr.* No. 6, p. 9. Niduta Kanarese memorial tablet of the time of the Hoysaḷa *Pratāpa-chakravartin Vira-Narasimha* (Narasimha III.) :—

Śaka-varusha 1177nê Rākshasa-saṁ Vaisākha-sudha(ddha) 11.

441.—*Ep. Ind.* Vol. III. p. 9. Date of a Śrīraṅgam (Raṅganātha temple) Tamiḷ inscription of the second year (of the reign) of the Poysaḷa (Hoysaḷa) Vira-Rāmanātha, a son of Sōmēśvara and the Chālukya princess Dēvaladēvi :—

'The day of Bharapī, which corresponded to Wednesday, the seventh *tithi* of the first half of the month of Kumbha.'

[Ś. 1178]: Wednesday, 24th January A.D. 1257.

442.—*Ep. Ind.* Vol. III. p. 10. Date of a Śrīraṅgam (Jambukēśvara temple) Tamiḷ inscription of the [7th] year (of the reign) of the Poysaḷa (Hoysaḷa) Vira-Rāmanātha :—

'The day of Pūrva-Phalgunī (?), which corresponded to Wednesday, the sixth *tithi* of the second half of the month of Dhanuṣ.'

[Ś. 1183]: Wednesday, 14th December A.D. 1261; but the *nakshatra* on this day was Uttara-Phalgunī.

443.—Ś. 1184*.—*PSOCI.* No. 19; *Mysore Inscr.* No. 147, p. 270. Bêlūr Sanskrit and Kanarese plates of the Hoysaḷa *Niśaṅka-pratāpa-chakravartin Narasimha* III., 'lord of Dvārāvātī,' residing at Dōrasamudra, and of his *Danḍanāyaka Perumāle* :—

(L. 18 of the fourth side).—Śaka-varshasya chaturadhika-sāśītīśatōttara-sahasratamasya Durmmati-saṁvatsarasya Chaitra-suddha-dvā[da*]śyām Bhaumavārē.

Tuesday, 15th March A.D. 1261.

In the lineage of Yadu (the legendary) Saḷa, the founder of the Hoysaḷa family; in that family, Vinayāditya; his son Eṇyaṅga; his son Viṣṇu; his son Narasimha [I.]; his son Ballāḷa [II.]; his son Nṛsimha [II.]; his son Sōma, married Bijjalā; their son Nṛsimha [III.].

¹ See Dr. Fleet's *Dynasties*, p. 507, note 3.

² I.e. Kaṇṇapur, five miles north of Śrīraṅgam.— Compare also below, Nos. 864, 865 and 904.

³ See *Ep. Ind.* Vol. III. p. 8, note 5.

⁴ See below, No. 461.

427.—**Ś. 1121.**—*PSOCI.* No. 99; *Ind. Ant.* Vol. II. p. 298, No. 5. Gaḍag Kanarese inscription of the Hoysala **Vira-Ballāla** (Ballāla II.), and his feudatory, the *Mahāmaṇḍalēśvara Rāyadēva*, 'lord of Āsaṭimayūrapura'.¹—

(L. 31).—*Śakanripakāl-ātita-saṁvatsara-satamgalu* 1121neya Siddhārthi-saṁvatsarada pratham-Āshāḍa(ḍha)-śuklapakṣh-āṣṭamī *Bṛihaspativāra-Bya(vya)tipāta-puṇya-dinadola*—*Ā Bya(vya)tipāta-nimittam*.²

Thursday, 3rd June A.D. 1199; see *Ind. Ant.* Vol. XXIII. p. 117, No. 27.

428.—*PSOCI.* No. 195, *Mysore Inscr.* No. 75, p. 162. Baḷagāmve Kanarese inscription of the 11th year of the reign³ of the Hoysala **Vira-Ballāla** (Ballāla II.) :—

'The eleventh year (in figures, 1. 4) of his reign, the Dundubhi *saṁvatsara*; Monday, the thirteenth day of the bright fortnight of Chaitra.'

[For Dundubhi = **Ś. 1124**] the date is irregular.⁴

429.—*PSOCI.* No. 196; *Mysore Inscr.* No. 59, p. 128. Baḷagāmve Kanarese memorial tablet of the time of the Hoysala **Vira-Ballāla** (Ballāla II.) :—

'The bright fortnight of Āshāḍha of the Dundubhi *saṁvatsara*. The other details of the date are illegible.'

[Dundubhi = **Ś. 1124**]

430.—*PSOCI.* No. 197; *Mysore Inscr.* No. 65, p. 137. Baḷagāmve Kanarese memorial tablet of the 15th year of the reign of the Hoysala **Vira-Ballāla** (Ballāla II.) :—

'The fifteenth year (in figures, 1. 1) of his reign, the Krôdhana *saṁvatsara*; Monday, the eleventh day of the bright fortnight of Chaitra.'

[For Krôdhana = **Ś. 1127**] the date is irregular.⁵

431.—*PSOCI.* No. 198; *Mysore Inscr.* No. 64, p. 137. Baḷagāmve Kanarese memorial tablet of the 17th year of the reign of the Hoysala **Vira-Ballāla** (Ballāla II.) :—

'The seventeenth year (in figures, 1. 1) of his reign, the (?) Prabhava *saṁvatsara*; (?) Sunday, the (?) thirteenth day of the dark fortnight of Kārtika;' (*Mys. Inscr.*: 'the 10th day of the moon's decrease, Monday').

[For Prabhava = **Ś. 1129**] the date is irregular, with either reading.

432.—*PSOCI.* No. 199; *Mysore Inscr.* No. 97, p. 185. Baḷagāmve Kanarese memorial tablet of the 18th (or 8th ?) year of the reign of the Hoysala **Vira-Ballāla** (Ballāla II.).

433.—*PSOCI.* No. 235. Haḷēḥiḍ Kanarese inscription of the Hoysala **Vira-Ballāla** (Ballāla II.), and of his *Daṇḍanāyaka*, the *Kumāra* or junior **Lakshma** (Lakshmidhara, *Lakshmidēva*).⁶

434.—**Ś. 1145.**—*PSOCI.* No. 123; *Mysore Inscr.* No. 20, p. 30. Harihar Sanskrit and Kanarese inscription of the Hoysala *Mahārājādhirāja* **Narasimha II.**, 'lord of Dvārāvati,' residing at Dōrasamudra, and his minister, the *Daṇḍanāyaka* **Polāḷya**, the son of Attirāja :⁷—

(L. 67).—*Śaka-varsham* 1145ne[ya] *Svabhānu-saṁvatsarada* Māgha-suddha 11 *Bṛiha-vārad-amḍu*.

The date is irregular.

In the family of Yadu (the legendary) **Saḷa**; *Vinayāditya*; *Eṇyaṅga*; his sons **Ballāla** [I.], **Biṭṭidēva** (*Biṭṭiga*, *Vishṇuvardhana*), and *Udayāditya*; of these *Vishṇuvardhana* married *Lakumadēvi* (*Lakshmidēvi*); their son **Narasimha** [I.]; his son **Ballāla** [II.] (defeated the army of king *Sōmana*, i.e. the W. *Chālukya* *Sōmēśvara* IV.), married *Padmaladēvi*; their son **Narasimha** [II.], described as 'the uprooter of the *Makara* kingdom' and 'the establisher of the *Chōḷa* kingdom.'⁸

¹ See Dr. Fleet's *Dynasties*, p. 506.

² See Dr. Fleet's *Dynasties*, p. 508, note 4.

³ The date would be wrong also for **Ś. 1247**.

⁴ See *ibid.* p. 507.

⁵ See *Ind. Ant.* Vol. XIX. p. 155.

⁶ The date would be wrong also for **Ś. 1244**.

⁷ See Dr. Fleet's *Dynasties*, p. 506.

⁸ See below, No. 817.

435.—*Inscr. at Śravaṇa-Belgoḷa*, No. 81, p. 63. Kanarese inscription of the reign of the Hoysaḷa *Mahārājādhirāja Pratāpa-chakravartin Vira-Narasimha (Narasimha II.)*,¹ 'lord of Dvārāvātī,' recording donations by Gommataseṭṭi :—

Khara-saṁvatsarada Pushyā-suddha uttarāyana-saṅkrānti pāḍi-diva Bri(bri)havārad-andu.

[Khara = Ś. 1153]: 26th December A.D. 1231; but the day was a Friday, not a Thursday.

436.—Ś. 1175*.—*Mysore Inscr.* No. 171, p. 321. Bangalore Museum Sanskrit and Kanarese plates of the Hoysaḷa *Sōmēśvara (Vira-Sōmēśvara)*, residing at Vikramapura² in the Chōḷa *maṇḍala*; recording grants made for the spiritual benefit of his *Paṭṭamahishī* (or chief queen) *Sōmaladēvi* :—

Paridhāvi(vi)-saṁvatsarasya Phālguna-māsasy-ānāvāsyāyām sūrya-ōparāgē . . . Śaka-varsha 1175neya Paridhāvi-saṁvatsarada Phālguna-māsad-amāvāsyē sūrya-grahanaḍalu.³

1st March A.D. 1253, with a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 130, No. 105.

437.—*Inscr. at Śravaṇa-Belgoḷa* No. 128, p. 96. Kanarese inscription of the time of the Hoysaḷa *Sōmēśvara*, the son (?) of Vira-Ballāḷa (Ballāḷa II.), concerning the settlement of certain dues.

438.—*Mysore Inscr.* No. 166, p. 307. Nirgund Kanarese inscription of the time (?) of the Hoysaḷa *Vira-Sōmēśvara (Sōmēśvara)*.

(For a date in this inscription of Ś. 987(?) see above, No. 384).

439.—[Ś. 1176.]—A grant of the Hoysaḷa *Narasimha III.*, recorded at the end of the Bêlūr plates, above, No. 388.

440.—Ś. 1177.—*Coorg Inscr.* No. 6, p. 9. Niduta Kanarese memorial tablet of the time of the Hoysaḷa *Pratāpa-chakravartin Vira-Narasimha (Narasimha III.)* :—

Śaka-varusha 1177nē Rākshasa-saṁ Vaiśākha-sudha(ddha) 11.

441.—*Ep. Ind.* Vol. III. p. 9. Date of a Śrīraṅgam (Raṅganātha temple) Tamil inscription of the second year (of the reign) of the Poysaḷa (Hoysaḷa) *Vira-Rāmanātha*, a son of *Sōmēśvara* and the Chālukya princess *Dēvaladēvi* :—

'The day of Bharapī, which corresponded to Wednesday, the seventh *tithi* of the first half of the month of Kumbha.'

[Ś. 1178]: Wednesday, 24th January A.D. 1257.

442.—*Ep. Ind.* Vol. III. p. 10. Date of a Śrīraṅgam (Jambukēśvara temple) Tamil inscription of the [7th] year (of the reign) of the Poysaḷa (Hoysaḷa) *Vira-Rāmanātha* :—

'The day of Pūrva-Phalgunī (?), which corresponded to Wednesday, the sixth *tithi* of the second half of the month of Dhanus.'

[Ś. 1183]: Wednesday, 14th December A.D. 1261; but the *nakshatra* on this day was Uttara-Phalgunī.

443.—Ś. 1184*.—*PSOCI.* No. 19; *Mysore Inscr.* No. 147, p. 270. Bêlūr Sanskrit and Kanarese plates of the Hoysaḷa *Niśānka-pratāpa-chakravartin Narasimha III.*, 'lord of Dvārāvātī,' residing at Dōrasamudra, and of his *Daṇḍanāyaka Perumāle* :—

(L. 18 of the fourth side).—Śaka-varshasya chaturadhika-sāṣṭitīsatōttara-sahasratamasya Durmmati-saṁvatsarasya Chaitra-suddha-dvā[da*]śyām Bhaumavārē.

Tuesday, 15th March A.D. 1261.

In the lineage of Yada (the legendary) Saḷa, the founder of the Hoysaḷa family; in that family, Vinayāditya; his son Eṇṇayaṅga; his son Viṣṇu; his son Narasimha [I.]; his son Ballāḷa [II.]; his son Nṛsimha [II.]; his son Sōma, married Bijjalā; their son Nṛsimha [III.].

¹ See Dr. Fleet's *Dynasties*, p. 507, note 3.

² I.e. Kaṇṇapūr, five miles north of Śrīraṅgam.— Compare also below, Nos. 864, 865 and 904.

³ See *Ep. Ind.* Vol. III. p. 8, note 5.

⁴ See below, No. 451.

444.—Ś. 1190.—*PSOCI.* No. 124; *Mysore Inscr.* No. 27, p. 48. Harihar Sanskrit and Kanarese inscription of the (?) Hoysala **Narasimha III.**, and of his *Danḍanāyaka Sôma* :—
Mys. Inscr. : 'The Śaka year 1190 having passed, and the year Vibhava being current.'

445.—*Ep. Ind.* Vol. III. p. 10. Date of a Śrīraṅgam (Raṅganātha temple) Tamil inscription of the 15th year (of the reign) of the Hoysala **Vira-Rāmanātha** :—

'The day of Aśvinī, which corresponded to Monday, the first *tithi* of the first half of the month of Mīna.'

[Ś. 1191] : Monday, 24th March A.D. 1270.

446.—Ś. 1191 (for 1195 ?).—*Inscr. at Śravaṇa-Belgoḷa*, No. 96, p. 74. Kanarese inscription of the time of the Hoysala *Pratāpa-chakravartin* **Vira-Nārasimha (Narasimha III.)**, reigning at Dōrasamudra :—

Śaka-varuṣa 1191neya Śrīmukha-saṁvatsarada Śrāvaṇa-suddha 15 Âdivāradallu.

Śrīmukha would be Ś. 1195, and in that year the *tithi* of the date commenced 6 h. 14 m. after mean sunrise of Sunday, 30th July A.D. 1273.

The inscription records a grant to Chandraprabhadēva, the disciple of the *Mahā-maṇḍalāchārya* Nayakirtidēva.

447.—Ś. 1192* [and Ś. 1198].—*Ep. Carn.* Vol. III. p. 166, No. 97; *Mysore Inscr.* No. 172, No. 323. Sōmanāthapura Sanskrit and Kanarese inscription of the Hoysala *Mahārājādhirāja Pratāpa-chakravartin* **Vira-Nārasimha (Narasimha III.)**, 'lord of Dvārāvati,' residing at Dōrasamudra; and of his minister, the *Danḍanāyaka Sôma*,¹ and Sôma's sister's sons, the *Danḍanāyakas* **Mallidēva** and **Chikka-Kētaya** :—

Śaka-varuṣa sāsirada-nūṇa-tombhatt-eradaneya Śukla-saṁvatsarada Âshāḍha-suddha-dvādasi(śi) Budhavārad=andū.

Wednesday, 12th June A.D. 1269;² see *Ind. Ant.* Vol. XXIV. p. 3, No. 132.

The inscription contains another date—

Dhātu-saṁvatsarada Âsvīja-suddha-tadige Âdivārad=andū.

This date, for Dhātṛi = Ś. 1198, is irregular.

448.—*Ep. Ind.* Vol. III. p. 10. Date of a Śrīraṅgam (Raṅganātha temple) Tamil inscription of the 15th year (of the reign) of the Hoysala (Hoysala) **Vira-Rāmanātha** :—

'The day of Bharanī, which corresponded to Sunday, the eleventh *tithi* of the second half of the month of Mithuna.'

[Ś. 1192] : Sunday, 15th June A.D. 1270.

449.—*Ep. Ind.* Vol. III. p. 10. Date of a Kappanūr (Poysalēśvara temple) Tamil inscription of the 17th year (of the reign) of the Hoysala (Hoysala) **Vira-Rāmanātha** :—

'Tuesday, the thirteenth *tithi* of the bright half of Śrāvaṇa in the Prajāpati year, which corresponded to the twenty-fourth solar day of the month of Âḍi.'

[Prajāpati = Ś. 1193] : Tuesday, 21st July A.D. 1271.

450.—Ś. 1200.—*PSOCI.* No. 20; *Mysore Inscr.* No. 148, p. 275. Bēlūr Sanskrit and Kanarese plates of the Hoysala *Niṣṭhāka-pratāpa-chakravartin* **Narasimha III.**, 'lord of Dvārāvati,' residing at Dōrasamudra :—

(L. 41).—Śaka-varuṣasya dvīsatōttara-sahasratamasya Bahudhānya-saṁvatsarasya Māgha-kṛishṇa-chaturdaśyām Maṇḍavārē.

Saturday, 11th February A.D. 1279.

¹ He is described as the king's dear son.

² On this day the *tithi* of the date commenced 2 h. 25 m. after mean sunrise.

451.—Ś. 1208.—*PSOCI.* No. 148; *Mysore Inscr.* No. 6, p. 11. Chitaldurg Kanarese inscription of the Hoysala *Pratāpa-chakravartin* Narasimha III., residing at Dōrasamudra, and of his minister, the *Danḍanāyaka* Perumāḷedēva¹ (also called Rāuttarāya and Javvnikē-Nārāyaṇa):—

(L. 14).—Śaka-varusha 1208 sâ(sa)mḍa varttamāna-Bya(vya)ya-sam Chayatra-²su 10 Bri(bri)d=aṁdu.

Thursday, 7th March A.D. 1286.

452.—*Coorg Inscr.* No. 7, p. 10. Niduta Kanarese memorial tablet of the time of the Hoysala *Pratāpa-chakravartin* Vira-Narasimha (Narasimha III.).³

453.—*PSOCI.* No. 147; *Mysore Inscr.* No. 3, p. 6. Chitaldurg Kanarese inscription of the Hoysala *Mahārājādhirāja* Ballāja III., the son of Narasimha III. who was the son of Sômśvara, residing at Dōrasamudra:—

(L. 33).—⁴Sādhāraṇa-samvatsarada Vaisākha-su(śu) 3 Su(śu).⁵

[Sādhāraṇa = Ś. 1232]: Friday, 3rd April A.D. 1310.

I.—The Dynasties of Vijayanagara.⁶

454.—Ś. 1261 (for 1262).—*Ind. Ant.* Vol. X. p. 63. Bādāmi Kanarese inscription of the *Mahāmaṇḍalēśvara* Vira-Hariyappa-Voḍeyar (Harihara I.), and of Chāmeya-Nāyaka (Chāmarāja?):—

(L. 1).—Śaka-varusha 1261neya Vikrama-samvatsarada Chaitra-su(śu) 1 Gu.

Probably Thursday, 9th March A.D. 1340; but the *tithi* which ended on this day was the 10th, not the first *tithi* of the bright half of Chaitra; see *ibid.* Vol. XXIV. p. 16, No. 196.

455.—Ś. 1276*.—*Jour. Bo. As. Soc.* Vol. XII. p. 346; *PSOCI.* No. 22; *Mysore Inscr.* No. 131, p. 234. Harihar Sanskrit and Kanarese plates of the *Mahārājādhirāja* Bukkarāja (Bukkarāya) I., the son of Saṁgama I.:—

(L. 20).—nripa-Śalivāhana-Śaka 1276neya Vijaya-samvatsarada Māgha-śudha(ddha) 15 Chandravāra sômōparāma(ga)-parvvaṇi vu(u)shṇakāladallu.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 17, No. 197.

456.—Ś. 1277.—*PSOCI.* No. 149; *Mysore Inscr.* No. 1, p. 2. Chitaldurg Kanarese inscription of the reign of the *Mahāmaṇḍalēśvara* Vira-Bukkarāya-Voḍeyar (Bukkarāya I.), residing at Hosapaṭṭana; recording a grant by the *Mahāmaṇḍalēśvara* Mallinātha-Voḍeyar:—

(L. 13).—Sa(śa)ka-varusha 1277neya Manumatha-samvachchha(tsa)rada Jēshṭha-(j)ēshṭha)-śudhḍha(ddha) 7 Śō.

Monday, 18th May A.D. 1355;⁷ see *Ind. Ant.* Vol. XXIV. p. 3, No. 134.

457.—Ś. 1278.—*PSOCI.* No. 150; *Mysore Inscr.* No. 2, p. 4. Chitaldurg Kanarese inscription of the reign of the *Mahāmaṇḍalēśvara* Vira-Bukkarāya-Voḍeyar (Bukkarāya I.), residing at Hosapaṭṭana; recording a grant by the *Mahāmaṇḍalēśvara* Mallinātha-Voḍeyar:—

(L. 17).—Sa(śa)kha(ka)-varusha 1278neya Durmmukha-samvatsarada Āshāḍha-bahula-tadige Guruvāradalu.

Thursday, 16th June A.D. 1356.

¹ He slew (a king) Ratnapāla; see Dr. Fleet's *Dynasties*, p. 509.—Compare above, No. 443.

² Read *Chaitra*.

³ The given date is valueless.

⁴ The Śaka year is effaced.

⁵ I.e. *Śukravāra*.

⁶ First dynasty, Nos. 454-500; second dynasty, Nos. 502-534; third dynasty, No. 535 ff.

⁷ For another Chāmarāja see below, No. 488.

⁸ Bukka I. had a son whose name was also Mallinātha (Mallapp-Ōḍeyar); compare *Ep. Ind.* Vol. VI. p. 3-7, and *Ind. Ant.* Vol. XXVI. p. 381, No. 10.

⁹ On this day the *tithi* of the date commenced 3 h. 53 m. after mean sunrise.

458.—*South-Ind. Inscr.* Vol. I. No. 154, p. 167. Rock inscription at the fort of Gutti, of the time of king Bukka (perhaps Bukkarāya I.).

459.—*Ś. 1278.*—*Ep. Ind.* Vol. III. p. 24, and Plates. Biṭraguṇṭa¹ plates of Saṁgama II. (the verses were written on the plates by Bhōganātha,² the *narma-sachīva* of Saṁgama II.):—

(L. 75).—Śāk-ābdē nāga-śaila-dhyu(dyū)maṇi-parimitē 1278 Durmukh-ābdē tru(tri)-tiyyē(yē) māsi saṁgamē chaṁdra-bā(bhā)nvōḥ.

Saṁgama [I.] had five sons : Harihara [I.], Kampa (Kampaṇa I.), Bukka [I.], Mārapa, and Muddapa; Kampa's son Saṁgama [II.].

460.—*Ś. 1286* (for 1287).—*South-Ind. Inscr.* Vol. I. Nos. 86 and 87, pp. 118 and 121. Two Conjeeveram Tamil pillar inscriptions of the reign of the *Mahāmaṇḍalēśvara Vira-Kampaṇa-Uḍaiyar* (i.e. Kampaṇa II.³):—

'From the month of Āḍi of the Viśvāvasu⁴ year, which was current after the Śaka year one thousand two hundred and eighty-six.'

461.—*Ś. 1290.*—*Ind. Ant.* Vol. XIV. p. 233; *Inscr. at Śravaṇa-Belgoḷa*, No. 136, p. 100. Kanarese inscription, containing what is known as Rāmānujāchārya's *Śāsana*, of the time (?) of the *Mahāmaṇḍalēśvara Vira-Bukkarāya* (Bukkarāya I.):—

Inscr. at Śr.-Belg.: Śaka-varsha 1290neya Kilaka-saṁvatsarada Bhādrapada-śu 10 Bri. Thursday, 24th August A.D. 1368.

462.—*South-Ind. Inscr.* Vol. I. No. 88, p. 124. Conjeeveram Tamil inscription of the reign of *Vira-Kampaṇa-Uḍaiyar* (i.e. Kampaṇa II.):⁵—

'On the day of Tēr (i.e. Rōhiṇī), which corresponds to Tuesday, the seventh lunar day of the latter half of the month of Makara of the Kilaka year, which was current (during the reign) of Vira-Kampaṇa-Uḍaiyar.'

[For Kilaka = Ś. 1290] the date is irregular; see *Ind. Ant.* Vol. XXII. p. 138, No. 9.

463.—*Ś. 1293.*—*Ep. Ind.* Vol. VI. p. 330. Śrīraṅgam (Raṅganātha temple) inscription of Goppanārya (Gōpaṇa), (an officer of Kampaṇa-Uḍaiyar, i.e. Kampaṇa II., the son of Vira-Bokkapa-Uḍaiyar, i.e. Bukkarāya I.):—

(L. 1).—bandhu-priyē Śāk-ābdē.

464.—*Ś. 1296.*—*South-Ind. Inscr.* Vol. I. No. 72, p. 103. Tirumalai Tamil inscription of the reign of the *Mahāmaṇḍalika Ommaṇa-Uḍaiyar*, the son of Vira-Kampaṇa-Uḍaiyar (*alias*) Kumāra-Kampaṇa-Uḍaiyar (i.e. Kampaṇa II.):⁶—

'On the day of Uttirattādi (i.e. Uttara-Bhādrapadā), which corresponds to Monday, the eighth lunar day of the former half of the month of Dhanus of the Ānanda year, which was current after the Śaka year 1296.'

Monday, 11th December A.D. 1374;⁷ see *Ind. Ant.* Vol. XXIV. p. 3, No. 135.

465.—*Ś. 1301.*—*Jour. Bo. As. Soc.* Vol. XII. p. 352. Dambaḷ plates⁸ of the *Rājādhirāja*⁹ Virapratāpa Harihara (Harihara II.), residing at Vijayanagara:¹⁰—

(L. 100).—Śāk-ābdē Śālivāhasya sahasrēpa tribhiḥ śataiḥ | ēk-ādhikais-cha gaṇitē Siddhārtthē-bdē subhē dinē || Jyē(jyai)shṭhyān Bhaumē niśānāth-ōparāgē.

¹ This is the name of the village granted; the plates are at Nellore. They are marked with numeral figures, and also with notches.

² Probably identical with Bhōganātha, the brother of Mādhava and Śāyapa.

³ The son of Bukkarāya I.; see *Ep. Ind.* Vol. VI. p. 324. For a list of inscriptions of Kampaṇa II. see *ibid.* p. 325 ff.

⁴ The second inscription has *Viśvādi* instead.

⁵ See above, No. 460.

⁶ See *Ep. Ind.* Vol. VI. p. 325, and above, Nos. 460 and 462.

⁷ On this day the *śikhi* of the date commenced 3 h. 41 m. after mean sunrise.

⁸ Some of the (nine) plates are numbered.

⁹ This title occurs in a verse.

¹⁰ The inscription is remarkable for the large number of villages mentioned in it.—For a list of inscriptions of Harihara II. see *Ep. Ind.* Vol. VI. p. 327 f.

Tuesday, 31st May A.D. 1379; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 119, No. 39.

In Yadu's race, Saṃgama [I.]; his sons Harihara [I.] and Bukka [I.]; Bukka's son Harihara [II.].

466.—Ś. 1301.—*PSOCI.* No. 126; *Mysore Inscr.* No. 29, p. 55. Harihar Sanskrit and Kanarese inscription of the reign of Harihara II., residing at Vijayanagara; recording a grant by the *Danḍandya Mudda* :—

(L. 39).—Śaśi-kha-sikhi-chaṃdra-samitē Śākē Sidhdhā(ddhā)rtthi(rtthi)-samjñitē oh-ābdē [*] Kārttika-māsasya sita-dvādaśyām Bhāskarē vārē [||*]

Sunday, 23rd October A.D. 1379; see *Ind. Ant.* Vol. XXIII. p. 119, No. 40.

Genealogy of Harihara II. as in No. 465.

467.—Ś. 1304.—*PSOCI.* No. 23; *Mysore Inscr.* No. 146, p. 267. Bêlûr Sanskrit and Kanarese plates of Harihara II. and his *Danḍandya Mudda* :¹—

(L. 41).—Śaka-varsha sâvirada-mûnûṇa-nâka(lka)neya Duṃdubhi-samvatsarada Kārttika-bahula-daśami Âdivâradali.

The date is irregular.

468.—Ś. 1305 (for 1306).—*Ep. Ind.* Vol. III. p. 226, and Plate. Âlampûṇḍi plate of Virûpâksha I.,² the son of Harihara II., recording a grant made at the request of Harihara's sister (?) Jannâmbikâ :—

(L. 13).—Śakavarsha-sahasr-âdhi-paṇchottara-śata-trayē | Raktâkshî(kshi)-Pushya-samkrântau pupya-kâlê śubhê dinê.

In the race of the Moon, Bukkarâja [I.], the son of Saṃgama [I.] and Kâmâkshî; his son Harihara [II.], married Mallâdêvî of the family of Râmadêva;³ their son Virûpâksha [I.].

469.—Ś. 1307.—*South-Ind. Inscr.* Vol. I. No. 152, p. 156. Vijayanagara lamp-pillar inscription of the time of Harihara II. (the son of Bukka I. of the Yâdava race), recording the building of a Jaina temple by the *Danḍêsa Iruga (Irugapa)*,⁴ the son of Harihara's minister, the *Danḍanâtha Baicha (Baichapa)* :⁵—

(L. 36).—Śaka-varshê 1307 pravarttamânê Krôdhana-vatsarê Phâlguna-mâsê kṛishṇa-pakshê dvitîyâyâm tithau Śukravârê.

Friday, 16th February A.D. 1386; see *Ind. Ant.* Vol. XXIII. p. 126, No. 77.

470.—Ś. 1309*.—*Ep. Ind.* Vol. III. p. 117. Date of the Bhatka Kanarese plates of the *Mahârâjâdhirâja Vira-Harihara (Harihara II.)* and his dependent *Mallana-Oḍeyar*, who resided at Honnâvura (Honavar) :—

(L. 7).—[Śa]ka-varusha sâvirada-munûṇa-omabhattachaneya Kshaya-[sam]va[t*]sarada Simhâda Guru Pushya-[bahu]la-paṃchami Guruvârada[lu].

Thursday, 10th January A.D. 1387; see *Ind. Ant.* Vol. XXV. p. 270.

471.—Ś. 1313.—*Jour. Bo. As. Soc.* Vol. IV. p. 115. Plates of the reign of Harihara II., recording a grant by the minister *Mâdhavarâja* :—

Śakê trayôdasâdhika-trisatôttara-sahasrê gatê vartamâna-Prajâpati-samvatsarê Vaisâkha-mâsê kṛishṇa-pakshê amâvâsyâyâm Saumya-dinê sūryôparâga-punyakâlê.

Wednesday, 5th April A.D. 1391;⁶ a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 122, No. 57, and Vol. XXV. p. 271.

¹ Compare No. 466.

² For a list of inscriptions of his see *Ep. Ind.* Vol. VI. p. 328 f.

³ I.e., probably, the Dêvagiri-Yâdava Râmachandra (Râmadêva); see above, No. 369 ff.

⁴ He is the author of the *Nândrîharatnamâlâ*.—Compare below, No. 486 and under *Addenda*.

⁵ Compare below, No. 486.

⁶ But this day fell in the *amânta* month Chaitra

472.—Ś. 1315.—*Ep. Ind.* Vol. III. p. 229. Conjeeveram inscription of Harihara II. :—
(L. 1).—Śaktyālōkē Śuk-ābdē paripāma[ti] śubhē Śrī(śrī)mukh-Āshā[ḍha]-māsē suddhē pakshē daśamyām Ravisuta-divasē Mitra-bhē.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 211, note 65.

473.—Ś. 1317.—*PSOCI* No. 24; *Mysore Inscr.* No. 149, p. 277. Hasan Sanskrit and Kanarese plates of Harihara II. :—

(L. 36).—Śak-āyda(bda) rishi-chāndr-āshni(gni)-vidhun-āyata-vatsarē | Yuv-ākhyē Māgha(?)—māsē(?) cha śukla-pakshē śubh[ē*] dinē | saptamyām cha mahā-parvāṇi.¹

474.—Ś. 1317 (for 1318).—*As. Res.* Vol. IX. p. 420; Colebrooke's *Misc. Essays*, Vol. II. p. 262. Chitradurg (Chitaldurg) Sanskrit and Kanarese plates of Harihara II. :—

Rishi-bhū-vahni-chandrē tu gapitē Dhāt[ri]-vatsarē | Māgha-māsē śukla-pakshē paurnamāsyām mahātithau || nakshatrē pitri-daivatye Bhānuvārēṇa samyutē |

Sunday, 14th January A.D. 1317; but the *tithi* which ended on this day was the first *tithi* of the dark half, not the full-moon *tithi*; see *Ind. Ant.* Vol. XXIV. p. 7, No. 149.

In Yadu's family, Saṅgama [I.]; had five sons, Harihara [I.], Kampa [I.], Bukkarāya [I.], Mārāpa, and Mudgapa.² Bukkarāya made Vidyanagarī his capital, and married Gaurāmbikā; their son Harihara [II.].

475.—Ś. 1321.—*Ep. Ind.* Vol. III. p. 120. Nallūr³ plates of Virapratāpa Harihara (Harihara II.), residing at Vijayanagara; (the verses were composed by Mallanārādhyavṛttika, the son of Kōtīśārādhyā⁴) :—

(L. 50).—Dhātṛi-nētra-guṇa-kshapēta(śva)ra-yutē śrī(śrī)-Sālivāhē gatē [Śākhē(kē) gō]-tradhacha (?) Pramādi(thi)ni tidhau (?) māsy-Ūrjakē nāmanī (?) | pakshē tatra vajakshakē Budha-dinē śrī-paurnamāsyām tidhau(thau) | kālē pu[ṇya]ma[ham]tarē śubha-karē sōmōparāgē varē |

Wednesday, 15th October A.D. 1399; a lunar eclipse, visible in India.

In the race of the Yādavas, Saṅgama [I.]; his son Vīra-Bhukka or Bhukka (Bukka I.), married Gaurī; their son Harihara [II.].

476.—*PSOCI* No. 238; *Mysore Inscr.* No. 125, p. 222. Bêlūr Kanarese inscription of Harihara II. and his Daṇḍanātha Guṇḍa.⁵

477.—*PSOCI* No. 239; *Mysore Inscr.* No. 128, p. 226. Bêlūr Sanskrit and Kanarese unfinished inscription of Harihara II. and his Daṇḍanātha Guṇḍa.

478.—*Inscr. at Śravaṇa-Belgoḷa*, No. 126, p. 95. Kanarese inscription recording the date of the death of Harihararāya :⁶—

(L. 1).—Tārāpa-samvatsarada Bhādrapada-bahṇja-daśamiyū Sōmavāradalu.

The date is irregular for both Tārāpa = Ś. 1266 and Tārāpa = Ś. 1326.⁷

479.—Ś. 1328 [and 1327].—*South-Ind. Inscr.* Vol. I. No. 55, p. 80. Vēppambattu (nera Vêlūr) Tamil inscription recording a sale (which took place on the first date here given) concerning two villages that were granted (on the second date here given) by the Mahārājādhirāja Virapratāpa Bukkamahārāja (Bukkarāya II.) :⁸—

First date: 'On Thursday, the new-moon day of the dark half of Jyāishṭha of the Vyaya year, which follows the Pārthiva year (and) which was current after the Śaka year 132[8].'

¹ See *Ind. Ant.* Vol. XII. p. 213, No. 70.

² Really Muddapa; see above, No. 459.

³ This is the name of the village granted. The grant was edited from Sir W. Elliot's impressions. The plates are numbered with numeral figures.

⁴ Compare below, No. 517.

⁵ Compare below, No. 501.

⁶ I.e. according to Mr. Rice, Harihara II.

⁷ For Ś. 1326 the date would correspond to Saturday, 30th August A.D. 1404.

⁸ A son of Harihara II.; see *Ep. Ind.* Vol. III. p. 36, note 3.—For a list of inscriptions of his see *ibid.* Vol. VI. p. 329 f.

Second date : 'Thursday, the twelfth lunar day of the bright half of Vaisākha (of) the Pārthiva year.'

Both dates (the first for Vyaya = Ś. 1328, and the second for Pārthiva = Ś. 1327) are irregular ; see *Ind. Ant.* Vol. XXIV. p. 203, note 50.

480.—Ś. 1328.—*PSOCL.* No. 25 ; *Mysore Inscr.* No. 150, p. 279. Hāsan Sanskrit and Kanarese plates of the *Mahārājādhirāja Virapratāpa Dēvarāya (Dēvarāya I.)*, giving the date of his coronation :—

(L. 21).—Sa(śa)ka-varsh[ē] 132[8] varttamāna-Vya[ya]-saṁvatsarē Kārttī(rti)kamāsa-[kṛishṇa]pakshē daśamyām Ś[u]k[r]avārē [Uttā]rā(?) Bhādrapadē Prīti-yōgē Bava-karaṇē ēvam-vi[śi*]shṭa-śubha-kālē . . . svasya paṭṭābhishēka-samayē.

Friday, 5th November A.D. 1406 ; but the *nakshatra*¹ was Uttara-Phalgunī, not Uttara-Bhādrapadā, and the *karana* Bava only commenced after the expiration of the 10th *tithi* ; see *Ind. Ant.* Vol. XXIV. p. 204, note 51 (where it should have been stated that the *yōga* Prīti commenced 14 h. 3 m. after mean sunrise).

Saṅgama [I.] ; his son Bukkarāya [I.] ; his son Harihara [II.] ; his son Dēvarāya [I.].

481.—Ś. 1332.—*PSOCL.* No. 127 ; *Mysore Inscr.* No. 18, p. 26. Harihar Sanskrit and Kanarese inscription of Dēvarāya I. :—

(L. 15).—Śākē nētr-āgni-vahn-imdu-saṁkhyē Vikru(kṛi)ti-nāmakē varushē² Nabhasya-dvādaśyām śuklāyām Sōmavārakē.³

Monday, 11th August A.D. 1410 ; see *Ind. Ant.* Vol. XXIII. p. 119, No. 41.

482.—*As. Res.* Vol. XX. p. 31. Translation of a Vijayanagara Kanarese inscription of Dēvarāya I. and his minister Lakshmaṇa (?).

483.—Ś. 1334*.—*PSOCL.* No. 151 ; *Mysore Inscr.* No. 5, p. 9. Chitaldurg Kanarese inscription of the *Mahāmāṇḍalēśvara Vira-Mallaṇṇa-Vodeyar* (a son of Virapratāpa Dēvarāya I.) recording grants for the spiritual merit of his mother Mallayavve :—

(L. 4).—Sa(śa)ka-varusa(sha) 1334neya Khara-saṁvatsarada Kārttika-su(śu) 15 Śa.⁴
Saturday, 31st October A.D. 1411.

484.—Ś. 1338.—*Prāchīnalēkhamālā*, Vol. I. p. 178.⁵ Vandavāsi Sanskrit and Kanarese plates of the *Mahāmāṇḍalēśvara Virapratāpa Vijayarāya (Vira-Vijaya)*, a son of Dēvarāya I. :—

Śaka-varsha 1338 vartamāna-Durmukhi-saṁvatsarada Bhādrapada-bauḷa-saptamiyalu.

In the lineage of Yadu, Saṅgama [I.] ; his son Bukka [I.] ; his son, from Gaurāmbikā, Harihara [II.] ; his son Pratāpa-Dēvarāya (Dēvarāya I.) ; his son, from Hēmāmbikā, Vira-Vijaya (Vijaya).

485.—Ś. 1344.—*PSOCL.* No. 206 ; *Mysore Inscr.* No. 49, p. 112. Baḷagāṁve much damaged Kanarese memorial tablet of the time of Vira-Vijaya (?), a son of Virapratāpa Dēvarāya I. :—

Mysore Inscr. : ' In the Śaka year 1344, the year Subhakṛit, the month Aśvija, the 5th day of the moon's increase, Sunday.'

Sunday, 20th September A.D. 1422.⁷

¹ For dates in which similar mistakes occur see below, Nos. 604 and 853.

² Read *varshē*.

³ See *Ind. Ant.* Vol. XII. p. 214, No. 88.

⁴ This date fell in the first Bhādrapada of Ś. 1332.

⁵ This *akṣhara* is quite clear.

⁶ Taken from the *Madras Jour. Lit. Sc.* 1881, p. 249.

⁷ On this day the *tithi* of the date commenced 5 h. 57 m. after mean sunrise.

486.—*Inscr. at Śravaṇa-Belgoḷa*, No. 82, p. 63. Inscription recording donations by the *Daṇḍanātha Irugapa*, the son of Maṅga who was the youngest son of Bukkarāya's minister Baicha (Baichapa):—

Śubhakṛiti vatsarē jayati Kārttika-māsi tithau Muramathanasya pusṭṭim upajagmushi śītaruchau.

[Śubhakṛit = Ś. 1344.]¹

Baicha (Baichapa) had three sons, Irugapa, Bukkaṇa, and Maṅga; Maṅga's sons were Baichapa and Irugapa.²

487.—Ś. 1346.—*Ep. Ind.* Vol. III. p. 37, and Plate. Satyamaṅgala plates of Dēva-
r ya II., reigning at Vijayanagara:—

(L. 40).—Tat[t*]valōkē Śakasy-ābdē Krōdhi-saṁvatsarē śubhē | Āshāḍh-āmātithau puṁpyā³ Sōmavāra-virājītē |

Monday, 26th June A.D. 1424; ⁴ (with a solar eclipse, not visible in India).

In the lineage of Yadu, Saṁgama [I.]; his son Bukka [I.]; his son, from Gauri, Harihara [II.]; his son, from Malāmbikā, Pratāpa-Dēvarāya (Dēvarāya I.); his son, from Hēmāmbikā, Vīra-Vijaya; his son, from Nārayanāmbikā, Dēvarāya [II.]; he had a younger brother, named Pratāpa-Dēvarāya.⁵

488.—Ś. 1348.—*PSOCI.* No. 128, *Mysore Inscr.* No. 23, p. 39. Harihar Kanarese inscription of the time (?) of Virapratāpa Dēvarāya (Dēvarāya II.), and of (the *Daṇḍanātha*) Chāmarāja:—

(L. 16).—Śaka-varusha 1346neya Krōdhi-saṁvachchha(tsa)rada Kārttika-suddha 12 Sōma-
vāram kūḍida puṇya-tithiyoḷu.

The date is irregular.

489.—Ś. 1347.—*South-Ind. Inscr.* Vol. I. No. 56, p. 83. Viriñchipuram Tamil inscription of the reign of the *Mahārājādhirāja Virapratāpa Dēvarāya (Dēvarāya II.)*:—

'On the day of Anusham (i.e. Anurādhā), which corresponds to Wednesday, the sixth lunar day, the 3rd (solar day) of the month of Paṅguṇi of the Viśvāvasu year, which was current after the Śaka year 1347.'

Wednesday, 27th February A.D. 1426; see *Ind. Ant.* Vol. XXIII. p. 132, No. 113.

490.—Ś. 1348.—*South-Ind. Inscr.* Vol. I. No. 153, p. 162. Vijayanagara Jaina inscription of Dēvarāja II., residing at Vijayanagara:—

(L. 25).—Śākē=bdē pramitē yātē vasu-simḍhu-guṇ-ēmdubhiḥ | Parābhav-ābdē Kārttikyām.

In the Yādava lineage, Bukka [I.]; his son Harihara [II.]; his son Dēvarāja [I.]; his son Vijaya (Vīra-Vijaya); his son Dēvarāja [II.] (Abhinava-Dēvarāja, Vīra-Dēvarāja).

491.—Ś. 1353*.—*South-Ind. Inscr.* Vol. I. No. 54, p. 79. Tellūr (near Vēlūr) Tamil inscription of the reign of the *Mahāmaṇḍalēśvara Virapratāpa Dēvarāja (Dēvarāja II.)*:—

'On the day of Tiruvōṇam (i.e. Śravaṇa), which corresponds to Monday, the fifth lunar day of the former half of the month of Karkāṭaka of the Sādhārāṇa year (and) the Śaka year 1353.'

Monday, 20th November A.D. 1430; but see *Ind. Ant.* Vol. XXIV. p. 6, No. 146.⁷

492.—Ś. 1353*.—*PSOCI.* Nos. 227 and 26; *Mysore Inscr.* No. 116, p. 213, and No. 145, p. 259. Muḷbāgal Kanarese inscription and Telugu plate of the reign of Dēvarāja II., the son of Vijaya:—

No. 227: (L. 1).—Śaka-varusha 1353neya Sādhārāṇa-saṁvachchha(tsa)rada Phālgu[na]-
su(śu) 10.

¹ By Mr. Rice the year is taken to be Ś. 1284.

² Read *puṇyā*.

³ Compare below, No. 496.

⁴ The above equivalent of the date is correct only on the supposition that the word *Karkāṭaka* of the date has been put erroneously instead of *Kārttigai*.

⁵ Compare above, No. 469.

⁶ This date fell in the first Āshāḍha of Ś. 1346.

⁷ For another Chāmarāja see above, No. 454.

No. 26 : (L. 3).—Śālivāhana-Śāka-varuṣam[ga]ṇu 1353nê Sādhārāṇa-nāma-samvatsarada Phālguna(na)-śu 10.

493.—*South-Ind. Inscr.* Vol. I. No. 79, p. 109. Paḍavēḍu Tamiḻ inscription of the reign of the *Rājādhirāja Vira-Dēvarāya* (Dēvarāya II.) :—

‘On the tenth day of the month of Māsi of the Pramāḍiḥa year.’

[Pramādin = Ś. 1355.]

494.—*South-Ind. Inscr.* Vol. I. No. 80, p. 109. Paḍavēḍu Tamiḻ inscription of the reign of the *Mahārājādhirāja Vira-Dēvarāya* (Dēvarāya II.) :—

‘On the 2nd day of the month of Āḍi of the Ānanda year.’

[Ānanda = Ś. 1358.]

495.—*Inscr. at Śravaṇa-Belgoḷa*, No. 125, p. 95. Inscription recording the date of the death of *Pratāpa-Dēvarāya* (the younger brother¹ of Dēvarāya II. ?) :—

(L. 1).—Kṣayāhvaya-kuvatsarē dvitayayukta-Vaiśākhakê Mahitanaya-vārakê yuta-bālakṣha-pakṣh-ētarē | Pratāpanidhi-Dēvarātṣ pralayam-āpa hant-āsamaś-chaturdaśa-dinē katham Pitri-patê (?)² nivāryā gatiḥ ||

[Kṣaya = Ś. 1368] : Tuesday, 24th May A.D. 1446; see *Ind. Ant.* Vol. XXV. p. 346, No. 5.

496.—Ś. 1368.—*South-Ind. Inscr.* Vol. II. No. 71, p. 339. Tanjore (Rājārājēśvara temple) Tamiḻ inscription of the reign of *Dēvarāya II.* :—

‘(On the day) of the *nakṣatra* Pūrva-Phalgunī, which corresponded to a Wednesday and to the fifth *tithi* of the first fortnight, at the auspicious time of³ . . . in the Kṣaya *samvat[sara]* which was current after the Śāka year 1368.’

Wednesday, 20th June A.D. 1446.

497.—Ś. 1371.—*South-Ind. Inscr.* Vol. I. No. 81, p. 110. Paḍavēḍu (Sōmanāthēśvara temple) incomplete Tamiḻ inscription of the reign of the *Mahāmaṇḍalēśvara Rājādhirāja Virapratāpa Praudha-Immaḍi-Dēvarāya* (i.e. Mallikārjuna⁴) :—

‘On the day of *Uttirāḍam* (i.e. *Uttarāṣāḍhā*), which corresponds to the *yōga* Āyushmat and to Saturday, the thirteenth lunar day of the former half of the month of Simha of the Śukla year, which was current after the Śāka year 1371.’

Saturday, 2nd August A.D. 1449; see *Ind. Ant.* Vol. XXIII. p. 132, No. 114.

498.—Ś. 1377.—*South-Ind. Inscr.* Vol. II. No. 23, p. 118, and Plate v. Tanjore (Rājārājēśvara temple) Sanskrit and Tamiḻ inscription of the *Mahāmaṇḍalēśvara* Mēdinimisaraḡaṇḍa Kaṭṭāri Sāluva-sāluva Tirumalaidēva-mahārāja :⁵—

‘[On the 17th day] of the month of Śittirai in the Yuvan year, which was current after the Bhāva year (and) after the Śāka year one thousand three hundred and seventy-seven.’

499.—Ś. 1387.—*Ind. Ant.* Vol. XXI. p. 322. Date of a Conjeeveram (Aruḷāla-Perumāḷ temple) Tamiḻ inscription of the reign of *Mallikārjuna*, a son of *Virapratāpa Dēvarāya* (Dēvarāya II.) :—

‘On the day of *Kṛittikā*, which corresponded to Sunday, the full-moon *tithi* of the first fortnight of the month of *Vṛiśchika* in the *Pārthiva* year, which was current after the Śāka year 1387.’

Sunday, 3rd November A.D. 1465.

¹ Compare above, No. 487.

² The Kanarese transcript (on p. 128) has *pitriyatō*; read *Pitri-patēr*.

³ The word that has to be supplied is *dakṣiṇḍyana-samkrānti*.

⁴ Compare e.g. *Ep. Carn.* Vol. III. p. 18, and *Ind. Ant.* Vol. XXV. p. 346, note 6.

⁵ He was a brother of the Sāluva *Nṛsiṃharāja*, the father of *Immaḍi-Nṛsiṃha*, below, No. 501; compare *Ep. Ind.* Vol. VII. p. 77, note 2.

500.—**Ś. 1392.**—*Ind. Ant.* Vol. XXI. p. 322. Date of a Conjeeveram (Arulāla-Perumāl temple) Tamil inscription of the reign of Virūpāksha II., a son of Dēvarāya II. :—

'At the auspicious time of the *Arđhōdaya* on the day of Śravana, which corresponded to Sunday, the new-moon *tithi* of the second fortnight of the month of Makara in the Vikṛiti year, which was current after the Śaka year 1392.'

Sunday, 20th January A.D. 1471.¹

501.—**Ś. 1427*.**—*Ep. Ind.* Vol. VII. p. 80, and Plate. Dēvulapalli plates of (the Sāluva chief) the *Mahārāya Immaḍi-Nṛisimha*, represented as ruler of the province of Penugonḍa :—

(L. 62).—Śākē=bdē parisamkhyātē giri-nētra-yug-ēmdubhiḥ | Raktākshy-ākhyē Bhādra-pada-paurṇamāsyām Ravē=dinē | chaṁdrōparāga-samayē mahāpuṇyaphala-pradē |

Sunday, 25th August A.D. 1504 ; a lunar eclipse, visible in India.

In the Moon's family, Guṇḍa [I.] ; had six sons, Guṇḍa [II.] Bomma, Mādirāja, Gautaya [I.], Virahōbala, Sāvitrī-Maṅgi, and Sāluva-Maṅgi ; the last's son Ganta [II.] ; his son Guṇḍa [III.], married Mallāmbikā ; their son Nṛisimharāya² (surnamed Misaragaṇḍa, Kathāri, Sāluva, Dharanivarāha, Dharāvarāha, Barbarabāha, etc.) married Śrīraṅgamāmbā ; their son Immaḍi-Nṛisimha.³

502.—**Ś. 1430** (for 1431).—*Ep. Ind.* Vol. I. p. 363 ; (compare *Ind. Ant.* Vol. V. p. 73, and *PSOCI.* No. 115). Hampe Sanskrit and Kanarese inscription of the *Mahārājādhirāja Kṛishṇarāya*, residing at Vijayanagara :—

(North face, l. 27).—Śālivāhana-Śaka-varsha 1430 saṁdu mēle naḍava Śukla-saṁvatsarada Māgha-śu 14lu . . . paṭṭābhishēkōtsava-puṇyakāladaḷu.⁴

Mythical genealogy from the Moon to Turvasu. In Turvasu's race, Timma (famous among the Tuḷuva kings), married Dēvaki ; their son, Īsvara,⁵ married Bukkamā ; their son Narasa (Nṛisimha),⁶ was succeeded by his son, from Tippāji, Vīra-Nṛisimha (-Narasimha, -Nārasimha) ; succeeded by Narasa's son from Nāgalā (Nāgāmbikā), Kṛishṇarāya (Kṛishṇadēva-mahārāya, Virapratāpa Vīra-Kṛishṇarāya).

503.—**Ś. 1434** (for 1435).—*Jour. Bo. As. Soc.* Vol. XII. p. 381. Kupplūr Sanskrit and Kanarese plates⁶ of Kṛishṇarāya :—

(L. 52).—Śak-ābdē Śālivāhasya sahasrēṇa chatuḥ-śataiḥ | chatustriṁśat-samair=yuktē samkhyātē gaṇita-kramāt || Śrīmukhi-vatsarē ślāghyē Māghē ch-āsita-pakshakē | Śivarātrau mahātithyām⁷ puṇya-kālē śubhē dinē ||

Genealogy as in No. 502.

504.—**Ś. 1435.**—*Ep. Ind.* Vol. IV. p. 267. Śaṅkalāpura Sanskrit and Kanarese inscription of Kṛishṇarāya, the son of Nṛihari (Narasa) and Nāgāmbikā :—

(L. 76).—[Śā]livāhana-Śaka-varushaṁgaḷu 1435neya Śrīmukhi-saṁvatsara nija-Bhādrapada-ba 6 Maṅgaḷavāra Ka[pi]la-shashṭhi-⁸puṇyakāladaḷu.

Tuesday, 20th September A.D. 1513 ; see *ibid.* p. 267, and *Ind. Ant.* Vol. XXV. p. 345, No. 3.

¹ On this day the *tithi* of the date commenced 5 h. 19 m. after mean sunrise.

² Being minister and general of the first dynasty of Vijayanagara, he overthrew that dynasty. For inscriptions of his (of Ś. 1394 and Ś. 1404) see *South-Ind. Inscr.* Vol. I. Nos. 116 and 119.

³ For an inscription of his of Ś. 1418 see *ibid.* No. 115. See also *Ep. Ind.* Vol. VII. p. 79, note 7.

⁴ *I.e.* either the day of the king's coronation or an anniversary of it.

⁵ They were both generals of the Nṛisimharāya in No. 501. After the usurpation of the Vijayanagara kingdom by Nṛisimharāya (see No. 501), Narasa in turn took it away from Nṛisimharāya's family ; see *Ep. Ind.* Vol. VII. p. 78.—For a date, corresponding to the 13th December A.D. 1499, of the time of Narasa, see *Ind. Ant.* Vol. XXVI. p. 380, No. 3.

⁶ The text of the inscription is interspersed with parenthetical remarks (such as would ordinarily be made by a commentator) regarding the contents and import of the different parts of the inscription.

⁷ Read *puṇya*.

⁸ Read *-puṇya*.

505.—Ś. 1435 (for 1436).—*As. Res.* Vol. XX. p. 30. Translation of a Krishṇarāya inscription of Krishṇarāya :—

'In the reign of Śālivāhana 1435, corresponding to the year Bhāva, in Phālguna Tṛitīyā, Śukravār.'

Friday, 16th February A.D. 1515; see below, No. 506.

506.—Ś. 1436.—*As. Res.* Vol. XX. pp. 21 and 37. Krishṇapuram Sanskrit and Kanarese inscription of Krishṇarāya :—

Śālivāhana-Śak-ābdāḥ || 1436 || . . . Bā(Bhā)va-nāma-samvatsara-Phālguna-suddha 3 Śukravāra.

Friday, 16th February A.D. 1515; see *Ind. Ant.* Vol. XXIII. p. 120, No. 43.

507.—Ś. 1436.—*Archaeol. Surv. of West. India*, Vol. III. p. 115. Reference to a Saundarya Kanarese inscription of the time of Krishṇarāya :—

Śālivāhana-Śaka-varuṣaṃgaḷu 1436neya Bhāva-samvatsaraḍallu.

508.—Ś. 1437-1443.—*Ep. Ind.* Vol. VI. p. 117. Maṅgalagiri and Kāzā pillar in connection¹ of the reign of Krishṇarāya of Vijayanagara, recording grants by his prime-minister Sālva (Sālva)-Timma (the son of the minister Rācha and grandson of the minister Vēma, and husband of Lakshmi), and by the two ministers Appa and Gōpa (Nādiṇḍla-Appa and Nādiṇḍla-Gōpa), sons of the minister Timma and his wife Krishṇamāmbā (Krishṇamāmbā) who was a sister of Sālva-Timma. The inscription records the capture of Koṇḍavīti (Koṇḍavīti) from the Gajapati (of Orissa) by Sālva-Timma on the following date :²—

(L. 47).—Sālvaṅka-Śakavatsara-gaṇy-Āshāḍha-sūdhha(ḍha)-Harivāsara-Saurana (. . .) which there is the remark : Sālvaṅka akshara-samjūa | 1437 Śaka-varshālu.

Saturday, 23rd June A.D. 1515.

509.—Ś. 1442.—*Ep. Ind.* Vol. VI. p. 233. Koṇḍavīdu Sanskrit and Telugu pillar inscription of the reign of Krishṇarāya of Vijayanagara, recording grants by Nādiṇḍla-Gōpa, the governor of Koṇḍavīdu, made for the benefit of Krishṇarāya's minister Sālva-Timma and his wife Lakshmi (Lakshamma) ;³ (the Sanskrit part was composed by Lōlla-Lakshmiṭṭhara Yajvan) :—

(L. 92).—Śak-ābdē=kshi-yug-ābdhi-chaṇdra-gaṇitē samvatsarē Vikramē.

(L. 109).—Jayābhyudaya-Śālivāhana-Śaka-varuṣaṇibulu 1442agunēṃṭi Vikrama-samvatsara Vaiśākha-sūdhha(ḍha) 15 Bu | sōmagrahaṇa-puṇyakālam=aṇḍu.

Wednesday, 2nd May A.D. 1520; a lunar eclipse, visible in India.

510.—Ś. 1442.—*As. Res.* Vol. XX. p. 28. Translation of a Vijayanagara inscription of the time of Krishṇarāya :—

'In the year of Śālivāhana 1442, corresponding to . . . Vikrama, in Māgha saptamī . . . on Rādhāsaptamī,⁴ the 7th of the moon.'

511.—Ś. 1444 (for 1445).—*PSOI.* No. 27; *Mysore Inscr.* No. 135, p. 242. Śimoga Sanskrit and Kanarese plates of Krishṇarāya :—

(L. 77).—Śālivāhana-nirm(ṇ)itē Śak-ābdē dasabhiḥ śataih | chatuś-śatais=chatuś-chatvāriṃśatā gaṇitē kramāt | Svabhānu-vatsarē Pushya-māsē Makara-saṅkramē | Hanṭa-rkshe Bhaumavārē cha.

Tuesday, 29th December A.D. 1523; see *Ind. Ant.* Vol. XXIV. p. 5, No. 142.

Genealogy as in No. 502.

¹ With a few explanatory remarks in Telugu.—For another inscription of Ś. 1437 see below, under *Addenda*.

² The other (very numerous) dates it is impossible to give here. In one of the dates, in lines 151 and 152, *indra-jalad(āḥ)-āṇḍu* appears to be wrong for *indru-jaladā-āṇḍra* (1441).

³ See above, No. 508.

⁴ This should be *ratā-saptamī*.

512.—Ś. 1448.—*As. Res.* Vol. III. p. 39. Translation with specimen lithograph of the text of Conjeeveram plates of **Kṛishṇarāya** :—

'One thousand four hundred and forty-eight years of the *Sacābda*, or era established in memory of Śālivāhana, being elapsed; in the year *Vyaya*, in the month of *Pushya*, when the sun was entering *Macara*, in the dark fortnight, on the day of *Bhrigu*, and on that venerable *tithi*, the tenth of the moon; under the constellation *Viśākhā*.'

Friday, 28th December A.D. 1526.¹

513.—Ś. 1450 and 1451.—*Ep. Ind.* Vol. I. p. 399. **Kṛishṇapuram Sanskrit and Kanarese inscription of the Mahārājādhirāja Virapratāpa Vira-Kṛishṇarāya (Kṛishṇarāya)**, reigning at Vijayanagara :—

(L. 1).—Śālivāhana-Śaka-varuṣaṅgaḷu 1451neya Virōdhi-saṁvatsarada Vaiśākha-śukla (ddha) 15 Śudalū (i.e. Śukravāradallū) . . .

(L. 22).—Virōdhi-saṁvatsarada Vaiśākha-śu 15 Śudalū sōmagrā(gra)haṇa-punya-kāladali

Friday, 23rd April A.D. 1529; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII p. 120, No. 45.

(L. 45).—Śākē sārdaihś=chaturbhīr=²daśabhir=api śataih saṁmitē Sarvadā(dhā)riṇṇaḥ abdhē(bdē) Chaitr-ākhyā-māsē sita-Madana-tithau Jivavārē=ryamarkshē |

Thursday, 2nd April A.D. 1528; see *ibid.* p. 120, No. 44.

514.—Ś. 1452.—*Ind. Ant.* Vol. IV. p. 328; *PSOCI.* No. 129; *Mysore Inscr.* No. 22. p. 52. Harihar Sanskrit and Kanarese inscription of the reign of the **Bājdādhirāja Virapratāpa Achyutarāya**, recording a grant by Nārāyaṇadēva, the son of Timmarasa :—

(L. 4).—Śālivāhana-Śaka-varsha 1452 Vikra(kṛi)ti-saṁvatsarada Śrāvapa-bahula 5th Sōmavāra Jayanti.³punya-kāladalli śrī-Kru(kṛi)shṇavātāra-samayadalli.

Monday, 15th August A.D. 1530;⁴ see *Ind. Ant.* Vol. XXIV. p. 2, No. 126.

515.—Ś. 1453.—*PSOCI.* No. 130; *Mysore Inscr.* No. 25, p. 43. Harihar Kanarese inscription of the time of **Virapratāpa Achyutarāya**, reigning at Vijayanagara :—

(L. 3).—Śālivāhana-Śaka-varuṣa(sha)ṅgaḷu 1453neya Khara-saṁva[tsa]rada Āśvija-śu 10 Saumyavāradalu.

Wednesday, 20th September A.D. 1531.⁵

516.—Ś. 1455*.—*Ind. Ant.* Vol. V. p. 19; *PSOCI.* No. 72. Toḷachguḍ (Bādāmi) fragmentary Kanarese inscription of the reign of **Virapratāpa Achyutarāya**,⁶ and of his **Sēnādhipati Chinnapa-Nāyaka** :—

(L. 4).—Śālivāhana-Śaka-varsha 1455neya Nāmdana-saṁvatsarada Jē(jyē)shṭha-śu 5 Guruvāradalū.

Thursday, 9th May A.D. 1532; see *Ind. Ant.* Vol. XXIII. p. 129, No. 97.

517.—Ś. 1460.—*Ind. Ant.* Vol. IV. p. 330, and Plate in Vol. V. p. 362; *PSOCI.* No. 131. *Mysore Inscr.* No. 21, p. 36. Harihar inscription of the reign of **Achyutarāya**, recording a grant by his minister **Achyutamallapaṇṇa (Akkapa)**; (the verses were composed by Vādhūla

Mallapārādhyā, the son of Timmanārādhyā, of the family of Kōṭṭiśa⁷) :—

(L. 15).—Śālivāhana-nirṇīta-Śaka-varuṣa-⁸kram-āgatē | vyōma-tarka-chatuś-chandra-saṁkhyayā cha samanvitē || Viḷambi-nāmakē varshē māsē Kārttika-nāmani | paurnamāsyām sitē pakahē vārē Śāsisutasya cha || Sōmōparāga-samayē.

¹ On this day the *tithi* of the date commenced 2 h. 29 m. after mean sunrise.

² Read *sārdaihś=chaturbhīr=*.

³ Read *punya*.

⁴ On this day the *tithi* of the date commenced 12 h. 45 m. after mean sunrise.

⁵ On this day the *tithi* of the date commenced 1 h. 46 m. after mean sunrise.

⁶ For an inscription of his of Ś. 1454, the year Nandana, see *South-Ind. Inscr.* Vol. I. No. 123, p. 133.

⁷ Compare above, No. 475.

⁸ Read *-varsha*.

Wednesday, 6th November A.D. 1538; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 120, No. 46.

518.—**Ś. 1461.**—*PSOCI.* No. 132; *Mysore Inscr.* No. 19, p. 29. Harihar Sanskrit and Kanarese inscription of Virapratāpa Achyutarāya :—

(L. 8).—Śākē chaṁdra-ras-Āmarēndra-gaṇitē . . . Bhādrapadasya . . . dvādaśy-abbhikhyē tithau vārē Bhūmisutasya;¹ (*Mys. Inscr.*: ‘the 12th day of the moon’s increase, the *nakshatra* being Śravaṇa’).

Tuesday, 26th August A.D. 1539 (when the *nakshatra* was Śravaṇa).

519.—**Ś. 1462.**—*Ep. Ind.* Vol. III. p. 151, and Plates. Ūṇamāñjēri plates² of Achyutarāya, residing at Vijayanagara, recording a grant made at the request of his minister Virūpāksha-Nāyaka, who was born in the family of Ananta and belonged to the [Ā]diyappēndra Nāyakas; (composed by Sabhāpati) :—

(L. 91).—Śak-ābdē Śālivāhasya sahasrēṇa chatuṣ-śataih | dvishashṭyā cha samāyuktē(ktai)=gaganām prāpitē kramāt || Śārvarī-nāmakē varshē māsi Kārttika-nāmani | śukla-pakṣhē cha puṇyāyām=utthāna-dvādaśī-tithau ||

Genealogy as far as Kṛṣṇarāya as in No. 502; he was succeeded by his younger brother Achyutēndra (Achyutarāya), the son of Nṛsiṁha (Narasa) from Ōbāmbikā.

520.—**Ś. 1463***.—*As. Res.* Vol. XX. p. 26. Translation of a Vijayanagara Kanarese inscription of the time of Achyutarāya :³—

‘In the year of Śālivāhana 1463, corresponding to the year Śārvarī, in the month of Kārttika, sudi-pañchamī, Guruvār.’

The date is irregular.

521.—*Ind. Ant.* Vol. X. p. 64, and Plate; *PSOCI.* No. 45. Bādāmi Kanarese pillar inscription of the time of Sadāśivarāya, and of the Haḍapadaḷa⁴ Kṛṣṇappa-Nāyaka, and Koṇḍarāja :⁵—

(L. 1).—Śōbhakru(kṛi)t-samvatsarada Āshāḍa(ḍha)-śu 15lū.

[Śōbhakṛit=Ś. 1465.]

522.—*Ind. Ant.* Vol. X. p. 64; *Archæol. Surv. of West. India*, Vol. I. Plate xxxiv. 10; *PSOCI.* No. 46. Bādāmi Kanarese pillar inscription of Koṇḍarāja :⁶—

(L. 1).—Śōbhakru(kṛi)ttu(tu)-samvatsarada Āśāḍa-su⁶ 15lu.

[Śōbhakṛit=Ś. 1465.]

523.—**Ś. 1466***.—*Ind. Ant.* Vol. X. p. 66. Tolachguḍ(Bādāmi) Kanarese inscription of the reign of the Mahārājādhirāja Virapratāpa Sadāśivarāya, recording a grant by the Haḍapadaḷa⁷ Kṛṣṇappa-Nāyaka :—

(L. 2).—Śālivāhana-Śaka-varuṣha 1466neya Śōbhakru(kṛi)t-samvatsarada Ā[śvija-śu]dha-(ddha) . . . [1]ū.

524.—**Ś. 1467.**—*As. Res.* Vol. XX. p. 35. Translation of a Vijayanagara inscription of the time of Sadāśivarāya :—

‘In the year of Śālivāhana 1467, corresponding to the year Viśvāvasu, in Krishna(l) sudi-tritīyā, Guruvāram.’

525.—**Ś. 1469.**—*Ind. Ant.* Vol. X. p. 64. Bādāmi Kanarese inscription of the reign of the Mahārājādhirāja Virapratāpa Sadāśivarāya :—

(L. 2).—Śālivāhana-Śaka 1469neya Plavaṅga-samvatsarada A(ā)śvayuja-śu 15yalū.

¹ See *Ind. Ant.* Vol. XII. p. 214, No. 89.

² For an inscription of his of Ś. 1463 expired, the year Plava, see *South-Ind. Inscr.* Vol. I. No. 118, p. 132.

³ See *Ep. Ind.* Vol. III. p. viii, note on p. 208.

⁴ Read *Āshāḍha-śu*.

⁵ The plates are marked with numeral figures.

⁶ See below, No. 531.

⁷ See above, No. 521.

526.—Ś. 1470.—*PSOCL.* No. 240; *Mysore Inscr.* No. 126, p. 224. Bêlûr Kanarese inscription of the reign of **Sadâśivarâya**:—

‘Śâlivâhana-Śaka 1470 (in figures, 1. 4), the Kilaka *saṃvatsara*; Monday, the eleventh day of the dark fortnight of Âshâḍha.’

The date is irregular.

527.—Ś. 1471.—*South-Ind. Inscr.* Vol. I. No. 57, p. 84. Viriñchipuram Tamil inscription of **Bommu-Nâyaka** [of Vêlûr]:—

‘On Thursday, the day of Punarvasu, which corresponds to the seventh lunar day of the former half of the month of Mêsâ of the Saumya year, which was current after the Śâlivâha-Śaka year 1471.’

Thursday, 4th April A.D. 1549; see *Ind. Ant.* Vol. XXIII. p. 132, No. 115.

528.—Ś. 1476.—*PSOCL.* No. 133; *Mysore Inscr.* No. 17, p. 25. Harihar Kanarese inscription of the reign of **Virapratâpa Sadâśivarâya**, residing at Vidyânagara, recording a grant by **Kṛishṇappa-Nâyaka**, the son of **Bayappa-Nâyaka**:—

(L. 3).—Śâlivâhana-Śaka-varsha 147[6]neya Ânamda-saṃvatsarada Vayasâkha-²ba 14 Sômarâradalu . . . śrî-Narasimha-³jayantî-⁴pumnyakâladalu.

Monday, 16th April A.D. 1554; see *Ind. Ant.* Vol. XXIII. p. 120, No. 47.

529.—Ś. 1477.—*PSOCL.* No. 241; *Mysore Inscr.* No. 127, p. 225. Bêlûr Kanarese inscription of the reign of **Virapratâpa Sadâśivarâya**, residing at Vidyânagara:—

‘Śâlivâhana-Śaka 1477 (in figures, 1. 3), the Râkshasa *saṃvatsara*; the fifth day of the bright fortnight of Mâgha.’

530.—Ś. 1478.—*Ep. Ind.* Vol. IV. p. 12. British Museum (formerly Sir W. Elliot's) plates⁶ of **Sadâśivarâya**, residing at Vijayanagara (Vidyânagarî); recording a grant made at the request of (king Raṅgarâja's, Śrîraṅgarâya's, son) **Râmarâja**,⁶ the ruler of the Karpâṭa kingdom, who had been requested in this matter by the prince **Koṇḍarâja** (descended from king Bukka of Âpaviḍu); (composed by Sabhâpati):—

(L. 115).—Kramâd-vasu-hay-âbdh-imdu-ganitê Śaka-vatsarê | Naḷa-saṃvatsarê mâsi Mârgaśirsha iti śrutê | sūryôparâgê-mâvâsyâ-tithâ(thau) Mârttâmḍa-vâsarê |

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 17, No. 199.

Genealogy as far as Achyutarâya as in No. 519, except that according to this inscription Ōbâmbikâ bore to Nṛsîṃha (Narasa) two sons, Raṅga and Achyutarâya. Achyutarâya was succeeded by his son Venkatarâya, and when the latter died, Râma,⁶ the ruler of the Karpâṭa kingdom and ‘husband of (Sadâśiva's) sister,’⁷ made the ministers install Sadâśivarâya, the son of (Achyutarâya's brother) Raṅga and Timmâmbâ.—The inscription also gives the genealogy of Koṇḍarâja.

531.—Ś. 1482 (for 1483).—*PSOCL.* No. 134; *Mysore Inscr.* No. 24, p. 41. Harihar Sanskrit and Kanarese inscription of the reign of **Virapratâpa Sadâśivarâya**, residing at Vidyânagara:—

(L. 8).—Śâlivâhanâna-⁸Śaka-varsha 1482 Duṃmati-saṃvatsarada Mâgha-śu 15 Sômarâra sômparâga-⁴pumnyakâladâl.

¹ See below, No. 534.

² Read *Vaiśâkha*.

³ Read *Narasimha*, and compare *Ind. Ant.* Vol. XXVI. p. 160, l. 1.

⁴ Read *-punya*.

⁵ The plates are marked with numeral figures.—The grant is remarkable for the large number of villages mentioned in it.

⁶ I.e. Râmarâja II. of the third Vijayanagara dynasty; see below, No. 533.

⁷ More probably Sadâśiva's cousin, the daughter of Kṛishṇarâya.

⁸ Read *Śâlivâhana*.

20th January A.D. 1562, with a lunar eclipse, visible in India; but the day was a Tuesday, not a Monday; see *Ind. Ant.* Vol. XXIV. p. 9, No. 159.

532.—Ś. 1483.—*As. Res.* Vol. XX. p. 28. Translation of a Vijayanagara inscription of the time of Sadāśivarāya :—

‘In the year of Śālivāhana 1483, corresponding to the year Durmati, in Chaitra sudi-pañchamī, Śanivār, . . . in the season of Makara-samkrānti-puṇyakāla.’

The date is irregular.

533.—Ś. 1482 (P for 1485).—*PSOOL.* No. 246; *Mysore Inscr.* No. 129, p. 228. Hāsan Kanarese inscription of Sadāśivarāya, residing at Vidyānagara, and of Kṛishṇappa-Nāyaka, the son of Bayappa-Nāyaka :—

(L. 5).—Śālivāhana-Saka-varsha 1482(P)ya varttamānakka(kke) nilāva¹ Rudhirōdgāri-saṁvatsarada Śrāvāṇa-śu 13 Sōmavāra² puṇyakāladalli.

For Rudhirōdgārin = Ś. 1485 the date would correspond to Monday, 2nd August A.D. 1563.

534.—Ś. 1488.—*South-Ind. Inscr.* Vol. I. Nos. 43-46, p. 70 ff. Four Tamil inscriptions at Aṟappakkam, Ariyūr, Arumbaritti and Śaduppēri (all near Vēlūr), of the reign of Sadāśivarāya; recording grants made by the Mahāmaṇḍalēśvara Tirumalarāja (I., the younger brother of Rāmarāja II. of Karpāṭa³) at the request of Śiṇṇa-Bommu-Nāyaka of Vēlūr :⁴—

‘On Wednesday, the twelfth lunar day of the latter half of the month of Kumbha of the Akshaya-saṁvatsara, which was current after the Śaka year 1488.’

Wednesday, 5th February A.D. 1567; see *Ind. Ant.* Vol. XXIII. p. 133, No. 116.

535.—Ś. 1497.⁵—*South-Ind. Inscr.* Vol. I. Nos. 47-49, p. 73 ff. Three Tamil inscriptions at Śattuvāchchēri, Śamaṅginellūr and Perumai (all near Vēlūr), of the reign of the Mahāmaṇḍalēśvara Śrīraṅgarāya II.³ (usually described as I.); recording grants made by Kṛishṇappa-Nāyaka Ayyaṇ at the request of Śiṇṇa-Bommu-Nāyaka of Vēlūr :⁶—

‘On Wednesday, the thirteenth lunar day of the dark half of the month of Makara of the Yuva-saṁvatsara, which was current after the Śaka year 1497.’

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 17, No. 200.

536.—Ś. 1500.—*PSOOL.* No. 242; *Mysore Inscr.* No. 121, p. 220. Bēlūr Kanarese inscription of the reign of the Mahārājādhirāja Virapratāpa Śrīraṅgarāya II.³ (usually described as I.), recording a grant by Kṛishṇappa-Nāyaka, [the son of] Veṅkaṭādri-Nāyaka :—

‘Śālivāhana-Śaka 1500 or 1560 (in figures, l. 10), the Bahudhānya saṁvatsara; Saturday, the eighth day of the dark fortnight of Śrāvāṇa;’ (*Mys. Inscr.* : ‘the year 1500’).

Saturday, 26th July A.D. 1578.⁷

537.—Ś. 1508.—*PSOOL.* No. 28; *Mysore Inscr.* No. 140, p. 252. Dēvanhalli plates of Śrīraṅgarāya II.³ (usually described as I.) :—

(L. 114).—Khyāt-āṅg-āmbara-bāṇ-ēndu-gaṇitē Śaka-vatsarē | vatsarē Tāraṇ-ābhikhyē māsi Kārttika-nāmani || Pakshē valakshē puṇyāyām paurnimāyām mahātithau | sōmōparāga-samayē.⁸

7th November A.D. 1584; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 121, No. 48.

¹ Read *salluva* (P).

² Read *puṇya*.

³ See below, No. 539.

⁴ See above, No. 527.

⁵ For plates of Śrīraṅgarāya II. of the same year see *Ind. Ant.* Vol. XIII. p. 155.

⁶ See above, No. 534.

⁷ On this day the *tithi* of the date (which was the *Kṛishṇadashamī*) commenced 2 h. 42 m. after mean sunrise.

⁸ See *Ind. Ant.* Vol. XII. p. 213, No. 74.

538.—Ś. 1514.—*South-Ind. Inscr.* Vol. I. No. 58, p. 85. Viriñchipuram Tamil inscription of the reign of the *Mahamaṇḍalēśvara Veṅkaṭapati I.*,¹ recording a grant by *Periya-Eṇama-Nāyaka* of Puṇṇāṟṟūr :—

‘On the 6th solar day of the month of Tai of the Nandana year, which was current after the Śaka year 1514.’

539.—Ś. 1523.—*Ep. Ind.* Vol. IV. p. 272; *Ind. Ant.* Vol. II. p. 371, and Plates. Veḷāppākam (Vilāpāka) plates² of *Vira-Veṅkaṭapati-mahārāja (Veṅkaṭapati I.)* of Karpāṭa, recording a grant which was ‘made at the request of Liṅga, the son of Bomma of Vēlūru³ and grandson of Virappa-Nāyaka; (composed by Rāma, the son of Kāmakoṭi and grandson of Sabhāpati) :—

(L. 109).—Śakti-nētra-kaḷamb-ēṇḍu-gaṇitē Śaka-vatsarē | [Pla]va-saṁvatsarē puṇyē māsi(si) Vaisākha-nāmani | pakshē [va]lakshē puṇya-rkshē puṇyāyām dvādasī(śi)-tithau |

In the Moon’s race (after mythical and legendary beings), Tāta-Pinnama [I.]; his son Sōmidēva; his son Rāghavadēva; his son Pinnama [II.], lord of Āraṇḍu; his son Bukka (firmly established the kingdom of Sāḷuva-Nṛsiṁha⁴); his son Rāmarāja [I.]; his son Śīraṅgarāja [I.]; his sons Rāmarāja [II.],⁵ Tirumalarāja [I.],⁶ and Veṅkaṭāḍri, of whom Tirumalarāja [I.] was installed as king; his son Śīraṅgarāja [II.];⁷ his younger brother Veṅkaṭapati [I.] (defeated Mahamandasāhu, the son of Malikībharāma, i.e. Muḥammad Shāh, the son of Malik Ibrāhīm of Golkonda).

540.—Ś. 1543.—*PSOCI.* No. 29; *Mysore Inscr.* No. 136, p. 247. Śimoggā Sanskrit and Kanarese plates⁸ of the reign of Rāmadēva [IV. of Karpāṭa ?].⁹—

‘Śaka 1543 (in words, l. 18 of the first side; *vēda*, 3; *ambudhī*, 4; *sara*, 5; and *kshōṇī*, 1), the Durmati saṁvatsara; Saturday, the third day of the bright fortnight of Vaisākha.’¹⁰

Saturday, 14th April A.D. 1621; see *Ind. Ant.* Vol. XXIII. p. 121, No. 49.

541.—Ś. 1547.—*PSOCI.* No. 243; *Mysore Inscr.* No. 122, p. 221. Bēlūr Kanarese inscription of *Kṛṣṇappa-Nāyaka, Veṅkaṭāḍri-Nāyaka*, and others :—

(L. 4).—Śālivāhana-Sha(śa)ka-varuṣaṁgaḷu 1547nē Krōdhana-saṁvatsarada Māgha-ba 5 Sōmayāra.

Monday, 6th February A.D. 1626.

542.—Ś. 1556.¹⁰—*Ep. Ind.* Vol. III. p. 240. Kūniyūr plates³ of *Vira-Veṅkaṭapati-mahārāja (Peda-Veṅkaṭa, Veṅkaṭapati II.)*, the elder son of Śīraṅgarāja IV. who was a son of Rāmarāja II.) of Karpāṭa, residing at Penungonḍa; recording a grant which was made at the request of *Tirumala-Nāyaka* (of Madhurā); (composed by Rāma, the son of Kāmakoṭi and grandson of Sabhāpati) :—

(L. 103).—Ri(ṛi)tu-bāpa-kaḷamb-ēṇḍu-gaṇitē Śaka-vatsarē | Bhāv-ābhidā(dhā)nakē varshē māsi Vaisākha-nāmani | pakshē vaḷakshē puṇya-rkshē paurṇa(rṇa)māsyām mahātithau |

For a full genealogy of the family to which Veṅkaṭapati II. belonged, see the Table facing *ibid.* p. 238.

Genealogy of Tirumala: Nāga of the Kāśyapa *gōtra*; his son Viśvanātha; his son Kṛṣṇappa-Nāyaka; his son Vīrapa; his son Viśvappa-Nāyaka; his son Muddukṛṣṇa; his sons Mudduvīra and Tirumala.

¹ See No. 539.

² The plates are marked with numeral figures.

³ See No. 535.—*South-Ind. Inscr.* Vol. I. No. 133, dated Ś. 1524, records a grant by Bomma-Nāyaka’s son Liṅgama-Nāyaka.

⁴ See No. 501.

⁵ See No. 530.

⁶ See No. 534.

⁷ See Nos. 535-537.

⁸ Compare *Ep. Ind.* Vol. III., Table facing p. 238.

⁹ In the photograph the greater part of the date is illegible.

¹⁰ For a Viriñchipuram Tamil inscription of the same king, and of the year Śrīmukha=Ś. 1556*, see *South-Ind. Inscr.* Vol. I. No. 133, p. 136.

543.—**Ś. 1558.**—*Ind. Ant.* Vol. XIII. p. 128. Koṇḍyāta¹ (now Madras Museum) plates of **Veṅkaṭapati II.** of Karṇāṭa; (composed by Rāma, the son of Kāmakōṭi and grandson of Sabhāpati):—

(L. 121).—Vasu-bāna-kaḷamb-ēndu-gaṇitē Śaka-vatsarē | Dhātṛi-saṁvatsarē(ra)-nāmu
nāsi ch=Āśvādha-nāmani | pakshē vaḷakshē puṇya-rkshē dvādasyāṁ(śyām) cha mahātithau |

The greater part of the genealogical portion of this record is identical with the corresponding portion of No. 542

544.—**Ś. 1560***.—*PSOCI.* No. 237; *Mysore Inscr.* No. 119, p. 218. Halēbid Kanarese inscription of the time of **Veṅkaṭādri-Nāyaka Ayya**, the son of Krishnappa-Nāyaka Ayya, of Bēlūr:—

Śālivāhana-Śaka 1560 (in figures, l. 9), the Īśvara saṁvatsara; Thursday, the fifth day of the bright fortnight of Phālguna.²

Thursday, 8th February A.D. 1638;³ see *Ind. Ant.* Vol. XXIV. p. 3, No. 136.

545.—**Ś. 1566.**—*Ind. Ant.* Vol. XIII. p. 156. Kaḷḷakursi³ plates of **Śrīraṅgarāya VI.** (usually described as II.) of Karṇāṭa, the son of Pina(China)-Veṅkaṭa III. who was the younger brother of Veṅkaṭapati II., and adopted son of Gōpāla who was the son of Śrīraṅga V. and grandson of Veṅkaṭādri, the youngest brother of Rāmarāja II.;⁴ (composed by Rāma, the son of Kāmakōṭi and grandson of Sabhāpati):—

(L. 105).—Rasa-rtu-bāna-chaṁdr-ākhyā-gaṇitē Śaka-vatsarē [] Tāru(ra)ṇ-ākhyē mahā-varshē māsi Phālguna(na)-nāmakē | pakshē vaḷakshē puṇya-rkshē dvādasyāṁ(śyām) cha mahātithau |

546.—**Ś. 1615.**—*Coorg Inscr.* No. 11, p. 16. Katṭepura Kanarese plate of **Krishnappa-Nāyaka**, the son of Veṅkaṭādri-Nāyaka and grandson of Krishnappa-Nāyaka, of Bēlūr:—

Śālivāhana-Śaka-varushagaḷu 1615neya Śrīmukha-nāma-saṁvatsarada Pushya-śu 12lu
. Makarasākramaṇa-puṇyakāladalli.

29th December A.D. 1693.

J.—The Eastern Chalukyas (or Chālukyas, including those of Piṭhāpuram and Śrīkūrmam) and minor chiefs of the Telugu country.⁵

547.—*Ind. Ant.* Vol. XIX. p. 309, and Plate. Sāṭārā (now British Museum) plates of the E. Chalukya⁶ **Yuvarāja Vishṇuvardhana⁷ I. Vishamasiddhi**; of the 8th year (of the reign) of the **Mahārāja** (the W. Chalukya Pulakēśin II.⁸); issued from Kurumaraṭhyā:—

(L. 13).—Kārttika-paurṇamāsyām.

(L. 35).—Śrī-mahārājasya pravarddhamānaka-saṁvatsarē aṣṭamē.

In the family of the Chalukyas, Raṇavikrama Satyāśraya [Pulakēśin I.]; his son Kīrti-varman [I.]; his son Vishṇuvardhana [I.] Vishamasiddhi.

548.—*Ind. Ant.* Vol. XX. p. 16; Dr. Burnell's *South-Ind. Palaeography*, 2nd ed., Plate xxvii. Chīpurupalle plates of the 18th year (of the reign) of the E. Chalukya **Mahārāja Vishṇuvar-**

¹ This is the name of the village granted; I do not know where the plates were found.

² On this day the *tithi* of the date commenced 3 h. 12 m. after mean sunrise.

³ This is the name of the village granted; the grant was edited from Sir W. Elliot's impressions.

⁴ Compare *Ep. Ind.* Vol. III., Table facing p. 238.

⁵ Viz. the chiefs of Koṇḍapaṇḍaṭi, Velanāṇḍu and Kōṇamaṇḍala (Nos. 581-533), the Kākatiyas (Nos. 584-539), the chiefs of Amaravati and Nātavāḍi (Nos. 590-592), the Reddis of Koṇḍavīḍu and Rājam hēndrammāra (Nos. 593-599), the Matsyas of Oḍḍavāḍi (No. 600) and Nāmaya-Nāyaka of Piṭhāpurī (No. 601).

⁶ The original has *Chalikya*.

⁷ On the seal called Biṭṭarasa.—He is the Kubja-Vishṇuvardhana of No. 557 ff.

⁸ See above, No. 9 ff.

dhana I. Vishamasiddhi, the younger brother of the *Mahārāja* Satyāśraya (Pulakēśin II.); issued from Cherupūra:—

(L. 14).—Śrāvaṇa-māsē chandragrahaṇa-nimittē.

(L. 20).—sain 10 8 mā (?) 4 (?) di 10 5.

[Ś. 654]: 7th July A.D. 632; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XX. p. 4.

The *ājñapti* (or *dātaka*) of the grant was Aṭavidurjaya of the Matsya¹ family.

549.—*Ind. Ant.* Vol. XIII. p. 137, and Plate. Pedda-Maddāli plates of the 18th year of the reign of the E. Chalukya *Mahārāja* Jayasimha I. (Sarvasiddhi), the son of [Vishamasiddhi²] and grandson of Kirtivarman I.; issued from Udayapūra:—

(L. 18).—vishuva-nimittē vijayarāja-samvatsarē ashtādaś[é*].

550.—*Ind. Ant.* Vol. VII. p. 186, and Plates in Vol. VIII. p. 320. Nellore district (formerly Sir W. Elliot's, now British Museum ?) plates of the second year of the reign of the E. Chalukya *Mahārāja* Vishnupvardhana II. (Vishamasiddhi), the grandson of the *Mahārāja* Vishnupvardhana I., and son of Indra-bhaṭṭāraka who was the younger brother of the *Mahārāja* Jayasimha I.:—

(L. 65).—varddhamāna-rāja-dvaya³-samvatsarē Chaitra-māsē śukla-pakṣē daśamyaṁ Maghā-nakṣatrē Budhavārēshu.

[Ś. 586]: Wednesday, 13th March A.D. 664; see *ibid.* Vol. XX. p. 8.

551.—*Ind. Ant.* Vol. VII. p. 191, and Plate. Maṭṭewāḍa (? , formerly Sir W. Elliot's, now British Museum ?) first and second plates⁴ only of the 5th year of the reign of the E. Chalukya *Mahārāja* Vishnupvardhana II. (Vishamasiddhi), the great-grandson of Kirtivarman I., grandson of the *Mahārāja* Vishnupvardhana I., and son of Indra-bhaṭṭāraka who was the brother of the *Mahārāja* Jayasimha I.:—

(L. 19).—a(ā)tmanō vijayarāja-pañchamē samvatsarē Phālguna(na)-māsē anāvāsyāṁ śūryyagra[hu*]ṇa-nimi[tte*].

[Ś. 589]: 17th February A.D. 668; a solar eclipse (in the *pūrṇimānta* Phālguna). not visible in India;⁵ see *ibid.* Vol. XX. p. 9.

552.—*Ind. Ant.* Vol. XX. p. 105. Madras Museum plates of the 20th year of the reign of the E. Chalukya *Mahārāja* Sarvalōkāśraya (Vijayasiddhi, i.e. Maṅgi-yuvarāja⁶), the son of the *Mahārāja* Vishnupvardhana II., who was the son of Indra-bhaṭṭāraka, the younger brother of the *Mahārāja* Jayasimha I.:—

(L. 24).—uttarāyaṇa-nimittē . . . [pravarddhamāna-vija]yarāja-samvatsarē viśah.⁷

553.—*South-Ind. Inscr.* Vol. I. No. 35, p. 33; *Ind. Ant.* Vol. XX. p. 415. British Museum (formerly Sir W. Elliot's) plates of the E. Chalukya *Mahārājādhirāja* Vijayāditya II. Narēndramṛigarāja, the son of the *Mahārāja* Vishnupvardhana IV. and grandson of the *Mahārāja* Vijayāditya I.:—

(L. 42).—chandru(ndra)grahaṇa-nimittē.

The inscription mentions as *ājñapti* (or *dātaka*) Narēndramṛigarāja's brother, the prince Nṛipa-Rudra, born in the Haihaya family.

554.—*Ep. Ind.* Vol. V. p. 120, and Plate. Eḍēru (now Madras Museum) plates of the E. Chalukya *Mahārājādhirāja* Vijayāditya II., the son of the *Mahārāja* Vishnupvardhana IV. and grandson of Vikramarāma (i.e. Vijayāditya I.):—

(L. 20).—śū[r*]yyagrahaṇa-nimittē.

¹ Compare below, No. 600.

² I.e. Vishnupvardhana I. Vishamasiddhi; the actual name is omitted in the grant.

³ Read -dvitīya-.

⁴ The two plates are numbered with numerical symbols.

⁵ Compare above, No. 9.

⁶ Compare below, No. 557 ff.

⁷ Read viśah.

555.—*Ind. Ant.* Vol. XIII. p. 186, and Plates. Ahadanakaram (formerly Sir W. Elliot's, now British Museum) Sanskrit and Telugu¹ plates of the E. Chālukya *Mahārāja Vishṇuvardhana V.* (i.e. *Kali-Vishṇuvardhana*²), the son of the *Mahārāja Vijayāditya II.* and grandson of the *Mahārāja Vishṇuvardhana IV.*

556.—*Ep. Ind.* Vol. V. p. 123, and Plate. Masulipatam (P, formerly Sir W. Elliot's) plates³ of the E. Chālukya *Mahārāja Vijayāditya III.* (who in battle slew Maṅgi), the son of the *Mahārāja Vishṇuvardhana V.* who was the son of the *Mahārāja Vijayāditya II.* (here also called *Chāluka-Ārjuna*⁴):—

(L. 27).—chandragrahaṇa-nimittē.

557.—*Ep. Ind.* Vol. V. p. 128, and Plate. Bezvāḍa plates⁵ of the E. Chālukya *Mahārāja-dhīrāja Bhīma I. Vishṇuvardhana* (also called *Chāluka-Bhīma I.*):—

(L. 20).—nija-paṭṭabandha-samayē.

In the Chālukya family, Satyāśraya's⁶ brother Kubja-Vishṇuvardhana [Vishṇuvardhana I.] (reigned 18 years); his son Jayasīṃha [I.] (33 ys.); his younger brother Indra-bhaṭṭāraka's son Vishṇuvardhana [II.] (9 ys.); his son Maṅgi-yuvarāja (25 ys.); his son Jayasīṃha [II.] (13 ys.); his younger brother from a different mother, Kokkili (6 months); his eldest brother Vishṇuvardhana [III.]⁷ (37 ys.); his son Vijayāditya-bhaṭṭāraka [Vijayāditya I.] (18 ys.); his son Vishṇurāja [Vishṇuvardhana IV.] (36 ys.); his son Vijayāditya [II.] (40 ys.); his son Kali-Vishṇuvardhana [Vishṇuvardhana V.] (1½ ys.); his son Vijayāditya [III.] (44 ys.); Bhīma [i.e. Chāluka-Bhīma I.] is the son of his brother, the *Yuvarāja Vikramāditya* [I.].

558.—*Ep. Ind.* Vol. V. p. 132, and Plate. Masulipatam (now Madras Museum) plates of the E. Chālukya *Mahārāja Ammarāja I. Vishṇuvardhana*, recording a grant to Mahākāla, a general, and son of a foster-sister, of Ammarāja's grandfather Bhīma I.

Genealogy with lengths of reigns as far as Vijayāditya [III.] substantially as in No. 557. From his younger brother, the *Yuvarāja Vikramāditya* [I.], sprang Bhīma [I., i.e. Chāluka-Bhīma I.] (who reigned 30 ys.); his son Vijayāditya [IV.] (6 months); his son Ammarāja [I.].

559.—*South-Ind. Inscr.* Vol. I. No. 36, p. 39. Êḍēru (now Madras Museum) plates of the E. Chālukya *Mahārāja Amma I. Vishṇuvardhana*, surnamed *Rājamahēndra*; recording a grant to one of the king's military officers named Bhaṇḍanāditya-Kuntāditya, of the Paṭṭavardhini family.

Genealogy with lengths of reigns from Kubja-Vishṇuvardhana⁸ to Vishṇuvardhana [IV.] substantially as in No. 557. Vishṇuvardhana's son Vijayāditya [II.] (reigned 44 ys.); his son Kali-Vishṇuvardhana [Vishṇuvardhana V.] (1½ ys.); his son Vijayāditya [III.] (cut off the head of Maṅgi; frightened Kṛishṇa and Saṅkila, and burnt their city [Kiraṇapūra];⁹ reigned 44 ys.); his younger brother Vikramāditya's son Chālukya-Bhīma¹⁰ [I.] (30 ys.); his son Vijayāditya¹¹ [IV.]; his son Amma [I.].

¹ The whole of the donative part of the grant is in Telugu.

² See below, No. 557 ff.

³ There is no information as to what has become of the plates.

⁴ He also is described as a fire of destruction to the Gaṅga family.

⁵ The plates are quasi-palimpsests.

⁶ I.e. Pulakēśin II., above, No. 9 ff.

⁷ Compare below, No. 634.

⁸ The inscription mentions an enemy of his, (a king) Daddara.

⁹ See *Ep. Ind.* Vol. IV. p. 226; the Kṛishṇa mentioned above is by Dr. Hultzsch suggested to be a Paramāra of Mālava; but he may be the Rāshtrakūṭa Kṛishṇarāja II. See below, No. 560.

¹⁰ Here also called Drōhārjuna.

¹¹ Here also called Kaliyarttyaṅka.

560.—*Ind. Ant.* Vol. XIII. p. 213, and Plates. Pāṇavaram (formerly Sir W. Elliot's, now British Museum) plates of the E. Chālukya *Mahārājādhirāja Chālukya-Bhīma II. Viṣṇuvardhana*, surnamed Gaṇḍamahēndra,¹ the son of Vijayāditya IV. and Mēlāmbā.

Genealogy with lengths of reigns as far as Viṣṇuvardhana [IV.] substantially as in No. 557. His son Narēndramṛṇarāja [Vijayāditya II.] (reigned 48 ys.); his son Kali-Viṣṇuvardhana [Viṣṇuvardhana V.] ($1\frac{1}{2}$ ys.); his son Guṇaga-Vijayāditya [Vijayāditya III.] (slew Maṅgi, and burnt Kirāṇapura;² reigned 44 ys.); his younger brother the *Yuvarāja* Vikramāditya's son Chālukya-Bhīma [I.] (30 ys.); his son Vijayāditya [IV.] (6 months); his eldest son Ammarāja [I.] (7 ys.); having expelled his son Vijayāditya [V.], Tāha (one month); having slain him, Chālukya-Bhīma's son Vikramāditya [II.] (11 months); having defeated him, Amma's son Bhīma (8 months); having killed him, Tāha's eldest son Malla [Yuddhamalla II.] (7 ys.); having expelled him, [Chālukya-] Bhīma [II.].

561.—*Ep. Ind.* Vol. V. p. 135, and Plate. Masulipatam (? formerly Sir W. Elliot's, now British Museum) plates of the E. Chālukya *Mahārājādhirāja Chālukya-Bhīma³ II. Viṣṇuvardhana*, the son of Vijayāditya IV. and Mēlāmbā :—

(L. 31).—uttarā[yapa-nim]ittē.

Genealogy with lengths of reigns as far as Vikramāditya [II.] substantially⁴ as in No. 560. The inscription then immediately goes on to the son of Mēlāmbā and Vijayāditya [IV.].

562.—*South-Ind. Inscr.* Vol. I. No. 37, p. 44. Kolaveṇṇu (now Madras Museum) plates⁵ of the E. Chālukya *Mahārājādhirāja Chālukya-Bhīma II. Viṣṇuvardhana*, surnamed Rājamarṇṇa, the son of Vijayāditya IV. and brother of Ammarāja I. from a different mother; recording a grant made at the request of the prince Vājaya of the Pānara family :—

(L. 30).—uttarāyapa-nimittē.

Genealogy with lengths of reigns as far as Ammarāja [I.] substantially⁶ as in No. 560. His son Vijayāditya [V.] (reigned half a month); Tālāpa (one month); having conquered him, Chālukya-Bhīma's son Vikramāditya [II.] (one year); Chālukya-Bhīma [II.], the son of Vijayāditya [IV.] (conquered Tātabikyana and Dhajadi).

563.—*Ind. Ant.* Vol. VII. p. 15, and Plates. British Museum (? formerly Sir W. Elliot's) plates of the E. Chālukya *Mahārājādhirāja Ammarāja II. Vijayāditya VI.*, the son of Chālukya-Bhīma II. and Lōkamahādēvi :⁷—

(L. 51).—sōmagraṇa-nimittam.

Genealogy with lengths of reigns as far as Ammarāja [I.] substantially⁸ as in No. 560. Having expelled his son Vijayāditya [V.], Tālāpa (reigned one month); having conquered him, Chālukya-Bhīma's son Vikramāditya [II.] (11 months); Tālāpa's son Yuddhamalla [II.] (7 ys.); having expelled him, Ammarāja's younger brother Bhīma [*i.e.* Chālukya-Bhīma II.] (12 ys.). His son Ammarāja [II.] assumed the crown in the 12th year of his life on the date—

(L. 31).—Giri-rasa-vasu-saṁkhyābdē Śaka-samayē Mārggaśirsha-māsē-smin kṛṣṇa-trayōdaśa-dinē Bhṛiguvarē Maitra-nakṣatrē || Dhanushi ravau Ghaṭa-lagnē.

[S. 867] : Friday, 5th December A.D. 945; see *ibid.* Vol. XXIII. p. 123, No. 62.

¹ Compare above, No. 126.

² See above, No. 559.

³ This name is not given in the inscription.

⁴ But Guṇaga-Vijayāditya is here called Guṇaga-Vijayāditya.

⁵ The grant on these plates was left incomplete.

⁶ But the length of the reign of Vijayāditya II. Narēndramṛṇarāja is given as 40 years (*etc.* No. 557); and Guṇaga-Vijayāditya is called Guṇakenalla-Vijayāditya.

⁷ The poetry of the grant is by Mādhavabhaṭṭa.

⁸ But the length of the reign of Jayasīma I. is given (wrongly) as 80 years; Guṇaga-Vijayāditya is called Guṇagaṅga-Vijayāditya; and Vijayāditya IV. is called Kollabigaṇḍa-Vijayāditya.

564.—*Ep. Ind.* Vol. V. p. 140, and Plate. Masulipatam (now Madras Museum) plates of the E. Chālukya *Mahārāja Rājādhirāja* **Ammarāja II. Vijayāditya VI.**, surnamed **Rājamahendra**, the son of Chālukya-Bhīma II. and Lōkamahādēvī; recording a grant to the *Yuvurāja* Ball[ā]lādēva-Vēlābhata, also called Boḍḍiya, the son of (the lady) Pammarā of the Paṭṭavardhini family.

Genealogy with lengths of reigns substantially³ as in No. 563.

565.—*Ind. Ant.* Vol. XII. p. 91, and Plates. Elavattu plates³ of the E. Chālukya *Mahārājādhirāja* **Ammarāja II. Vijayāditya VI.**, the son of Chālukya-Bhīma II. and Lōkamahādēvī:⁴—

(L. 54).—uttarāyana-nimittē.

Genealogy with lengths of reigns substantially as in No. 564.

566.—*Ind. Ant.* Vol. XIII. p. 249, and Plate. British Museum (formerly Sir W. Elliot's) plates of the E. Chālukya *Mahārājādhirāja* **Ammarāja II. Vijayāditya VI.**, surnamed **Rājamahendra**, the son of Chālukya-Bhīma II. and Lōkamahādēvī; recording a grant made at the request of the king's wife's parents Kāma and Nāyamāmbā:⁵—

(L. 28).—uttarāyana-nimittē.

Genealogy with lengths of reigns as far as Bhīma (i.e. Chālukya-Bhīma I.) substantially as in No. 560. His son Kollabigaṇḍa-bhāskara [Vijayāditya IV.] (reigned 6 months); his eldest son Ambarāja [Ammarāja I.] (7 ys.); his eldest son Vijayāditya [V.] (half a month); having put him in prison, Tāla, the son of Yuddhamalla [I.] who was the paternal uncle of Chālukya-Bhīma [I.] (one month); Vikramāditya [II.] (1 y.); Kollabigaṇḍa's son Bhīma [Chālukya-Bhīma II.], surnamed Kaṇayilladāta (12 ys.); his son Ammarāja [II.].

567.—*South-Ind. Inscr.* Vol. I. No. 38, p. 47. Masulipatam (now Madras Museum) plates⁶ of the E. Chālukya *Mahārājādhirāja* **Ammarāja II. Vijayāditya VI.**, the son of Chālukya-Bhīma II. and Lōkamahādēvī.

Genealogy with lengths of reigns as far as Ammarāja [I.] substantially as in No. 560. After him, Tālapa (reigned one month); having expelled him, Chālukya-Bhīma's son Vikramāditya [II.] (1 y.); Yuddhamalla [II.] (7 ys.); having expelled him, Ammarāja's younger brother [Chālukya-Bhīma [II.]] (12 ys.); his son Ammarāja [II.].

568.—*Ep. Ind.* Vol. VI. p. 351, and Plates. Ranastipūṇḍī plates⁷ of the 8th year (of the reign) of the E. Chālukya *Mahārājādhirāja* **Vimalāditya Vishṇuvardhana**:⁸—

(L. 97).—aṣṭama-varsha-varddhanē Sīma-m[ā*]sē.

Date of Vimalāditya's coronation:—

(L. 42).—Anal-ānala-randhra-gatē Śaka-varshē Vṛishabha-māsi sita-pakshē [I*] yash=shashṭhyāṁ Guru-Pushyē Sīmhē lagnē prasiddham=abhishikṭaḥ | (||)

[Ś. 933]: Thursday, 10th May A.D. 1011; but the *tithi* which ended on this day was the 5th, not the 6th; see *ibid.* p. 349.

Mythical genealogy from Nārāyaṇa (Vishṇu), through the Moon, to Udayana who was the first of 59 kings of Ayōdhyā. Descended from them, Vijayāditya, was killed in battle with Trilōchana-Pallava; his posthumous son Vishṇuvardhana; his son (from a

¹ Perhaps a mistake for *Mahārājādhirāja*.

² But the length of the reign of Jayasīma I. is given (correctly) as 33 years; and Tālapa is called Tālādhipa and Tālādhipati.

³ The grant is partly a quasi-palimpsest.

⁴ The poetry of the grant is by Pōtanabhaṭṭa.

⁵ The poetry of the grant is by Mādhavabhaṭṭa.

⁶ They are all much worn, and of the third plate one entire half is lost.

⁷ This is the name of the village granted; the plates were found in the Amalāpūram tāluka and belong to an inhabitant of Amalāpūram.

⁸ The description of the boundaries of the village granted is in Sanskrit and Telugu.

⁹ The poetry of the grant is by Bhīmanabhaṭṭa.

Pallava princess) Vijayāditya; his son Polakēśivallabha (Pulakēśin I.); his son Kirtivarman [I.]. Then genealogy with lengths of reigns from Kubja-Vishṇuvardhana to Yuddhamalla [II.] substantially¹ as in No. 563. Having expelled Yuddhamalla [II.], Rājabhīma (Bhīma, Chālukya-Bhīma [II.]), the younger brother of Ammarāja [I.], (reigned 12 years); his son Ammarāja [II.] (25 ys.); Dāna or Dānārṇava, his brother from a different mother (3 ys.); an interregnum of 27 years; Dāna's son Śaktivarman (12 ys.); after him Vimalāditya² (Tribhuvanāṅkuśa, Birudaṅka-Bhīma,³ Mummaḍi-Bhīma, Bhūpamahendra), the son of Dāna and Āryā-mahādēvī.

569.—*Ind. Ant.* Vol. XIV. p. 50, and Plates. Korumelli (formerly Sir W. Elliot's, now British Museum) plates⁴ of the E. Chālukya *Mahārājādhirāja Rājārāja I. Vishṇuvardhana*, the son of Vimalāditya and his wife Kundavā who was the younger sister of [the Chōla king] Rājendra-Chōḍa [I.] and daughter of [the Chōla king] Rājārāja [I.] of the solar race :⁵—

(L. 103).—*indūparāgē*.

Date of Rājārāja's coronation :—

(L. 65).—*Yō rakshitum vasumatim Śaka-vatsarēshu vēd-āmburāsi-nidhi-vartishu Simha-gē-rkkē* [I*] *kṛṣṇa-dvitiya-divavas-⁶Ottarabhadrikāyām vārē Gurōr=Vvaṇi lagna-van=* *bhishiktaḥ* ||

[Ś. 944.]: Thursday, 16th August A.D. 1022; see *ibid.* Vol. XXIII. p. 131, No. 110.

Mythical genealogy, *etc.*, as far as the interregnum substantially as in No. 568; Dāna's son Chālukya-Chandra [Śaktivarman] (reigned 12 ys.); his younger brother Vimalāditya (7 ys.); his son Rājārāja [I.].

570.—*Ep. Ind.* Vol. IV. p. 303. Madras Museum Sanskrit and Telugu⁷ plates (Nandamapūṇḍi grant) of the 32nd year of the reign of the E. Chālukya *Mahārājādhirāja Rājārāja I. Vishṇuvardhana*, the son of Vimalāditya and his wife Kundavā of the solar race :⁸—

(L. 78).—*sōmagrahapa-nimittē*.

(L. 92).—*dvāttrimsattamē vijayarājya-varsh[ē] varddha[mā*]nē*.

The lunar eclipse mentioned is probably that of the 28th November A.D. 1033 [in Ś. 975], which was visible in India; see *ibid.* p. 303.

Date of coronation and genealogy with lengths of reigns substantially as in No. 569.

571.—*Ep. Ind.* Vol. VI. p. 336, and Plates. Tēki plates⁹ of the E. Chālukya *Mahārājādhirāja Chōḍagaṅga Rājārāja Vishṇuvardhana*, ruler of Vēṅgī, of the 17th year of the reign (of Kulōttunga-Chōḍa I.) ; issued from Jananāthanagarī :—

(L. 108).—*śrī-vijayarājya-samvatsara(rē) saptadaśē*.

Date of Chōḍagaṅga's appointment as ruler of Vēṅgī :—

(L. 61).—*Śāk-ābdē rasa-kh-āmbar-ēndu-gapitē Jyēshthē=dha(tha) māsē sitē pakshē pūrnna(rṇṇa)-tidhau(thau) dinē Suragurōr=Jyēshthām śasāmkē gate* [I*] *Śimha(hē) lagna-varē*.

[For Ś. 1006] the date is irregular.

¹ But Indrarāja (Indra-bhaṭṭāraka) is here stated to have reigned for 7 days, and Tālapa is called Tāḍapa.

² He amongst others defeated the Śakas, Lāṭas and Gurjaras.

³ Compare Birudaṅka-Rāma, above, in No. 309, note.

⁴ The first plate is a quasi-palimpsest.

⁵ The poetry of the grant is by Chētanabhaṭṭa, the son of Bhīma (No. 568). - For the Chōla kings Rājārāja I. and Rājendra-Chōḍa (-Chōḍa I.) see below, Nos. 696 ff. and 721 ff.

⁶ Read *-divas-*.

⁷ The description of the boundaries of the village granted is in Telugu.

⁸ The poetry of the grant is by Nanniyabhaṭṭa.

⁹ Composed by Viddayabhaṭṭa; see Nos. 572 and 573.—The plates do not refer to a grant of land, but confer certain honorary privileges.

Genealogy, etc., as far as Vimalāditya substantially as in No. 569. His son Rājārāja [I.] (reigned 41 years), married Ammaṅgadēvi, the daughter of [the Chōla] Rājendra-Chōḍa [I.] of the solar race. Their son Rājendra-Chōḍa [II.], at first ruler of Vēṅgī, as Kulōttuṅga-dēva (Kulōttuṅga-Chōḍa I.) was anointed in the Chōḍa kingdom.¹ He had many queens and from them several sons. He first appointed his son Mummaḍi-Chōḍa [Rājārāja] to the sovereignty of Vēṅgī (which had been held before by Kulōttuṅga's paternal uncle Vijayāditya [VII.]² for 15 years), and Mummaḍi-Chōḍa held it for one year. Kulōttuṅga then appointed the latter's younger brother Vira-Chōḍa, but recalled him after six years. He then appointed his eldest son Chōḍagaṅga.

572.—*South-Ind. Inscr.* Vol. I. No. 39, p. 53; *Ind. Ant.* Vol. XIX. p. 427. Chellūr (formerly Sir W. Elliot's, now British Museum) plates³ of the E. Chālukya *Mahārājādhirāja Vira-Chōḍa Viṣṇuvardhana*, ruler of Vēṅgī, of the 21st year of the reign (of Kulōttuṅga-Chōḍa I.):⁴—

(L. 113).—śrī-vijayarājya-saṁvatsarē ākaviṁśē.

Date of Vira-Chōḍa's appointment as ruler of Vēṅgī:—

(L. 76).—Śāk-ābdē śasi-khadvay-ēṁdu-gaṇitē Simh-ādhirājē(dhē) ravau chaṁdrē vṛddhimati trayōdaśa-tithau vārē Gurōr=Vṛiśchikē [*] lagnē=tha Śravaṇē.

[§. 1001*]: Thursday, 23rd August A.D. 1078;⁵ see *Ind. Ant.* Vol. XXIV. p. 2, No. 128.

Genealogy, etc., as far as Kulōttuṅga (Kulōttuṅga-Chōḍa I.) substantially as in No. 571. He married Madhurāntaki, the daughter of [the Chōla] Rājendradēva, and appointed his son Vira-Chōḍa to the sovereignty of Vēṅgī (which had been held before by Kulōttuṅga's paternal uncle Vijayāditya [VII.] for 15 years, and by Vira-Chōḍa's elder brother [Mummaḍi-Chōḍa] Rājārāja for one year).

573.—*Ep. Ind.* Vol. V. p. 74; specimen plate in Dr. Burnell's *South-Ind. Palæography*, 2nd ed., Plate xxix. Piṭhāpuram (now Madras Museum?) plates⁶ of the E. Chālukya *Mahārājādhirāja Vira-Chōḍa Viṣṇuvardhana*, ruler of Vēṅgī, of the 23rd year of the reign (of Kulōttuṅga-Chōḍa I.):⁴—

(L. 186).—uttarāyana-nimitt[ē*].

(L. 279).—śrī-vijayarājya-saṁvatsarē tryutta[ra*]-viṁśati-saṁvatsarē.

Date of Vira-Chōḍa's appointment as ruler of Vēṅgī and genealogy, etc., substantially⁷ as in No. 572.

574.—Ś. 1056 (for 1065).—*Ind. Ant.* Vol. XIV. p. 56, and Plates. Chellūr (formerly Sir W. Elliot's, now British Museum) plates⁸ of the reign of the E. Chālukya *Kulōttuṅga-Chōḍa II.*, recording a grant by his *Daṇḍādhirāja Kāṭa*, otherwise called *Kolani-Kāṭama-Nāyaka*, i.e. *Kāṭama-Nāyaka* of Kolanu:—

(L. 49).—Śāk-ābdānām pramāṇē rasa-viśikha-viyach-chaṁdra-saṁkhyām prayātē . . . s-Ārdra-rkshē pūrvva-ma(pa)rkshē vishuvati sutithā(thau).

For Ś. 1056 the date is irregular; for Ś. 1065 it regularly corresponds to the 24th March A.D. 1143;⁹ compare *Ep. Ind.* Vol. VII. p. 9.

¹ See below, No. 756 ff.

² See below, No. 754.

³ In the description of the boundaries the language is a mixture of Sanskrit and Telugu.

⁴ The poetry of the grant is by Viddayabhaṭṭa; see No. 571.

⁵ On this day the *tithi* of the date commenced 0 h. 30 m. after mean sunrise.

⁶ In the description of the boundaries the language is a mixture of Telugu and Sanskrit.—The grant is remarkable for the large number of donees (536 Brāhmins whose names are given).

⁷ But Guṇaga-Vijayāditya (probably by a mistake of the writer) is stated to have reigned 40 (instead of 44) years.

⁸ The writer of the date has written *rasa-viśikha* instead of *viśikha-rasa*.

Genealogy¹ with lengths of reigns from Kubja-Vishnuvardhana to Ammarāja [II.] substantially² as in No. 563. Ammarāja [II.] (reigned 25 years); his eldest brother Dānārāja (30 ys.); his son Śaktivarman (12 ys.); his younger brother Vimalāditya (7 ys.); his son Rājarāja [I.] (41 ys.); his son Kulōttuṅga-Chōḍa [I.] (49 ys.); his son Vikrama-Chōḍa (15 ys.); his son Kulōttuṅga-Chōḍa [II.].

575.—Ś. 1079.—Date of the coronation of Vijayāditya III., one of the E. Chālukyas of Piṭhāpuram, as given in the Piṭhāpuram inscription of Mallapādēva III. (below, No. 576):—

(L. 74).—Yō rājēndu[h] Śak-[ā]bdē nidhi-jaladhi-[vi]yach-chandra-gē Māgha-māsē śuklē pakshē daśamyāv(m)=Inatanaya-dinē Rōhini-tārakā[yām] [Mi]nē [lu]gnē=bhishi[ktō]

Saturday, 11th January A.D. 1158; see *Ep. Ind.* Vol. IV. p. 228.

576.—Ś. 1124.—*Ep. Ind.* Vol. IV. p. 231, and Plate in Vol. VI. p. 270. Piṭhāpuram Sanskrit and Telugu pillar inscription of the Mahārāja Malla or Mallapādēva III. Vishnuvardhana *alias* Mallapādēva-Chakravartin, E. Chālukya of Piṭhāpuram, dated on the day of his coronation:—

(L. 78).—Śak-[ā]bdē vēda-nētra-kshiti-śasi-gapitē Śrēshṭha-kriṣṇē [da*]śamyām Bhānū(nō)r-vvārē [su]-lagnē mahati Mṛigapatāṁ=Aśvi-be(bhē) Piṭhapu[ryyām].

(L. 85).—Śakavarshambhu(bu)lu 11[2]tgu[nēm]ti Jyēshṭha-ba[hu][[a*]-daśamiyun-Ādivāramu nāmāti Simhōdayamuna |

Sunday, 16th June A.D. 1202; see *ibid.* Vol. IV. p. 228.

After giving the genealogy with the lengths of the reigns of the E. Chālukyas from Kubja-Vishnuvardhana to Vikrama-Chōḍa (surnamed Tyāgasamudra, compare No. 807), the inscription gives the following genealogy of Mallapādēva: Bēta (Kaṇṭhikā-Bēta, or Vijayāditya³ [I.], who was the son of Ammarāja [I.] and had been expelled by Tādapa); his son Satyāśraya (Uttama-Chālukya), married Gauri of the Gaṅga race; their sons Vijayāditya [II.], Vimalāditya, Vikramāditya, Vishnuvardhana [I.], Mallapa [I.], Kāma, and Rājamārtanḍa. Of these, Vijayāditya [II.] married Vijayā of the solar race; their sons Vishnuvardhana [II.], Mallapa [II.], and Sāmīdēva. Of these, Mallapa [II.] married Chandaladēvi, the daughter of the Haihaya Brahman, lord of the Sagara-vishaya; their son Vijayāditya [III.] (crowned in Ś. 1079, see No. 575), married Gaṅgā, the daughter of the lord of [Āra]davaḍa; their son Malla (Mallapa [III.] Vishnuvardhana).

577.—Ś. 1195.—*Ep. Ind.* Vol. V. p. 32. Śrīkūrmam pillar inscription of Vijayāditya II. a descendant of the E. Chālukya Rājarāja I.:—

(L. 19).—Svasti śrī-Śāka-varshē śara-nidhi-śasi-bhū-sammitē[=rkkē] Tulā-stē(sthē) Rudrāhē Saumyavārē sita-yuji.

The date is irregular; see *ibid.* p. 34, note 3.

In the race of the Moon, the [E.] Chālukya Vimalāditya (above, No. 563); his son Rājarāja [I.] (translated into Andhra, *i.e.* Telugu, the history of the Bhārata race, *i.e.* the Mahābhārata; resided at Rājamāhēndrapaṭṭana). In his race, Vijayāditya [I.]; his son Rājarāja, was minister of Vira-Nṛsiṃha;⁴ his son Vijayāditya [II.].

578.—Ś. 1199.—*Ep. Ind.* Vol. V. p. 34. Śrīkūrmam Sanskrit and Telugu pillar inscription of (the E. Chālukya) Purushōttama, a son of Rājarāja (and brother of Vijayāditya II.; see No. 577):—

(L. 1).—Svasti śrī-Śāka-vatsarē [nava]-nidhi-kshōp-īndubhis=sammitē.

(L. 4).—Śāka-[va*]rshambulu || 1199yagunēm̐ti.

¹ An introductory verse implies that the family belongs to the *Sōma-vamśa*.

² But Indrarāja (Indra-bhattāraka) is stated to have reigned for 7 days; and Tālapa is called Tādapa.

³ *I.e.* Vijayāditya V. of the E. Chālukya genealogy.

⁴ *I.e.* the E. Gaṅga king (of Kāliṅga) Narasiṃha I.; see *North. Inscr.* No. 367.

579.—**Ś. 1231.**—*Ep. Ind.* Vol. V. p. 35. Śrīkūrmam Sanskrit and Telugu pillar inscription of the [3rd] year of the reign of the (E. Chālukya) *Sāmanta Viśvanātha (Jagannātha)*, a son of Purushōttama (see No. 578); and of the reign of *Vira-Bāpudē.a*:¹—

(L. 1).—Svasti śrī-Śāka-varshê śaśi-guṇa-ravi-gê ch=Ā[śvayuk-śu]kla-pakshê māsê Kaumtēya-tithyān Suraguru-divasê.

(L. 11).—śrī-Śāka-varshambhu(bu)lu 1231gunēm[tti] śrī-Jaga[n]āthadēvara vijaya-rājya-sam[vva]tsarambulu [3]gu śrāhi Kanya-śukla ūyu Guruvāramuna.

The date is irregular; see *ibid.* p. 36, note 4.

580.—**Ś. 1240.**—*Ep. Ind.* Vol. V. p. 36. Śrīkūrmam pillar inscription of (the E. Chālukya) *Purushōttama*, the brother of Vijayārka (Vijayāditya II.) who was a son of Rājārāja (see No. 577); (composed by Nṛsiṃha):—

(L. 5).—Śākê vyōma-yug-ô[shpa]didi(dhi)ti-yut(tê) vasê(rshê) Nabhō-va(mâ)si.

581.—**Ś. 1093.**—*Ep. Ind.* Vol. VI. p. 269. Tsandavolu² Sanskrit and Telugu pillar inscription³ of the *Mahāmaṇḍalēśvara Buddharāja* of *Koṇḍapaḍmaṭi*—surnamed *Aniyankabhīma* and *Eladāyasimha*, and described as 'a worshipper of the feet of Kulōttuṅga-Chōḍadēva' (i.e. the E. Chālukya Kulōttuṅga-Chōḍa II.)—of the Durjaya family:—

(L. 49).—Śāk-ābdê śakti-Namā-āmbara-śaśi-gaṇite . . . saumyāyanē.

(L. 70).—Śāka-varshambulu 1093nēmṭi [u]ttā(tta)rāyana-nimittamuna.

Buddhavarman (of the Chaturthābhijana or Śūdra caste) was a feudatory of Kubja-Vishnu⁴ of the Lunar race. After some ancestors had passed away, there was in his family Maṇḍa (Maṇḍana) [I.]; his son Gaṇḍa; his son Maṇḍa [II.], married Kundāmbikā; their son Buddharāja (whose sister Aṅkama⁵ was the wife of Goṅka's⁶ son Rājendra-Chōḍa).

582.—**Ś. 1108.**—*Ep. Ind.* Vol. IV. p. 39, and Plate in Vol. VI. p. 270. Piṅhāpuram Sanskrit and Telugu pillar inscription of (the *Mahāmaṇḍalēśvara*) *Prithviśvara*⁷ of *Velanāṇḍu*, recording a grant by his mother *Jāyāmbikā*, the queen of the *Mahāmaṇḍalēśvara Goṅka III.*; (composed by Ayyapillāya):—

(L. 136).—Nāga-vyōm-ēṇḍu-rūpa-pramita-Śāka-saran-Mēshasamkrānti-kālê pu[nyê] . . .

(L. 139).—Śākava[*]shambulu 1108gunēmṭi Mēshasamkrānti-nimittamuna.

The inscription gives the following genealogy⁸ of the family which belonged to the Chaturthānvaya or Śūdra caste: After a number of fictitious personages, Malla [I.]; his son Eriyavarman; his son Kuḍiyavarman [I.]; his son Malla [II.] Piḍuvārāditya; his son Kuḍiyavarman [II.] (feudatory of the E. Chālukya Vimalāditya; above, No. 568); his son Erraya; his son Nannirāja; his sons Vedula [I.], Gaṇḍa, Goṅka [I.] (feudatory of the E. Chālukya Kulōttuṅga-Chōḍa I.), Mallaya, and Paṇḍa; Gaṇḍa's son Vedula [II.] (feudatory of the E. Chālukya Vira-Chōḍa); Goṅka's son Chōḍa (feudatory and adopted son of the E. Chālukya Kulōttuṅga-Chōḍa I.), married Guṇḍāmbikā; their son Goṅka [II.], married Sabbāmbikā; their son Vira-Rājendra-Chōḍa⁹ (Rājendra-Chōḍa, Velanāṇḍi-Kulōttuṅga-Rājendra-Chōḍayarāja), married Akkāmbikā;¹⁰ their son Goṅka [III.] (Kulōttuṅga-Manma-Goṅkarāja), married Jāyāmbikā (Jāyamāmbā, Jāyamadēvi); their son Prithviśvara.

¹ I.e. the E. Gaṅga king (of Kālīṅga) Bhānudēva II.; see *North. Inscr.* No. 369.

² This is the modern name of Dhanadapura (Dhanadaprōlu), the capital of the chiefs of Velanāṇḍu; see below, No. 582.

³ For abstracts of 14 other inscriptions of the Koṇḍapaḍmaṭi chiefs and for the pedigrees derived from them see *Ep. Ind.* Vol. VI. p. 274 ff. Names of chiefs occurring in them, besides those given above, are Chōḍa (Chōḍarāja), Erra-Maṇḍa, Malla (Mallerāja), Maṇḍarāja and Manma-Maṇḍa.

⁴ I.e. the E. Chālukya Kubja-Vishnavardhana.

⁵ Called Akkāmbikā in No. 582.

⁶ I.e. Goṅka II. of No. 582.

⁷ See No. 583.

⁸ See *Ep. Ind.* Vol. IV. p. 35.

⁹ He killed a certain Bhīma, who had taken refuge on an island in a lake (probably the Kollerulake).

¹⁰ Called Aṅkama in No. 581.

583.—*Ś. 1117.*—*Ep. Ind.* Vol. IV. p. 87, and Plate in Vol. VI. p. 270. Piṭhāpuram Sanskrit and Telugu pillar inscription of the *Mahāmaṇḍalēśvara* Mallidēva and Manma-Satya II. of Kōnamaṇḍala (probably dependents of “Kulōttuṅga-Prithivīśvara¹ of Velanāṇḍu, who was again a vassal of [a king] Rājārāja, a descendant of the E. Chālukya dynasty”) :—

(L. 109).—Śaka-varṣaśambulu² 1117gunēṁṭṭi Mēshasaṁkrānti-nimittamuna.

After giving the genealogy of the E. Chālukya dynasty with the lengths of the reigns as far as Maṅgi-yuvarāja, and a reference to a king Rājārāja of the Chālukya family who appears to be represented as reigning at the time, the inscription gives a genealogy of the chiefs of Kōnamaṇḍala, who derived their descent from Kārtavīrya, the grandson of Haihaya, a descendant of Yadu. The names given are :³ Mummaḍi-Bhīma [I.] ; Venna ; Rājapareṇḍu [I.] ; Mummaḍi-Bhīma [II.] ; Rājendra-Chōḍa [I.] ; Satya [I.] (Satyāśraya) ; Bēta ; Mallidēva ; Manma-Chōḍa [II.] ; Sūrya ; Lōkabhūpālaka (Lōkamahīpāla) ; Rājapareṇḍu [II.] ; Bhīma [III.] ; Vallabha ; Manma-Satya [II.] (Manma-Satti) ; Mahīpālaṇḍu.

584.—*Ś. 1084.*—*Ind. Ant.* Vol. XI. p. 12, and Plates. Anmakonḍa Sanskrit and Telugu pillar inscription of the Kākatiya (Kākatiya) *Mahāmaṇḍalēśvara* Rudradēva, whose capital was Anumakonḍa (Anmakonḍa, Anmakunḍā) ; (composed by Achintēndravara, the son of Rāmēśvara-dīkṣita and disciple of Advayāṁṛita) :—

(L. 6).—Śaka-varṣamulu 1084vunēṁṭṭi Chitrabhānu-saṁvatsara Māgha-śu 13 Vāḍḍa-vāramu nāṁḍu.

Saturday, 19th January A.D. 1163 ;⁴ see *ibid.* Vol. XXIV. p. 2, No. 129.

In the Kākatiya family, Tribhuvanamalla ; his son Prōlārāja (Prōla ; made captive the [W.] Chālukya Tailapadēva, *i.e.* Taila III.)⁵ defeated Gōvindarāja and Guṇḍa of Mantrakūṭa ; conquered but re-instated king Udaya, *i.e.* Chōḍōdaya ; put to flight Jagaddēva [compare No. 237] *etc.*, married Muppamadēvi ; their son Rudradēva (subdued a certain Ḍomma, conquered Maṭṭigidēva,⁶ burnt the city of Chōḍōdaya, *etc.*).

585.—*Ś. 1135.*—*Ep. Ind.* Vol. V. p. 143. Chēbrōlu Sanskrit and Telugu pillar inscription of Jāya (Jāyana),⁷ chief of the elephant-troop of the Kākatiya Gaṇapati⁸ (surnamed Chhala-mattigaṇḍa) who granted to Jāya ‘the city of Shaṁmukha’ (*i.e.* Tāmrapurī, Chēbrōlu) on the date here given :—

(L. 82).—Paṁchattrimśad-upēta-Rudra-śata-saṁkhyātē Śak-ābdē Madhau māsi Śrīmukha-vatsarē.

In the solar race, in the family of the Raghus, Durjaya ; his son Bēta [Tribhuvanamalla] ; after him, Prōla ; his son Rudra ; his brother Mahādēva ; his son Gaṇapati.

586.—*Ś. 1153.*—*Ep. Ind.* Vol. III. p. 84, and Plate. Gaṇapēśvaram Sanskrit and Telugu pillar inscription of the time of the Kākatiya Gaṇapati, and of his general Jāya (Jāyana, Jāyapa-Nāyaka) :—

(L. 119).—Guṇa-śara-Bhava-mita-Śākē Khara-varṣhē Mādhavē sitē Gauryyāḥ | tithyām (thyām).

¹ *I.e.* the Prithivīśvara of No. 582.

² Read *varṣaśambulu*.

³ See *Ep. Ind.* Vol. IV. p. 85.

⁴ On this day the *tithi* of the date commenced 2 h. 29 m. after mean sunrise.

⁵ See above, No. 239 ff. — The inscription mentions the death of Taila III.

⁶ According to Dr. Hultzsch probably the Dēvagiri-Yādava Mallugi ; see *Ind. Ant.* Vol. XXI. p. 198, and above Nos. 351 and 369.

⁷ The inscription itself may have been incised some years later, because it records works of piety accomplished by Jāya at Chēbrōlu.

⁸ For an account of another inscription of Jāya and his sovereign Gaṇapati, at Tsandavōlu, the capital of the chiefs of Velanāṇḍu, see *Ep. Ind.* Vol. V. p. 150.

⁹ Compare above, Nos. 343 and 369.

Prôla, residing at Anmakonḍa, 'the family capital of the kings sprung from the race of Kâkati,' (defeated Mantena-Guṇḍa,¹ Tailapadêva, *i.e.* the W. Châlukya Taila III., and Gôvinda-Daṇḍêśa, and re-instated Chôḍôḍaya), married Muppalaḍêvi; their sons Rudra and Mahâdêva. Rudra succeeded his father, and was succeeded by Mahâdêva, whose son by Bayyâmbikâ was Gaṇapati. Gaṇapati (who had defeated the kings of Chôla, Kalinga, Sêvaṇa,² Karṇâta and Lâṭa, and conquered the country of Velanânḍu) married Nârâma (Nârâmbâ) and Pêrama (Pêramâmbâ), the elder sisters of Jâya (whose genealogy is given).

587.—*Ś. 1157.*—*Ep. Ind.* Vol. VI. p. 39. Chêbrôlu Sanskrit and Telugu pillar inscription of the general Jâya (Jâyana), for the greatest part identical with No. 586:—

(L. 142).—giri-sâra-kshmâ-chaṇdra-saṁkhyêṁ³ Śâkêṁdr-âbdê Mâdhava-mâsa-
êndtha(ḍḍha)-Giriḷâ-tithyâm Śanêr=vâsarê.

Saturday, 21st April A.D. 1235.⁴

588.—*Ś. 1172*.*—*Ind. Ant.* Vol. XXI. p. 200. Conjeeveram (Ēkâmrânâtha temple) inscription of the Kâkatīya Gaṇapati,⁵ and his minister and general Sâmantâ-Bhôja:⁶—

(L. 13).—Śâk-âbdê tu dvisaptaty-adhika-Śiva-śata-khyâta-saṁkhyâna-mânê Saṃpy-âbdê Śrêṣṭha-mâsê bahula-Hari-dinê Bhaumavârê samê-hni.

Tuesday, 8th June A.D. 1249; see *ibid.* Vol. XXIII. p. 130, No. 104.

In the solar race, king Betmarâja [Tribhuvanamalla]; after him, Prôḍarâja Jagatikêśarin; after him, Rudradêva; his younger brother Mahâdêva; his son Gaṇapati (defeated [the Dêvagiri-Yâdava] Siṁhaṇa (Singhana),⁷ the Kalinga king, *etc.*).

589.—[*Ś. 1172**].⁸—*Ep. Ind.* Vol. III. p. 96. Yenamadala fragmentary Sanskrit and Telugu pillar inscription of the Kâkatīya princess Gaṇapâmbâ, recording the building of temples, *etc.*, in honour of her deceased husband Bêta and of her father Gaṇapati.

In the family of the Kâkatīśas (Kâkatīyas), Prôla; his son Mâdhava (*i.e.* Mahâdêva, was killed in battle); his son Gaṇapati (Gaṇapa); his daughter Gaṇapâmbâ (Gaṇapâmbikâ), was married to Bêta, the son of Rudrarâja and grandson of Kêtarâja,⁹ lord of the Konnâtavâḍi-vishaya (residing at Śrî-Dhânyâṅkapura, *i.e.* Amarâvatî).

590.—*Ś. 1104.*—*Ep. Ind.* Vol. VI. p. 148. Amarâvatî Sanskrit and Telugu pillar inscription of the Mahâmaṇḍalêśvara Kêta II. (Kôṭa-Kêtarâja), 'lord of Śrî-Dhânyakâṭaka':¹⁰—

(L. 103).—Śâk-âbdê yuga-kh-êṁdu-rûpa-gaṇitê Mâghê daśamyâm tithau suklâyâm Guru-vâsarê.

This date¹¹ (though repeated four times) is irregular; see *ibid.* p. 147, note 6.

In the city of Śrî-Dhânyakâṭaka, in a family of kings born from the feet of the Creator (*i.e.* in the Śûdra caste), was Bhîma [I.]; his son Kêta [I.]; his son Bhîma [II.], married Sabbamâḍêvi (Sabbamâḍêvi); their son Kêta [II.],¹² whose elder brother was Chôḍerâja.

¹ In No. 587 the name is spelt *Manthena-Guṇḍa*.

² *I.e.* the Dêvagiri-Yâdavas; compare No. 588.

³ Read *-saṁkhyê*.

⁴ On this day the *tithi* of the date (as a *ksâya-tithi*) commenced 0 h. 51 m and ended 22 h. 7 m. after mean sunrise.

⁵ Compare below, No. 904.

⁶ For a short inscription of his at Kâlahasti, according to which his father was the minister Dôchi and his mother Vâchâmbâ, see *Ep. Ind.* Vol. III. p. 93.

⁷ Compare above, Nos. 343 and 369.

⁸ See *Ep. Ind.* Vol. III. p. 95.

⁹ *I.e.* Kêta II. of No. 590.

¹⁰ Dhânyakâṭaka is the old name of the present Amarâvatî.

¹¹ Probably the day of the king's accession.

¹² See above, No. 589.

591.—Ś. 1125.—*Ep. Ind.* Vol. VI. p. 159. Bezvāḍa Telugu pillar inscription of the *Mahāmaṇḍalīśvara Rudradēvarāja*¹ of Maḍapalla in Nātavāḍi, the son of Buddarāja, who was the brother-in-law of the Kākatiya king Gaṇapati :—

(L. 1).—Śaka-va[r*]shāmbulu 1123[ḍa]gu Durmukhi-saṁvatsara-Vaiśākha-sūdhḍa(ddha) 15 Guruvāramuna.

Thursday, 19th April A.D. 1201.²

592.—Ś. 1156.—*Ep. Ind.* Vol. VI. p. 157. Amarāvati Sanskrit and Telugu pillar inscription of Bayyamāmbā (Kōṭa-Bayyalamahādēvi),³ the daughter of the *Mahāmaṇḍalīśvara Rudradēva-mahārāja*, the son of Buddha and grandson of Durga, who belonged to the Chaturtha-kula or Śūdra caste and resided at Maḍapalli in the Nāthavāḍi (or Nāthavāṭi) district :⁴—

(L. 212).—Śāk-ābdē tarkka-bāna-kshiti-ra(śa)śi-gaṇitē vatsarē-smim⁵ Jay-ākhyē Jyēshthē mā[=l]jyavarē Muraripu-divasē śukla-pakshē praśa[stē].

Thursday, 11th May A.D. 1234.

593.—Ś. 1296.—*Ep. Ind.* Vol. III. p. 288. Naḍupūru⁶ (formerly Sir W. Elliot's, now British Museum?) Sanskrit and Telugu plates⁷ of Anna-Vēma of the Reḍḍi dynasty of Koṇḍaviḍu, recording a grant made for the spiritual benefit of his sister Vēmasāni :—

(L. 28).—Śāk-ābdē rasa-ratna-bhānu-1296-gaṇi[tē] grastē vidhau Rāhu[r]ā Kārt[t*]ikyām.

The date is irregular; see *ibid.* p. 287.

In the caste sprung from Viṣṇu's foot (*i.e.* the fourth or Śūdra caste) was king Prōla; his son Vēma; his son Anna-Vōta; his younger brother Anna-Vēma (Ana-Vēma, surnamed Vasantarāya and Pallava-Trinētra); his sister Vēmasāni, was married to a prince Nallanūka.

594.—Ś. 1300 (for 1301).—*Ep. Ind.* Vol. III. p. 60, and Plate. Vānapalli (now Madras Museum) plates of Anna-Vēma of the Reḍḍi dynasty of Koṇḍaviḍu; (composed by Trilōchanārya) :—

(L. 41).—Śāk-ābdē gagan-ābhra-viśva-gaṇitē Sidhdhā(ddhā)rdhhi(rthi)-saṁvatsarē Māghē kṛṣṇa-chaturdāśi-Sīva-tidhau(thau).

Genealogy of Anna-Vēma (Ana-Vēma, here surnamed Jaganobbagaṇḍa,⁸ Kshurikākali-vēṭāla, and Karpūravasantarāya) as in No. 593.

595.—Ś. 1313.—*Ep. Ind.* Vol. IV. p. 328, and Plate in Vol. VI. p. 270. Piṭhāpuram Sanskrit and Telugu pillar inscription of the Reḍḍi Vēma (Kāṭamareḍḍi-Vēmareḍḍi, *i.e.* Kāṭaya-Vēma), the son of Kāṭa II. (Kāṭamareḍḍi) and Doḍḍasāni-amma (a daughter of Anna-Vōta [of Koṇḍaviḍu]), grandson of Māra, and great-grandson of Kāṭaya I. :—

(L. 4).—Śaka-varshāmbulu 1313agaṇēmti Prajāpati-saṁvatsara-Pushya-śu 2 Gu | nāmti Makarasamkrānti-[pu]ṇyakālamamdu.

Thursday, 28th December A.D. 1391; see *ibid.* Vol. IV. p. 328.

596.—Ś. 1333.—*Ep. Ind.* Vol. IV. p. 321. Tottaramūḍi (now Madras Museum) Sanskrit and Telugu plates⁷ of Vēma (Kāṭaya-Vēma) of Rājamahēndranagara, minister of Kumāragiri of Koṇḍaviḍu; (composed by Śrīvallabha, the son of Śrīvallabhārya and Lakshmi) :—

(L. 45).—Śri-Śākē guṇa-Rāma-viśva-gaṇitē Kārt[t*]iky-ahē=bdē Kharē.

¹ Compare below, No. 592.

² On this day the *tithi* of the date commenced 1 h. 38 m. after mean sunrise.

³ According to Dr. Hultzsch, she very probably was one of the wives of Kēta II. in No. 590.

⁴ See above, No. 591.

⁵ Read =smim.

⁶ This is the name of the village granted; the grant was edited from Sir W. Elliot's impressions.—Naḍupūru (Vēmapura) was in Kōṇasthala.

⁷ The plates are numbered with Telugu numeral figures.

⁸ *I.e.* 'the only hero in the world.'

In the *Paṇṭa kula* of the fourth caste, Vēma, surnamed Jaganobbagaṇḍa;¹ his son Ana-Vōta (Anna-Vōta); his younger brother Anna-Vēma (Ana-Vēma, surnamed Vasantarāya, and Kshurikāsahāya); Ana-Vōta's son Kumāragiri, resided at his capital of Koṇḍaviṭṭu.—His minister Kāṭaya-Vēma (Kāṭaya-Vēmaya)² received from him the eastern country with Rājamahēndranagara as capital.

597.—Ś. 1336.—*Ep. Ind.* Vol. IV. p. 329. Drākshārāma Sanskrit and Telugu pillar inscription of a subordinate of Vēma (Kāṭamareḍḍi-Vēmāreḍḍi, i.e. Kāṭaya-Vēma):—

(L. 10).—Śaka-varshāmbulu 1336agunēmti Jaya-saṁvatsara-Kārt[t*]ika-śu 15 Bhā | nāmḍu.

Sunday, 28th October A.D. 1414; see *ibid.* p. 328.

The inscription mentions a son of Vēma's, named, in Telugu, Komaragirireḍḍi.

598.—Ś. 1328 (for 1338).—*Ep. Ind.* Vol. IV. p. 330. Drākshārāma Sanskrit and Telugu pillar inscription of the wife of the subordinate, mentioned in No. 597, of Vēma (i.e. Kāṭaya-Vēma):—

(L. 15).—Śaka-varshāmbulu 1328[a]gunēmti[i] Durammukha-saṁvatsara-Chaitra-[śū] 11 Sō | nāmḍu.

Monday, 9th March A.D. 1416; see *ibid.* p. 328.

This inscription also mentions Vēma's son Komaragirireḍḍi.

599.—Ś. 1352.—*Ep. Ind.* Vol. V. p. 57. Koṅkuduru (now Madras Museum) Sanskrit and Telugu plates³ of the Redḍi Dodḍa II. (Allaya-Dodḍa) of Rājamahēndranagara:—

(L. 45).—Śrī-Śākē kara-bāṇa-viśva-gaṇitē Sādhārāṇē vātūrē Pauśhē-rdhōdaya-nāmi punya-samayē.

Sunday, 14th January A.D. 1431; see *ibid.* p. 55, and *Ind. Ant.* Vol. XXV. p. 345, No. 2.

In the *Paṇṭa kula* of the fourth caste, Dodḍa [I.] of the [Po]llyōla gōtra; his sons Annavrōla, Kōṭaya and Alla (Allāḍa). Of these, Alla married Vēmāmbikā (a daughter of a Chōḍa prince Bhīma), and had four sons, Vēma, Virabhadra, Dodḍa [II.] and Anna. The eldest of these, Vēma (Allaya-Vēma), had for his capital Rājamahēndranagara, of which he was joint ruler with Virabhadra. Their younger brother Dodḍa [II.] (Allaya-Dodḍa, Allāḍareḍḍi-Dodḍa) had the surnames Karpūravasantarāya, Saṁgrāmabhīma and Jaganobbagaṇḍa.⁴

600.—Ś. 1191.—*Ep. Ind.* Vol. V. p. 110, and Plates. Dibbida (now Madras Museum) plates⁴ of Arjuna of the Matsya family of Oḍḍavāḍi:⁵—

(L. 31).—Śāk-ābdē chamdra-raṁdhra-kshiti-śasi-gaṇitē y-ākshay-ādyā tṛtīyyā(yā) Vaisākhē māsi tasyām Ravisuta-dīvasē.

Saturday, 6th April A.D. 1269; see *ibid.* p. 109.

A mythical being, named Satyamārtanḍa, was appointed by Jayatsēna, the lord of Utkala, to rule over the Oḍḍavāḍi country, and founded the Matsya family. In this family there were: Bhīma's younger brother Gaṅga; his son Vallabha; his son Yuddhamalla; his son Gōṇaṅga [I.]; his son Bhīma [I.]; his son Rēvaṇa [I.]; his son Kokkila; his son Guḍḍa [I.]; his son Āditya; his son Kaṇḍi [I.]; his sons Bhīma [II.] and Rēvaṇa [II.]; Rēvaṇa's sons Gōṇaṅga [II.] and Guḍḍa [II.]; Guḍḍa's son Kaṇḍi [II.]; his son Ārya (did not reign); his son Paragaṇḍa; his sons Guḍḍa [III.] and Bhīma [III.]; Bhīma's son Nṛsiṁha; his son Maṅkāditya; his son Bhīma [IV.]; his younger brother Jayanta, married Chiḡgamāmbā; their son Arjuna.

¹ See above, No. 594, note.

² For his genealogy see No. 595; his mother's name here is Dodḍāmbikā; his wife was Mallāmbikā (a sister of Kumāragiri).

³ The plates (excepting the 5th and 7th) are numbered with Telugu numeral figures.

⁴ The plates are numbered with Telugu numeral figures.—The text contains some Telugu words.

⁵ See Mr. Venkayya's *Report* for 1899-1900, p. 32.

601.—*Ś. 1259* (for 1260 ?).—*Ep. Ind.* Vol. IV. p. 358, and Plates in Vol. V. p. 265. Donepūṇḍi¹ (now Madras Museum) Sanskrit and Telugu plates of the *Sāmanta Nāmaya-Nāyaka* (*Nāmi-Nēni*), surnamed Pagamechchuganḍa² (the son of Prōlaya-Nāyaka and Chōdamāmbā, and grandson of Koppulakāpa-Nāyaka), of Pīṭhāpuri :—

(L. 31).—Śākābdē Narinda-bāṇ-ārka-mitē Bhādrapadē tathā | paurṇa(rṇa)māsyām Ravē=vvārē.

Probably Sunday, 30th August A.D. 1338; see *ibid.* Vol. IV. p. 358.

K.—The Kadambas.³

602.—*Ind. Ant.* Vol. VI. p. 23, and Plate; *PSOCI.* No. 2. Halsi (now Dr. Fleet's) lates of the Kadamba *Yuvarāja Kākusthavarman*, of the 80th year; issued at Palāsikā :—

(L. 4).—svavaijayikē aśtītamē saṁvatsarē.

603.—*Ep. Carn.* Vol. IV. Introduction, p. 1. Notice of a Tālgund pillar inscription,⁴ according to the foundation of a tank by the Kadamba *Kākustha* (*Kākusthavarman*); (composed by Kujja by order of *Kākusthavarman's* son Śāntivarman).

In the Kadamba family was the Brāhmaṇ Mayūrasarman⁵ (who was anointed ruler of a tract of country by the Pallavas⁶ of Kāñchī); his son Kaṅg[a]varman; his son Bhagīratha; his son Raghu; his brother *Kākustha*; his son Śāntivarman.

604.—*Ind. Ant.* Vol. VII. p. 35, and Plate; *PSOCI.* No. 3. Dēvagēri plates of the 3rd year of the reign of the Kadamba *Mahārāja Mrigēsavarman* (*Mrigēsavarman*), the son of Śāntivarman, of the lineage of *Kākustha*; issued at Vaijayantī :—

(L. 7).—ātmanah rājyasya tritīyē varshē Paushē saṁvatsarē Kārttikamāsa-bahulapakshē daśamyām tithau Uttarābhadrapadē nakshatrē.⁷

605.—*Ind. Ant.* Vol. VII. p. 37, and Plates; *PSOCI.* No. 4. Dēvagēri plates of the 4th year (of the reign) of the Kadamba *Dharmamahārāja Vijaya-Śiva-Mrigēsavarman*,⁸ issued at Vaijayantī :—

(L. 4).—Mrigēsavarmanah vijay-āyur-ārōgya-aiśvarya-pravarādhana-karah saṁvatsarah caturtthah varshā-pakshah ashtamah tithih paurṇamāsī anay=ānupūrvyā.

606.—*Ind. Ant.* Vol. VI. p. 24, and Plate; *PSOCI.* No. 5. Halsi (now Dr. Fleet's) plates of the 8th year (of the reign) of the Kadamba king *Mrigēsa* (*Mrigēsavarman*), the eldest son of Śāntivarman who was a son of *Kākustha*; issued at Vaijayantī :—

(L. 10).—svavaijayikē ashtamē Vaiśākhē saṁvatsarē Kārttika-paurṇamāsyām.

607.—*Ep. Ind.* Vol. VI. p. 14, and Plate. Kūḍgere plates of the 2nd year (of the reign) of the Kadamba *Dharmamahārāja Vijaya-Śiva-Māndhātivarman*, issued at Vaijayantī :—

(L. 6).—savassarē⁹ dvitīyē Vaiśākha-paurṇamāsyām.

¹ This is the name of the village granted by this record.—The plates are numbered with Telugu numeral figures.

² I. e. 'the destroyer of the pride of adversaries.'

³ For the later Kādambas see above, p. 26, note 1, c.

⁴ I owe a photograph (furnished by Mr. Rice) of the inscription to Dr. Fleet.—Compare Dr. Fleet's *Dynasties*, p. 286, and *Nachrichten Ges. d. Wiss. Göttingen*, 1899, p. 182.

⁵ Compare above, No. 210.—The genealogical Table in *Ep. Carn.* Vol. VI. Introduction, p. 4, is incorrect.

⁶ See below, No. 616 ff.

⁷ Here either the *nakshatra* Uttara-Bhadrapadā has been quoted erroneously instead of Uttara-Phalgunt, or *bahula-pakshē* is a mistake for *śukla-pakshē*. Compare Nos. 480 and 853.

⁸ For other (Hīṇahabbāgilu) plates of the 7th year (of the reign) of the same king see *Ep. Carn.* Vol. IV. p. 136, No. 18, and Plates.

⁹ Read *saṁvatsarē*.

608.—*Ind. Ant.* Vol. VI. p. 25, and Plates; *PSOCI.* No. 6. Halsi (now Dr. Fleet's) plates of the Kadamba king **Ravi (Ravivarman)**, recording grants and ordinances made at Palâsikâ. The inscription mentions the king's predecessors Kâkusthavarman, Śântivarman, and Mrigêśa.

609.—*Ind. Ant.* Vol. VI. p. 29, and Plate; *PSOCI.* No. 8. Halsi (now Dr. Fleet's) plates of the Kadamba king **Ravi (Ravivarman)** (who conquered Vishṇuvarman¹ and other kings), residing at Palâsikâ.

610.—*Ind. Ant.* Vol. VI. p. 28, and Plate; *PSOCI.* No. 7. Halsi (now Dr. Fleet's) plates of the 11th year of the reign of the Kadamba *Dharmamahârāja* **Ravivarman**, the son of Mrigêśa who was the eldest son of Śântivarman, the son of Kâkustha; recording donations made by Ravivarman's younger brother **Bhânuvarman**, at Palâsikâ :—

(L. 11).—pravarddhamânarâjya-śrî-Ravivarmanma-dharmamahârâjasya êkâdasê saṁvatsarê hêmanta-shashṭha-pakshê daśamyâm tithau.

611.—*Ind. Ant.* Vol. VI. p. 30, and Plate; *PSOCI.* No. 9. Halsi (now Dr. Fleet's) plates of 4th year of the reign of the Kadamba *Mahârāja* **Harivarman**, recording donations made by him at the advice of his paternal uncle Śivaratha; issued at Uchchaśringî :—

(L. 6).—svarâjya-saṁvatsarê chaturthê Phâlguna(na)-śukla-trayôdaśyâm.

612.—*Ind. Ant.* Vol. VI. p. 31, and Plate; *PSOCI.* No. 10. Halsi (now Dr. Fleet's) plates of the 5th year of the reign of the Kadamba *Mahârāja* **Harivarman**, the son of the *Mahârāja* Ravivarman, recording donations made at the request of king **Bhânusakti** of the family of the Sêndrakas; issued at Palâsikâ :—

(L. 8).—svarâjya-saṁvatsarê pañchamê.

613.—*Ind. Ant.* Vol. VII. p. 33, and Plate; *PSOCI.* No. 1. Dêvagêri plates of the *Yuvârāja* **Dêvavarman**, son of the Kadamba *Dharmamahârāja* **Kṛishṇavarman** [I. ?]; issued at Tripavata.

614.—*Ep. Ind.* Vol. VI. p. 18, and Plate. Bannahalli (now Halêbîd) plates of the 7th year of the reign of the Kadamba *Mahârāja* **Kṛishṇavarman II.**, the son of the *Mahârāja* **Sîmhavarman**, who was a son of the *Dharmamahârāja* Vishṇuvarman,² who was begotten by the *Dharmamahârāja* **Kṛishṇavarman I.** on a daughter of Kaikêya :—

(L. 13).—varddhamâna-vijayarâjya-saṁvatsarê septamê Kârttika-mâsê âpûryyamâṇa-pakshê pañchamyâm Jyêshthâ-nakshatrê.

615.—*Ind. Ant.* Vol. XXI. p. 93. Konṇûr rock inscription of the Kadamba king **Dâmôdara**.

L.—The Pallavas, Gaṅga-Pallavas, Bâṇas and Gaṅga-Bâṇas.³

616.—*Ind. Ant.* Vol. IX. p. 101, and Plate. Guṇṭûr district (formerly Sir W. Elliot's, now British Museum) Prâkrit plates⁴ of the queen of the Pallava *Yuvamahârāja* **Vijaya-Buddhavarman**, of the reign of the *Mahârāja* **Vijaya-Skandavarman** :—

(L. 1).—Sîri-Vijayakhandavamma-mahârâjassa saṁvachhara . . .

¹ Perhaps the Vishṇuvarman of No. 614. See also Dr. Fleet's *Dynasties*, p. 322.

² For (Birûr spurious?) plates of the *Dharmamahârāja* Vishṇuvarman, the eldest son of the *Dharmamahârāja* **Kṛishṇavarman**, recording a grant made with the permission of Vishṇuvarman's father's eldest brother (*jyêshthapitri*), the *Dharmamahârāja* Śântivarman, see *Ep. Carn.* Vol. VI. p. 91, No. 162, and Plates.

³ Nos. 616-643; 644-658; 659-668; and 669-671.

⁴ The three plates are numbered (wrongly) with numerical symbols.— Compare also *Ep. Ind.* Vol. I. p. 2, notes.

617.— *Ep. Ind.* Vol. VI. p. 86, and Plates.¹ Mayidavōlu (now Madras Museum) Prākṛit plates² of the Pallava *Yuvamahārāja Śivaskandavarman*, of the 10th year (of the reign of his predecessor); issued from Kāñchīpura:—

(L. 25).— sa[īn]vachhara[īn] dasamañ 10 gimhā pakho chhaṭho 6 divasañ pañchami 5.³

618.— *Ep. Ind.* Vol. I. p. 5, and Plates. Hirahadagalli Prākṛit plates⁴ of the 8th year (of the reign) of the Pallava *Dharmamahārājādhirāja Śivaskandavarman*, issued from Kāñchīpura:—

(L. 49).— sañva 8 vāsa 6 diva 5.³

619.— *Ind. Ant.* Vol. V. p. 51, and Plates; *PSOI.* No. 267. Uruvupalli⁵ plates of the Pallava *Dharmayuvamahārāja Vishṇugōpavarman*, the son of the *Mahārāja Skandavarman II.*, grandson of the *Mahārāja Viravarman*, and great-grandson of the *Mahārāja Skandavarman I.*; of the 11th year (of the reign) of the *Mahārāja Simhavarman I.*; issued from Palakkaḍa:—

(L. 33).— Simhavarmma-mā(ma)hārājasya vijaya-saṁvatsarē ākādaśē Paushya(sha)-māsē kṛṣṇa-pakshē daśamyām.

620.— *Ind. Ant.* Vol. V. p. 155, and Plates. Māṅgaḷūr⁶ plates of the 8th year of the reign of the Pallava *Dharmamahārāja Simhavarman II.*, the son of the *Yuvarāja Vishṇugōpa* (*Vishṇugōpavarman*), grandson of the *Mahārāja Skandavarman II.*, and great-grandson of the *Mahārāja Viravarman*; issued from Daśanapura:—

(L. 26).— samēdhamāna-vijayarājya-āṣṭama-saṁvatsara-Chaitramāsa-śuklapaksha-pañchamyām.

621.— *Ep. Ind.* Vol. III. 145; *Ind. Ant.* Vol. VIII. p. 168, Plates. Udayēndiram (spurious⁷) plates of the first year of the reign of the Pallava *Dharmamahārāja Nandivarman*, the son of the *Mahārāja Skandavarman*, grandson of the *Mahārāja Simhavarman*, and great-grandson of the *Rājā Skandavarman*; issued from Kāñchīpura:—

(L. 19).— pravardhamāna-ve(vi)je(ja)yarājya-prata(tha)[ma*]-sa[īnva*]tsarē Va(vai)-śāka(kha)-māsē śukuksh[ā]⁸ pañchamyā[īn*].

The plates contain a Tamil endorsement of the 26th year (of the reign) of king Parakēśari-varman who took Madirai, i.e. the Chōla king Parāntaka I.⁹

622.— *Ep. Ind.* Vol. I. p. 398, and Plate. Darśi (now Madras Museum) first plate only of a great-grandson of the [Pallava] *Mahārāja Virakōrchavarman*, issued from Daśanapura.

623.— *South-Ind. Inscr.* Vol. II. No. 72, p. 341, and Plate. Vallam cave Tamil inscription, recording the foundation of a temple by *Skandasēna*, the son of *Vasantapriyārāja*, a vassal of *Paḡappiḍuḡu*¹⁰ *Lalitāñkura Śatrumalla Guṇabhara Mahēndrapōtarāja* (i.e., probably, the Pallava *Mahēndravarman I.*).

624.— *Ep. Ind.* Vol. IV. p. 153, and Plate. Mahēndravāḍi inscription of *Guṇabhara* (*Mahēndra*), (i.e., probably, the Pallava *Mahēndravarman I.*).

¹ For the seal see *Ep. Ind.* Vol. VI. Plate facing p. 204.

² Plates ii. to viii. are numbered with numerical symbols. The alphabet closely resembles that of No. 1014.

³ These numbers are denoted by numerical symbols.

⁴ The (eight) plates are numbered with numerical symbols.— See also *Ep. Ind.* Vol. II. p. 483.

⁵ This is the name of the village granted; the inscription was edited from Sir W. Elliot's impressions. The plates are numbered with numerical symbols.

⁶ The inscription records a grant to a temple founded by a *Sēndpati* Vishṇuvarman. See the same name above, in Nos. 609 and 614.

⁷ See *Ind. Ant.* Vol. XXX. p. 215, No. 9.

⁸ See below, No. 634 and No. 681 ff.

⁹ Read *śukla-pakshē*.

¹⁰ I.e. 'the thunderbolt which cannot be split.'

625.— *South-Ind. Inscr.* Vol. I. Nos. 33 and 34, p. 29 f., and Plate x. facing Vol. II. p. 340; *Ep. Ind.* Vol. I. p. 59 f. Trichinopoly cave inscriptions of the Pallava Guṇabhara (Satya-saṁdha, Śatrumalla, Purushōttama), (i.e., probably, the Pallava Mahēndravarman I.).

626.— *Ep. Ind.* Vol. VI. p. 320, and Plate. Śīyamaṅgalam cave inscription of Lalitāṅkura (i.e., probably, the Pallava Mahēndravarman I.), recording the construction of a temple called Avanibhājana-Pallavēśvara.

627.— *Ind. Ant.* Vol. IX. p. 100, and Plate; *PSOOL* No. 38. Bādāmi fragmentary rock inscription of the time of the Pallava [Narasim]havishṇu (? i.e. Narasimhavarman I. ?):¹—
(L. 1).— . . . [saṁ]vatsarē ātmanō rājya-varshē cha varddhamānē bra[yōdaśē]

The fragment contains the epithet or *biruda* Mahāmalla,² and the name Vātāpi.

628.— *South-Ind. Inscr.* Vol. I. No. 151, p. 148; Vol. II. Plates xi. and xii. Kūram Sanskrit³ and Tamil plates of the Pallava king Paramēśvaravarman I. (who defeated [the W. Chalukya] Vikramāditya [I.]), the son of Mahēndravarman II., and grandson of Narasimhavarman I. (who defeated [the W. Chalukya] Pulakēsin [II.]);⁴ recording a grant made at the request of the Pallava lord (*Pallav-ādhirāja*) Vidyāvinīta.— The historical part of the grant is preceded by a mythical genealogy of Pallava (the supposed founder of the Pallava race) whose descent is derived from the god Brahman.

629.— *South-Ind. Inscr.* Vol. I. Nos. 24-26, p. 12 ff. Conjeeveram inscriptions of the Pallava Rājasiṁha (Aṭyantakāma, Śribhara, Raṇajaya), (i.e. Narasimhavarman II.), the son of Ugradaṇḍa Paramēśvara (i.e. Paramēśvaravarman I.) who destroyed the city of Raṇarasika (i.e. the W. Chalukya Vikramāditya I.).⁵

630.— *South-Ind. Inscr.* Vol. I. No. 31, p. 24. Panamalai inscription of the Pallava Rājasiṁha (i.e. Narasimhavarman II.), consisting of one verse which is identical with the last verse of *South-Ind. Inscr.* Vol. I. No. 24, above, No. 629.

631.— *South-Ind. Inscr.* Vol. I. Nos. 29 and 30, p. 23 f. Conjeeveram inscriptions of Raṅgapatākā, the queen of the Pallava Narasimhavishṇu (i.e. Rājasiṁha, Narasimhavarman II.).

632.— *South-Ind. Inscr.* Vol. I. No. 27, p. 22. Conjeeveram inscription of the Pallava Mahēndra (i.e. Mahēndravarman III.), the son of Rājasiṁha (i.e. Narasimhavarman II.), who was the son of Lōkāditya (i.e. Paramēśvaravarman I.) who defeated Raṇarasika (i.e. the W. Chalukya Vikramāditya I.).⁶

633.— *Madras Christian College Magazine* of August 1890. Conjeeveram Tamil inscription of the 18th year of the reign of [the Pallava] Nandipōttaraiyan (i.e. Nandivarman).⁷

634.— *South-Ind. Inscr.* Vol. II. No. 74, p. 365; *Ind. Ant.* Vol. VIII. p. 274, Plates. Udayendiram plates⁸ of the 21st year (of the reign) of the Pallava Nandivarman-Pallavamalla, recording a grant made at the request of his military officer or feudatory Udaya-chandra who was of the Pūchān family and lord of Vilvalapura:—

(L. 37).— tasyaiva Nandivarmanṇo(ṇa) ēkaviṁśati-saṁkhyām pūrayati saṁvatsarē.

¹ See Dr. Fleet's *Dynasties*, p. 328.

² Compare above, No. 20, note.

³ The Sanskrit part is called a *prastāvi*, the name of the author of which, if it was given, is broken away.

⁴ Compare above, No. 20.

⁵ See Dr. Fleet's *Dynasties*, p. 329, and above, No. 20, note.

⁶ See above, No. 629.

⁷ See above, No. 49.

⁸ The inscription on these plates (numbered with numeral figures), if genuine, is a copy, made at a later date, of two inscriptions, one of Nandivarman, and one of the Chōla king Parāntaka I.

Mythical genealogy from Brahman to Pallava. In his race, Simhavishnu; his son Mahēndravarman [I.]; his son Narasimhavarman [I.] (conquered Vallabharāja, *i.e.* the W. Chalukya Pulakēsin II.); his son Mahēndravarman [II.]; his son Paramēśvaravarman [I.] (defeated Vallabha, *i.e.* the W. Chalukya Vikramāditya I.); his son Narasimhavarman [II.]; his son Paramēśvaravarman [II.]; his son¹ Nandivarman.—Udayachandra slew the Pallava king Chitramāya; defeated the Śabara king Udayana,² and the Nishāda chief Prithivivāghra; and subjected the district of Viṣṇurāja (*i.e.* the E. Chalukya Viṣṇuvardhana III.) to the Pallava.

The inscription ends³ with the same Tamil endorsement as No. 621 above, of the 26th year of king Parakēsarivarman who took Madirai, *i.e.* the Chōla king Parāntaka I.

635.—*South-Ind. Inscr.* Vol. II. No. 73, p. 346, and Plates. Kāśākūṭi Sanskrit⁴ and Tamil plates of the 22nd year of the reign of the Pallava *Mahārāja Nandivarman Pallavamalla* (also called Kshatriyamalla and Śrīdhara), recording a grant made at the request of his prime-minister Brahmasrīrāja (Brahmayuvarāja) :—

(L. 79).—sāmrajya-samvatsarē dvāvimśē [va]rttamānē.

Mythical genealogy from Brahman to Aśōkavarman. After him came the Pallava kings among whom were Skandavarman, Kalindavarman, Kāṇagōpa, Viṣṇugōpa, Virakūrchā, Virasimha, Simhavarman, Viṣṇusimha, and others. Then came Simhavishnu (called Avānisimha); after him, Mahēndravarman [I.]; his son Narasimhavarman [I.] (conquered Vātāpi);⁵ his son Mahēndravarman [II.]; then, Paramēśvarapōtavarman (*i.e.* Paramēśvaravarman) [I.]; his son Narasimhavarman [II.]; his son Paramēśvarapōtavarman (*i.e.* Paramēśvaravarman) [II.]. At the time of the inscription his kingdom was ruled by Nandivarman (Nandipōtarāja, Nandin), who was descended from Simhavishnu's younger brother Bhimavarman, between whom and Nandivarman there intervened the Pallava rulers Buddhavarman, Ādityavarman, Gōvindavarman, and Nandivarman's father Hiranya (whose wife was Rōhiṇī).

636.—*Ep. Ind.* Vol. IV. p. 137, and Plate facing p. 142. Pañchapāṇḍavamalai Tamil inscription, recording that the image, near which it is, was caused to be engraved in the 50th year (of the reign) of Nandippōttaraśar (Nandipōtarāja), (*i.e.* the Pallava Nandivarman).

637.—*South-Ind. Inscr.* Vol. I. Nos. 1-16, p. 2, and Plate x. facing Vol. II. p. 340. Māmallapuram Dharmaarāja-Ratha inscriptions containing *birūdas* of a Pallava king Narasimha.

638.—*South-Ind. Inscr.* Vol. I. Nos. 17-20, p. 4 ff., and facsimile of No. 17 on Plate x. facing Vol. II. p. 340. Māmallapuram inscriptions of a Pallava king Atyantakāma, a successor of Narasimha.

639.—*South-Ind. Inscr.* Vol. I. Nos. 21-23, p. 6 ff. Śāluvaṅkuppam inscriptions of a Pallava king Atrapaṇḍa.

640.—*South-Ind. Inscr.* Vol. I. No. 28, p. 23. Conjeeveram inscription describing a temple as 'the temple of the holy Nityavinittēśvara' (founded by a Pallava king Nityavinta?).

641.—*South-Ind. Inscr.* Vol. I. No. 32, p. 26. Amarāvati (now Madras Museum) pillar inscription⁶ of a Pallava king Simhavarman [II.]; mentions Pallava's son Mahēndravarman, his son Simhavarman [I.], his son Arkavarman, Ugravarman, Simhavishnu's son Nandivarman, and Simhavarman [II.].—The inscription opens with an invocation of Buddha and with a mythical genealogy from Brahman to Pallava.

¹ But see No. 635.

² Possibly the Udayana of *North. Inscr.* No. 614 ff.

³ The preceding Sanskrit part is called a *prastāvi*, composed by Paramēśvara, the son of Chandradēva, of the family of Mēdhāvin.

⁴ The Sanskrit part, called a *prastāvi*, was composed by Trivikrama.

⁵ See below, No. 680.

⁶ The inscription is read from the bottom upwards; compare above, No. 5.—In the first verse the author appears to have imitated a verse of Bāṇa's *Kādambarī*.

642.—*Ep. Ind.* Vol. VII. p. 26. Taṇḍalam Tamil rock inscription¹ of the 10th year (of the reign) of Śatti (Śakti), the king of the Kāḍavas, i.e. Pallavas, recording the building of a sluice:—

‘In (the year) twice five (i.e. ten), which was engraved on palm-leaves, from the year when (the name of) Śatti, the king of the Kāḍavas, was entered on a gold leaf.’²

643.—*Mysore Inscr.* No. 115, p. 212; *PSOCI.* No. 226. Nandi (Bhōga-Nandi) Kanarese inscription of a Pallava Nōḷambādhirāja.³

644.—*Ep. Ind.* Vol. V. p. 51, and Plate. Rāyakōṭa (formerly Sir W. Elliot's, now British Museum?) Sanskrit and Tamil plates⁴ of the 14th year (of the reign) of [the Gaṅga-Pallava] Skandaśishya (king Vijaya-Skandaśishyavikramavarman), recording a grant made at the request of (his feudatory) Mahāvali-Vāṇarāja.⁵

Mythical genealogy from Brahman to Aśvatthāman; his son (?) by a Nāga woman was the Adhirāja Skandaśishya; in his family was born the Skandaśishya who issued this grant.

645.—*Ep. Ind.* Vol. IV. p. 360, and Plate. Kīl-Muṭṭugūr (now Madras Museum) Tamil memorial stone of the 3rd year (of the reign) of king Vijaya-Narasimhavarman.

646.—*Ep. Ind.* Vol. IV. p. 178, and Plate facing p. 182. Kīl-Muṭṭugūr (now Madras Museum) Tamil inscription of the 18th year (of the reign) of king Vijaya-Narasimhavarman.

647.—*Ep. Ind.* Vol. VII. p. 23, and Plate. Baṅgavādi Tamil memorial stone of the 24th year (of the reign) of king Vijaya-Narasimhavikramavarman, recording the death of a servant of a Bāṇa chief named Skanda (Skanda-Bāṇādhirāja).

648.—*Ep. Ind.* Vol. VI. p. 321, and Plate. Śīyamaṅgalam Tamil cave inscription of the 3rd year (of the reign) of king Vijaya-Nandivikramavarman,⁶ recording the building of a *maṇḍapa* by a certain person with the permission of a Gaṅga chief named Nērguṭṭi, who must have been subordinate to Vijaya-Nandivikramavarman.

649.—*South-Ind. Inscr.* Vol. III. No. 43, p. 93. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription⁷ of the 17th year⁸ (of the reign) of king Vijaya-Nandivikramavarman, recording a grant which was made at the request of Māvali-Vāṇarāja *alias* Vikkiramāditta-Vāṇarāja (i.e., according to Dr. Hultsch, probably the Bāṇa king Vikramāditya I. of No. 663).

650.—*South-Ind. Inscr.* Vol. I. No. 108, p. 130. Notice of a Śaduppēri (near Vēlūr) fragmentary Tamil inscription of the 52nd year (of the reign) of king Vijaya-Nandivikramavarman.⁹

651.—*South-Ind. Inscr.* Vol. III. No. 42, page 91, and Plate. Tiruvallam Tamil rock inscription of the 62nd year (of the reign) of king Vijaya-Nandivikramavarman, “while the

¹ According to Dr. Hultsch perhaps of about the second half of the 9th century A.D.

² “This seems to refer to some custom observed at the coronation of a king.”

³ See Dr. Fleet's *Dynasties*, p. 332.

⁴ The alphabet according to Dr. Hultsch is more developed than that of Nos. 628 and 635, but more archaic than that of No. 670.

⁵ An hereditary designation of the Bāṇa chiefs.

⁶ Identical with Nandivarman, the father of Vijaya-Nripataṅavarman in No. 652.

⁷ The inscription professes to be a copy of a stone inscription which existed before the *maṇḍapa* of the temple had been pulled down and re-erected.

⁸ For another inscription of the 17th year of the same king see below, under *Addenda*.

⁹ For inscriptions of the 9th and 47th years of the same king see *South-Ind. Inscr.* Vol. I. Nos. 124 and 125, p. 133.

glorious **Māvali-Vāṇarāya** (or **Mahāvali-Vāṇarāya**), born from the family of Mahābali, . . . was ruling the **Vaḍugavaḷi** (*i.e.* 'the Telugu road') twelve-thousand."

652.—*Ep. Ind.* Vol. IV. p. 180. Notice of the Bāhūr Sanskrit and Tamil plates of the 8th year of the reign of king **Vijaya-Nṛpatuṅgavarman**.¹—Mythical genealogy from Brahman to Pallava; in his family, Vimala, Koṅkanika and other kings; after them, Dantivarman;² his son Nandivarman, married Śaṅkhā³ of the Rāshtrakūṭa family; their son Nṛpatuṅgādēva.

653.—*Ep. Ind.* Vol. IV. pp. 182 and 183, and Plate. Two Āmbūr Tamil memorial stone inscriptions of the 26th year (of the reign) of king **Vijaya-Nṛpatuṅgavikramavarman**, recording the death of servants of **Pirudi-Gaṅgaraiyar** (*i.e.*, according to Dr. Hultzsch, perhaps the W. Gaṅga king Prithivīpati I. in No. 670).

654.—*Ep. Ind.* Vol. VII. p. 25, and Plate. Hebbiṇi Tamil memorial stone inscription of the 12th year (of the reign) of king **Vijaya-Īśvaravarman**, recording the death of a hero who was killed by a Bāṇa chief named **Kārōniri** (Kārōniri-Bāparāja).

655.—*Ep. Ind.* Vol. VII. p. 24, and Plate. Two Hanumantapuram Tamil memorial stone inscriptions of the 17th year (of the reign) of king **Vijaya-Īśvaravarman**, recording the death of two heroes in the service of **Kāṭṭirai**⁴ (*i.e.* 'the king of the forest,' a title of the Pallavas).

656.—*South-Ind. Inscr.* Vol. I. No. 53, p. 78; *Ep. Ind.* Vol. VII. p. 194, and Plate. Śōlapuram (near Vēlūr) incomplete Tamil inscription of the 23rd year (of the reign) of king **Vijaya-Kampa-vikramavarman**.⁵

657.—*South-Ind. Inscr.* Vol. III. No. 8, p. 13. Ukkal (Vishṇu temple) Tamil inscription⁶ of the 10th year (of the reign) of **Kampavarman**.⁷

658.—*South-Ind. Inscr.* Vol. III. No. 5, p. 9, and Plate. Ukkal (Vishṇu temple) Tamil inscription⁸ of the 15th year (of the reign) of **Kampavarman**.

659.—*South-Ind. Inscr.* Vol. III. No. 47, p. 99. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription,⁹ recording a gift by **Vāṇa-mahādēvi** (*i.e.* 'the great queen of the Bāṇa'), the daughter of Pratipati-Araiyaṇ,¹⁰ the son of Koṅguṇi-dharmamahārāja, the supreme lord of Kuṇḍilapura,¹¹ *alias* Śrīnātha, the glorious Śivamahārāja.¹² Perumāṇḍigal, (and) the great queen of **Vāṇavidyādharaṇāya** *alias* **Vāṇarāya** (*i.e.* the Bāṇa king Vāṇavidyādhara¹³), born from the family of Mahābali.

660.—*South-Ind. Inscr.* Vol. III. No. 48, p. 100. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription,¹⁴ recording a gift by **Kundavvaiyār** *alias* **Vāṇa-mahādēvi** (*i.e.* 'the great

¹ For other plates (which cannot be traced now) of the 6th year of his reign see Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 30, No. 209.—For inscriptions of the 21st year see below, under *Addenda*.

² Perhaps identical with the Dantiga in No. 62.

³ Perhaps a daughter of the Rāshtrakūṭa Amoghavarsha I. Nṛpatuṅga; see above, No. 63ff.

⁴ Compare *Kāḍava*, above, No. 642.

⁵ He was perhaps a brother of Vijaya-Nṛpatuṅgavikramavarman in Nos. 652 and 653 above; see *Ep. Ind.* Vol. VII. p. 196.—For an inscription of the 8th year of Vijaya-Kampa see below, under *Addenda*.

⁶ According to Dr. Hultzsch, the archaic alphabet of these inscriptions "proves that Kampavarman must be anterior to the Chōla occupation of Toṇḍai-maṇḍalam. A stone inscription of the 9th year of the same king is quoted in the unpublished Madras Museum plates of Parakēsarivarman *alias* Uttama-Chōlādēva."

⁷ Probably identical with king Vijaya-Kampavikramavarman, above, No. 656.

⁸ The inscription professes to be a copy of an earlier stone inscription.

⁹ *I.e.*, according to Dr. Hultzsch, the W. Gaṅga Prithivīpati I., the son of Śivamāra II., in No. 870.

¹⁰ A mistake of the copyist for Kuvalālapura. Compare Nos. 660, 708 and 724.

¹¹ *I.e.* Śivamāra II. For Śivamāra I. see above, No. 123.

¹² *I.e.*, according to Dr. Fleet and Dr. Hultzsch, the Bāṇa king Vikramāditya I. of No. 668; see also No. 662.

¹³ The inscription was copied from an earlier stone inscription.

queen of the Bāṇa'), the daughter of Pratipati-Araiyar, the son of Koṅṅunivarma-dharma-mahārāja, the supreme lord of Nipunilapura,¹ *alias* Śrīnātha, the glorious Śivamahārāja-Perumāṇaḍigal, (and the queen of) Vāṇavidyādhara-rāja *alias* Vāṇarāja (*i.e.* the Bāṇa king Vāṇavidyādhara), born from the family of Mahābali.²

661.—*South-Ind. Inscr.* Vol. III. No. 46, p. 98. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription, recording a gift by the queen of Vāṇavidyādhara-Vāṇarāja, born from the family of Mahābali.³

662.—*Ind. Ant.* Vol. X. p. 39, No. II., and Plate; *Mysore Inscr.* No. 164, p. 305. Gūlgānpode Sanskrit and Kanarese memorial stone of the reign of the Bāṇa king Vikramāditya Jayamēru, surnamed Bāṇavidyādhara (*i.e.* Vikramāditya I.).³

663.—*Ep. Ind.* Vol. III. p. 75, and Plate. Udayēndiram fragmentary plates of the Bāṇa king Vikramāditya II. Vijayabāhu.

The Asura Bali; his son Bāṇa; in his lineage, Bāpādhirāja. When he and many other Bāṇa princes had passed away, there was in this family Jayanandivarman, who ruled the land west of the Andhra country. His son Vijayāditya [I.]; his son Malladēva Jagadēkamalla; his son Bāṇavidyādhara; his son Prabhumēru; his son Vikramāditya [I.]; his son Vijayāditya [II.] Puḡaḷvippavarganḍa;⁴ his son Vikramāditya [II.] Vijayabāhu (was a friend of Krishṇarāja⁵).

664.—*Ś. 810.*—*South-Ind. Inscr.* Vol. III. No. 44, p. 95. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription,⁶ dated “(during the reign of some) Mahāvali-Vāṇarāja, [born from the family of Mahābali] . . . in the Śaka year eight hundred and ten.”

665.—*South-Ind. Inscr.* Vol. III. No. 45, p. 96. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription⁷ of the reign of some Mahāvali-Vāṇarāja, born from the family of Mahābali.

666.—*Ind. Ant.* Vol. X. p. 39, No. I., and Plate; *Mysore Inscr.* No. 163, p. 304. Gūlgānpode Kanarese memorial stone of the reign of some Mahāvali-Bāṇarasa, born in the family of Mahāvali.

667.—*Ep. Ind.* Vol. IV. p. 142, and Plate. Vaḷḷimalai Kanarese inscription⁸ (in Grantha characters), recording that the image below which it is engraved represents a pupil of the spiritual preceptor of Bāṇarāja (or ‘a king of the Bāṇa family’).

668.—*Ś. 261.*—*Ind. Ant.* Vol. XV. p. 175. Muḍiyanūr (spurious⁹) plates of the 23rd year (of the reign) of the Bāṇa king Śrīvadhūvallabha Malladēva-Nandivarman, ruler of the seven and a half lakh country in the Āndhra maṇḍala; issued from Āvanyapūra:—

(L. 23).—ēkashasṭyuttara-dvayaśatē Śak-ābdah pravarddhamān-ātmanah trayōvīmśati varttamāna-Viḷambi-samvatsarē Kārttikā(ka)-śuklapakṣhē trayōdaśyām Sōmavārē Aśvinyām nakṣatrē.

The date is irregular; see *ibid.* Vol. XXIV. p. 10, No. 167.

The inscription mentions the Dānava Mahābali, Nandivarman, and his son Vijayāditya.

¹ A mistake of the copyist for Kuvaḷālapura.

² See No. 659.

³ See No. 663.

⁴ *I.e.* ‘the disgracer of vainglorious (kings)’; compare below, No. 698.

⁵ *I.e.*, probably, the Rāshtrakūṭa Krishṇarāja II.; see above, No. 82 ff.

⁶ The inscription was copied from an earlier stone inscription.

⁷ The inscription apparently was copied from an earlier stone inscription.

⁸ Immediately above this inscription is another, short inscription in the Kanarese alphabet and language, recording that the image below which it is engraved was founded by (the Jaina preceptor) Ajjanandi, (Āryanandin); see *Ep. Ind.* Vol. IV. p. 141, and Plate. The same personage (named Ajjanandi, the pupil of Bālachandra) is mentioned in another Kanarese inscription, *ibid.* p. 142, and Plate facing p. 140.

⁹ See *Ind. Ant.* Vol. XXX. p. 221, No. 47. — The record is, at least in part, a palimpsest.

669.—Sholinghur Sanskrit and Tamil partly mutilated rock inscription of the 9th year (of the reign) of [Parakēsarivarman, i.e. the Chōla king Parāntaka I.], recording a grant which was executed by his feudatory Hastimalla Vira-Chōla (i.e. the Gaṅga-Bāṇa Prithivipati II.), 'the king of the people of Paṇivai.'—See below, No. 681.

670.—*South-Ind. Inscr.* Vol. II. No. 76, p. 382, and Plate. Udayēndiram Sanskrit and Tamil plates, recording a grant by the Gaṅga-Bāṇa king Prithivipati II. Hastimalla (Śembiyaṇ Māvali-Vāṇarāyar), 'lord of Paṇivipuri, lord of Nandi,' made with the permission, and in the 15th year (of the reign), of his sovereign, the Chōla king Parāntaka I. (king Parakēsarivarman who took Madirai).¹

Genealogy of Parāntaka I. ; see below, No. 685.

Genealogy of Prithivipati II. : In the Gaṅga family, which was descended from the sage Kauva, and which obtained increase through the might of Simhanandin, there was at Kuvalālapura Koṅkaṇi; in his lineage (in which were Vishṇugōpa, Hari, Mādhava, Durvinīta, Bhūvikrama,² etc.) was the son of Śivamāra [II.],³ Prithivipati [I.] Aparājita (saved king Diṇḍi's sons Iriga and Nāgadanta, the one from [the Rāṣṭrakūṭa] Amoghavarsha [I.], the other from death; defeated the Pāṇḍya Varaguṇa); his son Mārasimha [I.]; his son Prithivipati [II.] Hastimalla (was made by Parāntaka I. lord of the Bāṇas).

671.—*Ep. Ind.* Vol. III. p. 80, and Plate in *Ind. Ant.* Vol. IX. p. 47. Udayēndiram second and fifth plates⁴ only of Vira-Chōla (i.e. the Gaṅga-Bāṇa king Prithivipati II. Hastimalla), the subordinate of Parakēsarivarman (i.e. the Chōla king Parāntaka I.).⁵

M.—The Chōlas.⁶

672.—*South-Ind. Inscr.* Vol. I. No. 85, p. 116. Conjeeveram (Kailāsanātha temple) Tamil inscription of the 4th year (of the reign) of king Parakēsarivarman (perhaps⁷ identical with Vijayālaya, the grandfather of Parāntaka I.).

673.—*South-Ind. Inscr.* Vol. I. No. 148, p. 141. Conjeeveram (Kailāsanātha temple) fragmentary Tamil inscription of the 15th year (of the reign) of king Parakēsarivarman (perhaps identical with Vijayālaya, the grandfather of Parāntaka I.).

674.—*South-Ind. Inscr.* Vol. III. No. 11, p. 17. Ukkal (Vishṇu temple) Tamil inscription of the 16th year (of the reign) of king Parakēsarivarman (perhaps identical with Vijayālaya, the grandfather of Parāntaka I.).

675.—*Ep. Ind.* Vol. V. p. 42, and Plate. Śuchindram (Sthāpunātha temple) Tamil inscription of the 34th year (of the reign) of king Parakēsarivarman (perhaps identical with Vijayālaya, the grandfather of Parāntaka I.).

676.—*South-Ind. Inscr.* Vol. I. No. 84, p. 116. Conjeeveram (Kailāsanātha temple) Tamil inscription of the 3rd year⁸ (of the reign) of king Rājakēsarivarman (perhaps⁹ identical with Āditya I., the father of Parāntaka I.).

677.—*South-Ind. Inscr.* Vol. III. No. 27, p. 50. Maṇimaṅgalam (Rājagōpāla-Perumāḷ temple) Sanskrit and Tamil inscription of the 6th year (of the reign) of king Rājakēsarivarman (perhaps identical with Āditya I., the father of Parāntaka I.).

¹ Compare *Ep. Ind.* Vol. IV. p. 222.

² Compare above, No. 108 ff.

³ For Śivamāra I. see No. 123.

⁴ The plates are marked with the Tamil numerals 2 and 5.

⁵ See *Ep. Ind.* Vol. IV. p. 223. — Compare below, No. 681; also above, No. 103.

⁶ These include some Telugu-Chōlas, Nos. 880—888.

⁷ See *South-Ind. Inscr.* Vol. III. p. 17, note 4; and below, No. 712.—See also under *Addenda*.

⁸ For a fragmentary Conjeeveram Tamil inscription of the same year of Rājakēsarivarman, see *South-Ind. Inscr.* Vol. I. No. 147, p. 140.

⁹ See *ibid.* Vol. III. p. 2, note 4; and below, No. 712.

678.—*South-Ind. Inscr.* Vol. III. No. 13, p. 20. Ukkal (Vishṇu temple) unfinished Tamil inscription of the 122nd day of the 17th year (of the reign) of king Rājakēsarivarman (perhaps identical with Āditya I., the father of Parāntaka I.).

679.—*South-Ind. Inscr.* Vol. III. No. 1, p. 2, and Plate. Ukkal (Vishṇu temple) Tamil inscription of the 23rd year (of the reign) of king Rājakēsarivarman (perhaps identical with Āditya I., the father of Parāntaka I.).

680.—*Ep. Ind.* Vol. III. p. 279, and Plate. Tirukkaḷukkuṇṇam (Vēdagiriśvara temple) Tamil inscription of the 27th year (of the reign) of king Rājakēsarivarman (perhaps identical with Āditya I., the father of Parāntaka I.); recording the renewal of a grant which had been made by a [Pallava] king Skandaśishya (*i.e.*, probably, Skandavarman) and confirmed by the king Naraśiṅgappōttaraiyar who took Vātāpi (*i.e.* Narasiṃhavarman I.).¹

681.—*Ep. Ind.* Vol. IV. p. 223. Sholinghur Sanskrit² and Tamil partly mutilated rock inscription of the 9th year (of the reign) of [Parakēsarivarman, *i.e.* the Chōḷa king Parāntaka I.], recording a grant which was executed by his feudatory Hastimalla Vira-Chōḷa (*i.e.* the Gaṅga-Bāṇa king Prithivipati II.).—See above, No. 669.

In the race of the Sun, Āditya [I.]; his son Vira-Nārāyaṇa Parāntaka [I.], conferred the title of 'lord of the Bāṇas' on Prithivipati [II.] Hastimalla Vira-Chōḷa of the Gaṅga lineage.

682.—Udayēndiram second and fifth plates only of Vira-Chōḷa (*i.e.* the Gaṅga-Bāṇa Prithivipati II. Hastimalla), the feudatory of Parakēsarivarman (*i.e.* the Chōḷa king Parāntaka I.).—See above, No. 671.

683.—*Ep. Ind.* Vol. III. p. 281, and Plate. Tirukkaḷukkuṇṇam (Vēdagiriśvara temple) Tamil inscription of the 13th year (of the reign) of king Parakēsarivarman who took Madirai (*i.e.* the Chōḷa king Parāntaka I.).

684.—*South-Ind. Inscr.* Vol. I. Nos. 82 and 83, pp. 113 and 114. Two Conjeeveram (Kailāsanātha temple) Tamil inscriptions of the 15th year (of the reign) of king Parakēsarivarman who took Madirai (*i.e.* the Chōḷa king Parāntaka I.).

685.—Udayēndiram plates (above, No. 670), recording a grant by the Gaṅga-Bāṇa king Prithivipati II. Hastimalla, made in the 15th year (of the reign) of his sovereign, king Parakēsarivarman who took Madirai (*i.e.* the Chōḷa king Parāntaka I.).

Genealogy of Parāntaka I.: From Brahman through the Sun to Śibi; in his race (in which there were Kōkkilli, Chōḷa, Karikāla, Kōchchaṅkan and other kings) there was Vijayālaya; his son Āditya [I.]; his son Vira-Nārāyaṇa (Saṁgrāma-Rāghava, Parakēsarī, Parāntaka [I.]) uprooted two Bāṇa kings, defeated the Vaidumba, and the Pāṇḍya Rājasimha, *etc.*—For the rest see above, No. 670.

686.—Tamil endorsement of the 26th³ year (of the reign) of king Parakēsarivarman who took Madirai (*i.e.* the Chōḷa king Parāntaka I.), in the Udayēndiram (spurious) plates of the Pallava Nandivarman and the Udayēndiram plates of the Pallava Nandivarman Pallavamalla; above, Nos. 621 and 634.

687.—*Ep. Ind.* Vol. IV. p. 179, and Plate. Kīl-Muṭṭugūr (now Madras Museum) Tamil memorial stone of the 29th year (of the reign) of king Parakēsarivarman who took Madirai (*i.e.* the Chōḷa king Parāntaka I.).

688.—*Ep. Ind.* Vol. IV. p. 179, and Plate facing p. 360. Kīl-Muṭṭugūr (now Madras Museum) Tamil inscription of the 32nd year (of the reign) of king Parakēsarivarman who

¹ See above, No. 635.

² The Sanskrit part of this '*prastāvi*' was composed by Kumāra.

³ For inscriptions of the 23rd and 28th years see below, under *Addenda*.

took Madirai (*i.e.* the Chôla king Parântaka I.), on a stone set up to mark the spot at which a tiger had been killed by an inhabitant of Mukkuttûr (*i.e.* the modern Kîl-Muttugûr).

689.—*South-Ind. Inscr.* Vol. II. No. 75, p. 375. Uyyakkoṇḍaṅ-Tirumalai (Ujġivanâtha temple) Tamil pillar inscription of the 34th year (of the reign) of king Parakêsarivarman who took Madirai (*i.e.* the Chôla king Parântaka I.), recording donations by the queen of Pirântakan-Kaṇḍarâdittadêvar (*i.e.* Gaṇḍarâdityavarman, the second son of Parântaka I.).

690.—*South-Ind. Inscr.* Vol. III. No. 12, p. 19, and Plate. Ukkal (Vishnu temple) Tamil inscription of the 37th year (of the reign) of king Parakêsarivarman who took Madirai (*i.e.* the Chôla king Parântaka I.).

691.—*Ep. Ind.* Vol. VII. p. 1, No. 55. Date of a Kûram (Kêśava-Perumâl temple) Tamil inscription of the 40th year (of the reign) of king Parakêsarivarman who took Madirai and entered Îlam (*i.e.* the Chôla king Parântaka I.) :—

‘In the fortieth year . . . at night on the day of Rôhiṇi, which corresponded to a Saturday and to the ninth *tithi* of the second fortnight of the month of [Karkatâ]ka in this year.’

Between A.D. 900 and 985 the date would be correct only for Saturday, 24th July A.D. 919 [in *Ś.* 841], and Saturday, 25th July A.D. 946 [in *Ś.* 868].

692.—*Ep. Ind.* Vol. V. p. 43, and Plate. Śuchîndram (Sthâpunâtha temple) Tamil inscription of the month of Kumbha of the 40th year (of the reign) of king Parakêsarivarman who took Madirai and Îlam (*i.e.* the Chôla king Parântaka I.).

693.—*South-Ind. Inscr.* Vol. I. No. 145, p. 140. Conjeeveram (Kailâsanâtha temple) fragmentary Tamil inscription of the reign of king Parakêsarivarman who took Madirai (*i.e.* the Chôla king Parântaka I.).

694.—*South-Ind. Inscr.* Vol. III. No. 14, p. 21. Ukkal (Vishnu temple) Tamil inscription of the 4th year (of the reign) of king Parakêsarivarman¹ who took the head of Vîra-Pāṇḍya.²

695.—*Ep. Ind.* Vol. IV. p. 331. Karikal Tamil inscription of the 5th year (of the reign) of king Râjakêsarivarman who took Madirai.³

696.—*South-Ind. Inscr.* Vol. III. No. 49, p. 102. Tiruvallam (Bilvanâthêśvara temple) incomplete Tamil inscription of the 7th year (of the reign) of king Râjarâjakêsarivarman (*i.e.* the Chôla king Râjarâja I.) :—

‘In the 7th year . . . on the day of an eclipse of the moon at the equinox which corresponded to (the day of) Rêvatî and to a full-moon *tithi* of the month of Aippasi in this very year.’

[*Ś.* 913] : 26th September A.D. 991; a lunar eclipse, visible in India; see *Ep. Ind.* Vol. IV. p. 66, No. 1.

The inscription records a visit to the temple by a certain Gaṇḍarâditya, son of Madhurântaka. —According to Dr. Hultzsch, he perhaps was an (otherwise unknown) son of Madhurântaka, the son of Gaṇḍarâditya and immediate predecessor of Râjarâja I.; compare below, No. 712.

697.—*South-Ind. Inscr.* Vol. III. No. 50, p. 103. Another Tiruvallam (Bilvanâthêśvara temple) Tamil inscription of the 7th year (of the reign) of king Râjarâjakêsarivarman (*i.e.* the Chôla king Râjarâja I.).

¹ According to Dr. Hultzsch, this king may be identified with Âditya II. surnamed Karikâla, the elder brother of Râjarâja I. (see below, No. 712).—But Âditya II. would be expected to be a Râjakêsarivarman.

² According to Dr. Hultzsch “this phrase implies that the king, while seated on the throne, placed his feet on the crown of the Pāṇḍya king;” see *South-Ind. Inscr.* Vol. III. p. 215, note 4.

³ By Dr. Hultzsch identified with the “Madhurântaka who, according to the large Leyden grant (below, No. 712), was the son of Gaṇḍarâditya [the second son of Parântaka I.] and ruled between Âditya II. and Râjarâja I.”—But that Madhurântaka would be expected to be a Parakêsarivarman.

⁴ The accession of Râjarâja I. took place between (approximately) the 25th June and the 25th July A.D. 985 see *Ep. Ind.* Vol. VII. p. 6.

698.—*Ep. Ind.* Vol. IV. p. 139. Pañchapāṇḍavamalai Tamil stone rock inscription of the 8th year (of the reign) of king Rājārājakesarivarman (*i.e.* the Chōla king Rājārāja I.), containing an order of the Lāṭarāja Vira-Chōla, the son of Pugalvippavarganḍa.¹

699.—*Ep. Ind.* Vol. V. p. 44, and Plate. Śuchindram (Sthāpanātha temple) Tamil inscription of the 10th² year (of the reign) of king Rājārājakesarivarman (*i.e.* the Chōla king Rājārāja I.), dated 'in the month of Karkātaka with which (this) year began.'

700.—*South-Ind. Inscr.* Vol. I. No. 146, p. 140. Conjeeveram (Kailāsanātha temple) fragmentary Tamil inscription of the 12th year (of the reign) of king Rājārājakesarivarman who destroyed the ships (at) Kāndaḷūr-Śālai; (*i.e.* the Chōla king Rājārāja I.).

701.—*South-Ind. Inscr.* Vol. III. No. 2, p. 4, and Plate. Ukkal (Vishṇu temple) Tamil inscription of the 13th year (of the reign) of king Rājārājakesarivarman who destroyed the ships (at) Śālai;³ (*i.e.* the Chōla king Rājārāja I.).

702.—*South-Ind. Inscr.* Vol. III. No. 3, p. 5. Ukkal (Vishṇu temple) Tamil inscription of the 14th year (of the reign) of king Rājārājakesarivarman who, having destroyed the ships (at) Śālai,⁴ conquered Vēṅgaiṇṇāḍu (Vēṅgai-nāḍu), Gaṅga-pāḍi, Taḍiya-vaḷi (Taḍigai-pāḍi) and Nuḷamba-pāḍi; (*i.e.* the Chōla king Rājārāja I.).

703.—*Ep. Ind.* Vol. V. p. 45, and Plate. Śuchindram (Sthāpanātha temple) Tamil inscription of the month of Vriśchika of the 14th year (of the reign) of king Rājārājakesarivarman who, having destroyed the ships (at) Kāndaḷūr-Śālai, conquered Gaṅga-pāḍi, Nuḷamba-pāḍi, Taḍiga-vaḷi (Taḍigai-pāḍi) and Vēṅgai-nāḍu; (*i.e.* the Chōla king Rājārāja I.).

704.—*South-Ind. Inscr.* Vol. III. No. 19, p. 29. Mēlpāḍi (Sōmanāthēśvara temple) Tamil inscription of the 14th year (of the reign) of the glorious Mummuḍi-Chōladēva⁵ (*alias*) king Rājārāja Rājakesarivarman who . . . was pleased to destroy the ships (at) Kāndaḷūr-Śālai, conquered Gaṅga-pāḍi, Nuḷamba-pāḍi, Taḍiya-pāḍi (Taḍigai-pāḍi), Vēṅgai-nāḍu and Kuḍamalai-nāḍu (*i.e.* Malabar), and deprived the Śeliyas (*i.e.* Pāṇḍyas) of (their) splendour; (*i.e.* the Chōla king Rājārāja I.).

705.—*Ep. Ind.* Vol. V. p. 45, and Plate. Śuchindram (Sthāpanātha temple) Tamil inscription of the 15th year (of the reign) of king Rājārājakesarivarman, described as in No. 704; (*i.e.* the Chōla king Rājārāja I.):—

'In the year fifteen . . . on the day of Pūrva-Bhadrpadā, . . . Tuesday, three evening, having expired of the month of Kanyā.'

[S. 921]: Tuesday, 29th August A.D. 999; see *ibid.* p. 48, No. 25.

706.—*Ep. Ind.* Vol. V. p. 197. Date of a Manimaṅgalam (Vaikuṇṭha-Perumāḷ temple) Tamil inscription of the 15th year (of the reign) [of the Chōla king Rājārāja I.):—

'In the 15th year . . . on the day of Hasta, which corresponded to a Thursday and to the tenth *tithi* of the first fortnight of the month of Rishabha.'

[S. 922]: 15th May A.D. 1000;⁶ but the day was a Wednesday, not a Thursday.

707.—*Ep. Ind.* Vol. V. p. 46, and Plate. Shērmādēvi (Rāmasvāmin temple) unfinished Tamil inscription of the 15th year (of the reign) of king Rājārājakesarivarman, described as in No. 704; (*i.e.* the Chōla king Rājārāja I.).

¹ *I.e.* 'the disgracer of vainglorious (kings)'; compare above, No. 663.

² For inscriptions of the 9th and 11th years see below, under *Addenda*.

³ *I.e.* Kāndaḷūr-Śālai.

⁴ *I.e.* 'the Chōla king (who wears) three crowns,' *viz.* those of the Chōla, Pāṇḍya and Chēra kingdoms.—But compare Dr. Fleet in *Ep. Ind.* Vol. VI. p. 51, note 4.

⁵ That the above is the proper equivalent of the date follows from the fact that Rājārāja's reign commenced between the 25th June and the 26th July A.D. 985; see above, No. 696, note.

708.—*South-Ind. Inscr.* Vol. III. No. 51, p. 104. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription of the 16th year (of the reign) of king Rājārāja Rājakēsarivarman (i.e. the Chōla king Rājārāja I.).—To the conquests enumerated in No. 704 the inscription adds those of Kollam and Kalingam.

The inscription records the sale of some land to "Śamkarādēva, (the son of) Kōṅṅunivarmadharmamahārāja, the supreme lord of Nipunilapura,¹ Śrinātha, the glorious Śivamahārāja-Tiruvaiyaṇ," who granted it to a temple.

709.—*South-Ind. Inscr.* Vol. III. No. 6, p. 9. Ukkal (Vishṇu temple) Tamil inscription of the 1[7]th year (of the reign) of king Rājārāja Rājakēsarivarman (i.e. the Chōla king Rājārāja I.).—The conquests enumerated are the same as in No. 708.

710.—*South-Ind. Inscr.* Vol. III. No. 52, p. 106. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription of the 20th year (of the reign) of king Rājārāja Rājakēsarivarman *alias* the glorious Rājārājādēva (i.e. the Chōla king Rājārāja I.).—To the conquests enumerated in No. 708 the inscription adds that of Īla-maṇḍalam.

The inscription records the gift of a lamp by a chief of the Vaidumba family.

711.—*South-Ind. Inscr.* Vol. I. No. 66, p. 94. Tirumalai Tamil rock inscription of the 21st year (of the reign) of king Rājārājakēsarivarman *alias* the glorious Rājārājādēva [I.]².—The conquests enumerated are the same as in No. 710.

712.—*Archæol. Surv. of South. India.* Vol. IV. p. 206. The large Sanskrit³ and Tamil Leyden grant⁴ (on 21 plates) of the 21st year of the reign of Rājārāja Rājāśraya Rājakēsarivarman (i.e. the Chōla king Rājārāja I.).

Mythical genealogy from the Sun to Chōla; then Rājakēsarīn and Parakēsarīn (after whom the kings of this family are alternately called Rājakēsarīn and Parakēsarīn); in their family there were Suraguru Rājendra Mṛityujit, Vyāghrakētu, Pañchapa, Karikāla, Kōchchaṅkappān and Kōkkilī. Then, Vijayālaya; his son Āditya [I.]; his son Parāntaka [I.]; he had three sons, Rājāditya, Gaṇḍarāditya, and Arimjaya; Gaṇḍarāditya's son was Madhurāntaka; Arimjaya's son, Parāntaka [II.]; his two sons were Āditya [II.] Karikāla and Rājārāja [I.].—The succession from Vijayālaya to Rājārāja I. was: 1, Vijayālaya; 2, Āditya [I.]; 3, Parāntaka [I. Parakēsarivarman]; 4, Rājāditya (conquered [the Rāshṭrakūṭa] Kṛishṇarāja [III.]⁵ but fell in battle); 5, Gaṇḍarāditya (Gaṇḍarādityavarman); 6, Arimjaya; 7, Parāntaka [II.]; 8, Āditya [II.] Karikāla (while a boy, played sportively in battle with Vira-Pāṇḍya); 9, Madhurāntaka; 10, Rājārāja [I. Rājakēsarivarman] (conquered [the W. Chālukya Īṇṇivabēḍaṅga] Satyāśraya⁶ and others).

713.—*Ś. 928.*—*Ep. Carn.* Vol. III. p. 149, No. 44. Kaliyūr Kanarese inscription consisting of praises of Apramēya, 'lord of Kotta-maṇḍala,' a general and minister under Rājārājādēva [I.] :—

(L. 1).—Sa(sa)kanṇipakāl-āṭita-saṁvatsaraśaṭaṅga[ā*] 928neya⁷ [Par]ābhava-saṁvatsarada Chaitra-māsada bahuja-paṇchamiyum-Ādityav[ā*]rad-andu.

The date is irregular; see *Ep. Ind.* Vol. IV. p. 67, No. 2.

¹ "A mistake for Kuvaṭālapura." Compare below, No. 724, and above, Nos. 659 and 660. See also No. 108 ff.

² The inscription also gives Arumolī as a surname of Rājārāja.

³ The Sanskrit *prafastī* was composed by Nandanārāyaṇa.

⁴ The inscription will soon be properly edited. Its object is to record the grant of a village to a Buddhist temple at Negapatam, commenced to be built by Chōlāmaṇivarman, king of Kaṭāha (or, in Tamil, Kidāram, apparently some portion of Lower Burma or of the Indo-Chinese peninsula), and completed by his son Māraviyayōttuṅga-varman. See Mr. Venkayya's *Report* for 1898-99, p. 17.

⁵ Compare above, No. 95.

⁶ See above, No. 146 ff.

⁷ This is Dr. Fleet's reading of the year of the date, from an impression sent to him by Dr. Hultzsch.

Apramēya is said "to have defeated the Poysala (Hoysala) minister Nāgaṇṇa; and to have slain . . . the Hoysala leaders Mañjaga, Kāliga (or ? Kāli-Gaṅga), Nāgavarmma."

714.—*South-Ind. Inscr.* Vol. III. No. 9, p. 14. Ukkal (Vishnu temple) Tamil inscription of the 143rd day of the 24th year (of the reign) of king Rājārājakēsarivarman *alias* the glorious Rājārājadēva [I.], containing an order which was issued by the king at (his capital) Tañjāvūr on the 124th day of the 24th year of his reign.—To the conquests enumerated in No. 710 the inscription adds that of the seven and a half *lakshas* of Iṭṭa-pāḍi (Iṭṭa-pāḍi).

715.—*South-Ind. Inscr.* Vol. I. Nos. 40 and 41, pp. 64 and 67. Two Māmallapuram Tamil inscriptions of the 25th and 26th years (of the reign) of king Rājārāja Rājakēsarivarman *alias* the glorious Rājārājadēva [I.].—The conquests enumerated are the same as in No. 714.

716.—*South-Ind. Inscr.* Vol. II. Nos. 1-6, 24-35, 37-39, 42, 44-53, 55, 56, 59, 63-66, 69, 70 and 57, with Plates of Nos. 1 and 29. Forty-one Tanjore (Rājārājēśvara temple) Tamil¹ inscriptions of king Rājakēsarivarman *alias* the glorious Rājārājadēva [I.], engraved by his order of the 20th day of the 26th year (of his reign), that the gifts made by himself, by his elder sister (Kundavaiyār, the daughter of Parāntaka II. and queen of Vallavaraiyar Vandyadēvar, Nos. 2 and 6), his queens (Lōkamahādēvī, No. 34, Chōlamahādēvī, Nos. 42 and 46, Abhimānavalli, No. 44, Trailōkyamahādēvī, No. 48, Pañchavaṇmahādēvī, Nos. 51 and 53) and others (such as the commander of his army Kṛishṇa Rāma, Nos. 31 and 39) should be recorded on the walls of the Tañjāvūr temple.—The conquests enumerated in No. 1 and others are the same as in No. 714. No. 1 specially mentions the conquest of Satyāśraya (*i.e.* the W. Chālukya Iṛivabēṇṅa Satyāśraya).²

717.—**Ś. 934.**—*Ep. Carn.* Vol. III. p. 78, No. 140; *Ep. Ind.* Vol. IV. p. 68, No. 3. Balmuri (Agastyēśvara temple) Kanarese inscription of the 28th year (of the reign) of Rājārājadēva (Rājārājakēsarivarman *alias* Rājārājadēva [I.]) :—

'In the twenty-eighth year . . . the Paridhāvin year . . . the Śaka year 934 . . . at the Uttarāyana-samkrānti in the month of Pausa of this year.'

The date would correspond to the 23rd December A.D. 1012, but contains no details for verification.

718.—*South-Ind. Inscr.* Vol. III. Nos. 15-17, p. 23 ff., and Plate of No. 17. Three Mēlpāḍi (Chōlēśvara temple) Tamil inscriptions of the 29th year (of the reign) of king Rājārājakēsarivarman³ *alias* the glorious Rājārājadēva [I.].—The conquests enumerated are the same as in No. 714.

719.—*South-Ind. Inscr.* Vol. III. No. 4, p. 7. Ukkal (Vishnu temple) Tamil inscription of the 29th year (of the reign) of king Rājārājakēsarivarman *alias* the glorious Rājārājadēva [I.].—To the conquests enumerated in No. 714 is added that of twelve thousand ancient islands of the sea.

720.—*Ep. Ind.* Vol. V. p. 47, and Plate. Shērmādēvi (Rāmasvāmin temple) unfinished Tamil inscription [of Rājārājakēsarivarman, *i.e.* the Chōla king Rājārāja I.].—The conquests enumerated are the same as in No. 708.

721.—*South-Ind. Inscr.* Vol. II. No. 60, p. 245. Tanjore (Rājārājēśvara temple) Tamil inscription, recording donations made until the 2nd year (of the reign) of the lord, the glorious Rājendra-Chōladēva (*i.e.* the Chōla king Rājendra-Chōla I.).⁴

¹ Nos. 1 and 31 open with a Sanskrit *śloka*.

² See above, No. 712.

³ No. 17 has *Rājārāja-Rājakēsarivarman*.

⁴ The accession of Rājendra-Chōla I. took place between (approximately) the 26th November A.D. 1011 and the 7th July A.D. 1012; see *Ep. Ind.* Vol. VII. p. 7.

722.—*South-Ind. Inscr.* Vol. II. Nos. 7, 8, 40, 41, and 43. Five Tanjore (Râjarâjêśvara temple) Tamil inscriptions, recording donations made until (and in) the 3rd year (of the reign) of king Parakêśarivarman *alias* the lord, the glorious Râjendra-Chôladêva [I.].—The donations recorded in Nos. 7 and 8 were made by Kundavaiyâr, the elder sister of Râjarâja I.; see above, No. 716.

723.—*Ep. Ind.* Vol. V. p. 47, and Plate. Shêrmâdêvi (Râmasvâmin temple) Tamil inscription of the 3rd year (of the reign) of king Parakêśarivarman *alias* the glorious Râjendra-Chôladêva [I.].¹

724.—*South-Ind. Inscr.* Vol. III. No. 53, p. 108. Tiruvallam (Bilvanâthêśvara temple) Tamil inscription of the 3rd year (of the reign) of king Parakêśarivarman *alias* the glorious Râjendra-Chôladêva [I.].

The inscription records the sale of some land to "Sômanâtha, (the son of) Koṅgupivarmadharmamahârâja, the supreme lord of Nipupilapura,² Śrînâtha, the glorious Śivamahârâja, the Vaidumba Śaṁkaradêva."

725.—*South-Ind. Inscr.* Vol. III. No. 10, p. 16. Ukkal (Vishṇu temple) Tamil inscription of the 4th year (of the reign) of king Parakêśarivarman *alias* the glorious Râjendra-Chôladêva [I.].

726.—*South-Ind. Inscr.* Vol. III. No. 54, p. 109. Tiruvallam (Bilvanâthêśvara temple) Tamil inscription of the 4th year (of the reign) of king Parakêśarivarman *alias* the glorious Râjendra-Chôladêva [I.].

727.—*South-Ind. Inscr.* Vol. II. No. 9, p. 90. Tanjore (Râjarâjêśvara temple) Tamil inscription of the 6th year (of the reign) of king Parakêśarivarman *alias* the lord, the glorious Râjendra-Chôladêva [I.], who conquered Idaiturai-nâdu, Vanavâsi, Koḷippâkkai, the camp of Maṇṇai (Maṇṇaikkadagam or Maṇṇaikkadakkam), the crown of the king of Îlam, . . . the crown of Sundara and the pearl-necklace of Indra which the king of the South (*i.e.* the Pândya) had previously given to that (king of Îlam), the whole Îla-maṇḍalam, the crown *etc.* of the (king of) Kêraḷa, and many ancient islands.

728.—*Ś. 943**.—*Ep. Carn.* Vol. IV. p. 115, No. 16. Belattûru (Bânêśvara temple) Kanarese inscription of the 9th year of the reign of the glorious Muḍigonḍa-Râjendra-Chôla (*i.e.* the Chôla king Râjendra-Chôla I.) :—

'Thursday, the moon being in Makara, the *nakshatra* being Uttarâshâḍhâ, during the full-moon *tithi* of the month of Âshâḍha in the Raudra year (which corresponded to) the nine-hundred-and-forty-third year of the Śaka years,—in the ninth year of the reign . . . '

Thursday, 7th July A.D. 1020; see *Ep. Ind.* Vol. VI. p. 20, No. 32.

729.—*South-Ind. Inscr.* Vol. III. No. 18, p. 27. Mâlpâḍi (Chôlêśvara temple) Tamil inscription of the 9th year (of the reign) of king Parakêśarivarman *alias* the glorious Râjendra-Chôladêva [I.].—To the conquests enumerated in No. 727 the inscription adds those of the crown of pure gold which Paraśurâma had deposited at Śândimattivu, of the seven and a half *lakshas* of Iraṭṭa-pâḍi (Iraṭṭa-pâḍi, Raṭṭa-pâḍi) of Jayasimha (*i.e.* the W. Châlukya Jayasimha II.)³ who was defeated at Muśaṅgi,⁴ and of the principal great mountains (which contained) the nine treasures (of Kuvêra).

¹ Certain names in this inscription suggest that Râjendra-Chôla I. had the *virûḍa* Nigarili-Chôla, *i.e.* 'the unequalled Chôla.' Probably he also was called Uttama-Chôla; see *South-Ind. Inscr.* Vol. III. p. 14.

² "A mistake for Kuvaḷâlapura." Compare above, No. 708.

³ Compare above, No. 152.

⁴ Some inscriptions have *Muyâṅgi*.

730.—*South-Ind. Inscr.* Vol. I. No. 42, p. 68. Māmallapuram Tamil inscription of the 9th year (of the reign) of the glorious Rājendra-Chōladēva¹ (i.e., probably, the Chōla king Rājendra-Chōla I.).

731.—Ś. 943*.—*Ep. Carn.* Vol. III. p. 204, No. 134. Nandigunda (Mallēdēva temple) Kanarese inscription [of the Chōla king Rājendra-Chōla I.] :—

(L. 1).—Sa(śa)ka-varisham 943ne[ya] Raudra-samvatsarada Phālguṇa-māsa[da] su(śu)kla-[pa]ksham Budhavāram puṇṇame Uttare-nakshatram sōma-grahapad=andu.

Wednesday, 1st March A.D. 1021; a lunar eclipse, visible in India; see *Ep. Ind.* Vol. IV. p. 68, No. 4.

The inscription records the conquests enumerated in No. 729.

732.—*South-Ind. Inscr.* Vol. II. Nos. 10-19, and 54. Eleven Tanjore (Rājarājēśvara temple) Tamil inscriptions of the 10th year² (of the reign) of king Parakēsarivarman *alias* the glorious Rājendra-Chōladēva [I.].—The conquests enumerated are the same as in No. 729.

733.—*South-Ind. Inscr.* Vol. I. Nos. 67 and 68, pp. 98 and 100. Two Tirumalai Tamil rock inscriptions of the 12th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājendra-Chōladēva [I.].—To the conquests enumerated in No. 729 the inscriptions add those of Śakkara-kōṭṭam (Chakrakōṭṭa), Madura-maṇḍalam, Nāmaṇaikkōṇai, Pañchappalli, Māṣuṇi-dēsam, the treasures of Indiradaṇ (Indraratha?)³ of the race of the Moon (whom he defeated in the hall at Ādinagar), Oḍḍa-vishayam, Kōśalai-nādu, Tanḍabutti (Daṇḍabhukti) of Dharmapāla, Takkaṇalāḍam (Dakṣiṇa-Lāṭa) of Raṇaśūra, Vaṅgāla-dēsam of Gōvindachandra, elephants *etc.* of Mahipāla,⁴ Uttiralāḍam (Uttara-Lāṭa), and the Gaṅgā.

734.—*South-Ind. Inscr.* Vol. II. No. 20, p. 106, and Plates. Tanjore (Rājarājēśvara temple) Tamil inscription of the 242nd day of the 19th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājendra-Chōladēva [I.].—After recording the conquests enumerated in No. 733, the inscription adds that the king, having despatched many ships and caught Saṅgrāmaṇijayōttuṇḍavarman, the king of Kaḍāram,⁵ took his treasures *etc.*, Śrīvishayam,⁶ Paṇṇai, Malaiyūr, Māyirudiṅgam (surrounded by the sea), Paṅgāśōgam (i.e. Laṅkāśōka), Pappālam,⁶ Mēvilimbaṅgam, Valaippandūru, Talaitakkōlam, Mādamāliṅgam, Ilāmuri-dēsam, Nakkavāram (i.e. the Nicobar Islands),⁵ and Kaḍāram.

735.—Ś. 954.—*Ep. Carn.* Vol. III. p. 208, No. 164. Suttūru (Sōmēśvara temple) Kanarese inscription of the 31st (really 21st) year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājendra-Chōladēva [I.], who took the Eastern country, the Gaṅgā, and Kaḍāram :—

(L. 3).—Sa(śa)ka-var[sha] 9[54]neya Āṅgira-samvatsarada Kārttika-māsa . . [rṇ]nam[i]⁷ tale-devasam=āge bidige Sōmavāra Rōhiṇi-nakshatradal.

Monday, 23rd October A.D. 1032; see *Ep. Ind.* Vol. IV. p. 69, No. 5, and Vol. VI. p. 22.

¹ The published text has *Vī[ra*]-Rājendra-*, but the above is in accordance with a correction communicated to me by Dr. Hultzsch.

² Nos. 12 and 13 have: "After (the harvest of) *paśāṇ* in the tenth year."

³ For an Indraratha who probably was a contemporary of Rājendra-Chōla I., see *North. Inscr.* No. 340.

⁴ Perhaps the Pāla king Mahipāla I.; compare *ibid.* No. 59.

⁵ See Mr. Venkayya's *Report* for 1898-99, p. 17, and compare above, No. 712, note. See also *South-Ind. Inscr.* Vol. III. p. 194 f.

⁶ [This is the reading of an inscription at Kaṇḍiyūr (No. 23 of 1895). According to l. 80 of the large Leyden grant, Śrīvishaya was the country ruled over by the king of Kaṭāba or Kaḍāram.—E. H.]

⁷ Read *gaurṇami*(?).

736.—*Ś. 955.*—*Ep. Carn.* Vol. IV. p. 115, No. 17. Belatūru (Bāpēsvara temple) Kanarese inscription of the 22nd year (of the reign) of king Parakēsarivarman *alias* the glorious Rājendra-Chōladēva [I.], who took the Eastern country, the Gaṅgā, and Kaḍāram :—

(L. 5).—Sa(śa)kanripakāḷ-ātita-saivatsara-sataṅga[*]955ya Śrīmukha-saivatsarada Mārggaśira-su(śu)ddha-pādivam=Māl-Ārkkad=amdu.

Sunday, 25th November A.D. 1033;¹ see *Ep. Ind.* Vol. VI. p. 21, No. 33.

737.—*Ś. 958.*—*Ep. Carn.* Vol. IV. p. 130, No. 104. Aṅkanāthapura (Arkēsvara temple) Kanarese inscription of the 26th² year (of the reign) of the glorious Muḍigoṇḍa-Gaṅgegoṇḍa-Rājendra-Chōladēva (*i.e.* the Chōla king Rājendra-Chōla I.) :—

(L. 1).—Sha(śa)ka-varisham 959neya I(1)śvara-shatsamrada³ Āsaḍa-māssada Kāḷaśṭavaya Śhāti-naktra Sommavarada [a]ndu.

The date is irregular; see *Ep. Ind.* Vol. VI. p. 21, No. 34.

738.—*Ep. Ind.* Vol. IV. p. 218, No. 15. Date of a Tirumalavāḍi (Vaidyanātha temple) Tamil inscription of the [3]2nd (*really* 22nd) year (of the reign) of Jayaṅgoṇḍa-Chōla, the king Rājakēsarivarman *alias* the lord, the glorious Rājādhirājadēva (*i.e.* the Chōla king Rājādhirāja I.) :—

‘In the [3]2nd (*really* 22nd) year . . . on the day of Śravaṇa, which corresponded to a Thursday in the month of Vṛiścika in this year.’

[*Ś. 961*] : Thursday, 22nd November A.D. 1039.

739.—*Ep. Ind.* Vol. IV. p. 216, No. 12. Date of a Tirumalavāḍi (Vaidyanātha temple) Tamil inscription of the 26th year (of the reign) of king Rājakēsarivarman, surnamed Jayaṅgoṇḍa-Chōla, *alias* the lord, the glorious Rājādhirājadēva [I.] :—

‘In the [2]6th year . . . at night on the day of Uttara(-Phalgunī), which corresponded to a Wednesday in the month of Mīna in this year.’

[*Ś. 965*] : Wednesday, 14th March A.D. 1044.

740.—*Ep. Ind.* Vol. IV. p. 217, No. 13. Date of a Tiruppaṅgili (Nīlīvanēsvara temple) Tamil inscription of the 27th year (of the reign) of Jayaṅgoṇḍa-Chōla, the king Rājakēsarivarman *alias* the lord, the glorious Rājādhirājadēva [I.] :—

‘In the [2]7th year . . . on the day of Mūla, which corresponded to a Wednesday and to the ninth *tithi* of the second fortnight of the month of Kumbha.’

[*Ś. 968*] : Wednesday, 13th February A.D. 1045.

741.—*South-Ind. Inscr.* Vol. III. No. 28, p. 53. Maṇimaṅgalam (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 29th year (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Rājādhirājadēva, surnamed Jayaṅgoṇḍa-Chōla; (*i.e.* the Chōla king Rājādhirāja I.) :—

‘In the 29th year . . . on the day of Śravaṇa, which corresponded to a Wednesday and to the second *tithi* of the first fortnight of the month of Dhanuṣ.’

[*Ś. 968*] : Wednesday, 3rd December A.D. 1046; but the *tithi* which ended on this day was the third, not the second *tithi* of the bright half; see *Ep. Ind.* Vol. IV. p. 217, No. 14.

The inscription mentions among those conquered by Rājādhirāja: the three allied kings of the South Mānābharaṇa, Vīra-Kēraḷa, and Sundara-Pāṇḍya; [the W. Chāḷukyas] Āhavamalla (Sōmēsvara I.),⁵ Vikki (*i.e.* Vikramāditya VI.) and Vijayāditya (*i.e.* Viṣṇuvarāhana Vijayāditya); Śāṅgamayaṇ; the kings of Ceylon Vikramabāhu, Vikrama-Pāṇḍya,

¹ Ordinarily this day would fall in the month Pausa; but see *Ep. Ind.* Vol. VI. p. 21, note 3.

² For an inscription of the 31st year see below, under *Addenda*.

³ Read -*saivatsarada Āśāḍha-māssada Kāḷaśṭamigum Sōḍi-nakṣatram Sōmadarad-andu*.

⁴ The accession of Rājādhirāja I. took place between (approximately) the 15th March and the 3rd December A.D. 1018; see *Ep. Ind.* Vol. VII. p. 7.

⁵ See above, No. 159 ff.

Vīra-Śālāmēgaṇ, and Śrīvallabha-Mādanarāja; and also, in the northern region, Gaṇḍar-Dinakaraṇ (Gaṇḍarāditya ?), Nāraraṇ (Nārāyaṇa), Kaṇavadi (Gaṇapati), and Madiśūdanaṇ (Madhusūdana).¹

742.—Ś. 970*.—*Ep. Ind.* Vol. V. p. 207, and Plate. Miṇḍigal (Sômēśvara temple) Kanarese inscription of the 30th year (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Rājādhirājadēva [I.] (who took the head² of the glorious Vīra-Pāṇḍya and the Sāle of Sērāma *i.e.* the Chēra king),³ and of his *Daṇḍandya*ka Appimayya *alias* Rājendra-Chōḷa-Brahmamārāya :—

(L. 1).—Sa(śa)ka-varisha 970nā yī Sabbajitu-samvatsaradal . . . śrī-Rājādhirāja-dēva[r*]gge yāṇḍu muvattaneya; see *ibid.* Vol. IV. p. 216, No. 11.

743.—Ś. 975.—*Ep. Carn.* Vol. IV. p. 131, No. 114. Koḷagāla (Māri temple) Kanarese inscription of the 35th year (of the reign) of the glorious Rājādhirājadēva [I.] :—

(L. 1).— . . . [35]āyadu [Sa]kha-va[ri]śam⁴ 975[ne]ya Vijayōschaiva-samvatsara[da] Jēshṭha-māsada sukla-pakshada tra[yō*]daśi Ādityavārada-andu.

Probably Sunday, 23rd May A.D. 1053; but the *tithi* which ended on this day was the 3rd, not the 13th *tithi* of the bright half; see *Ep. Ind.* Vol. VI. p. 22, No. 35.

744.—*South-Ind. Inscr.* Vol. III. No. 55, p. 112. Tiruvallam (Bilvanāthēśvara temple) incomplete Tamil inscription of the 3rd year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājēndradēva (*i.e.* the Chōḷa king Rājēndradēva).⁵—The inscription mentions Rājēndradēva's elder brother (*viz.* Rājādhirāja I.) and refers to the conquest of Irattapāḍi, the setting-up of a pillar of victory at Kollāpuram, and the defeat of (the W. Chālukya) Āhavamalla (Sômēśvara I.) at Koppam.

745.—*South-Ind. Inscr.* Vol. III. No. 29, p. 59. Maṇimaṅgalam (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 82nd day of the 4th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājēndradēva :—

'On the 8[2]nd day of the fourth year . . . on the day of Rōhiṇī, which corresponded to a Thursday and to the eighth *tithi* of the second fortnight of the month of Simha in this year.'

[Ś. 977]: Thursday, 17th August A.D. 1055;⁶ see *Ep. Ind.* Vol. VI. p. 24, No. 38.

The inscription opens with a list of relatives on whom the king conferred certain titles. It gives a detailed account of the defeat of the Śāḷukki (*i.e.* W. Chālukya) Āhavamalla Sômēśvara I.) at Koppam. It also records the despatch of an army to Ceylon, where the Kalinga king Vīra-Śālāmēgaṇ was decapitated and the two sons of the Ceylon king Mānābharaṇa were taken prisoners.

746.—*South-Ind. Inscr.* Vol. I. No. 127, p. 134, and Vol. II. p. 304, C. Viriñchipuram (Mārgasahāyēśvara temple) Tamil inscription of the 5th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājēndradēva, who defeated (the W. Chālukya) Āhavamalla (Sômēśvara I.) at Koppam.

¹ The introduction states that Rājādhirāja appointed seven relatives to be governors over the Chēra, Chālukya, Pāṇḍya and Gaṅga countries, Ceylon, the Pallava country and Kanyakubja. In the expedition to the north he destroyed the palace of the Chālukya at Kampili; compare above, No. 171.

² See above, p. 115, note 2.

³ No. 741 above states that the king destroyed the ships of the Chēra king at Kāṇḍāṭṭūr-Śālai.

⁴ Read *Śaka-varsham* *Jyēshṭha-māsada sukla*.

⁵ The accession of Rājēndradēva took place on (approximately) the 28th May A.D. 1052; see *Ep. Ind.* Vol. VII. p. 7.

⁶ On this date the *tithi* of the date (which was the *Jam-dṣṭamī* or *Krishṇ-dṣṭamī*) commenced 14 h. 20 m. after mean sunrise.

747.—*Ś. 979.*—*Ep. Ind.* Vol. VI. p. 215, and Plate. Belatūru Kanarese inscription of the 6th year of the reign of the glorious Chōla king Rājēndradēva, recording the self-immolation¹ of a Śūdra's wife after her husband's death; (composed by Malla):—

'When the glorious Chōla king had taken possession of the whole earth,—(he,) Rājēndradēva, the slayer of crowds of proud enemies,—(and) was renowned, when six years (of his reign) had passed, and when one said: "the Śaka year in (its) extent (is) ninety-seven and nine" (and when) the (cyclic) year (was) the well-known Hēmalambi, the auspicious month indeed Kārttika (and) the day of the dark (half) the twelfth (*tithi*), a Monday.'

Monday, 27th October A.D. 1057; see *ibid.* p. 23, No. 36.

748.—*South-Ind. Inscr.* Vol. II. No. 67, p. 306.² Tanjore (Rājarājēśvara temple) Tamil inscription of the 6th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājēndradēva, who defeated (the W. Chālukya) Āhavamalla (Sômēśvara I.) at Koppam.

749.—*South-Ind. Inscr.* Vol. III. No. 21, p. 39. Karuvūr (Paśupatiśvara temple) Tamil inscription of the 9th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājēndradēva, who defeated (the W. Chālukya) Āhavamalla (Sômēśvara I.) at Koppam.

750.—*South-Ind. Inscr.* Vol. III. No. 22, p. 41. Karuvūr (Paśupatiśvara temple) Tamil inscription of the 9th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājēndra-Chōladēva (*i.e.* the Chōla king Rājēndradēva).—The historical introduction is the same as in No. 749.

751.—*Ś. 984.*—*Ep. Carn.* Vol. IV. p. 131, No. 115; *Ep. Ind.* Vol. VI. p. 23, No. 37. Gujappanahundi Kanarese memorial stone of the 12th (*really* 11th) year (of the reign) of king Rājakēsarivarman (!) *alias* the lord, the glorious Rājēndradēva:—

'In the twelfth year . . . during the full-moon *tithi* of the month of Phālguna in the . . . year (which was) the Śaka year 984.'

The introduction mentions Rājēndradēva's elder brother (*viz.* Rājādhirāja I.), the setting-up of a pillar of victory at Kollāpuram, and the defeat of (the W. Chālukya) Āhavamalla (Sômēśvara I.) at Koppam.

752.—*South-Ind. Inscr.* Vol. III. No. 56, p. 113. Tiruvallam (Bilvanāthēśvara temple) incomplete Tamil inscription of the 2nd year (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Rājamahēndradēva (*i.e.* the Chōla king Rājamahēndra).³

753.—*South-Ind. Inscr.* Vol. III. No. 20, p. 33. Karuvūr (Paśupatiśvara temple) Tamil inscription (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Virarājēndradēva (*i.e.* the Chōla king Virarājēndra I.), recording a grant which was to take effect "from (the year) which was opposite to the 3rd year" (of the king's reign).⁴—The inscription records, amongst other things, the defeat of (the W. Chālukya) Āhavamalla (Sômēśvara I.) and his two sons Vikkalan (*i.e.* Vikramāditya VI.) and Siṅgaṇan (*i.e.* Jayasinha III.)⁵ at Kūḍalaṅgamam.

¹ This "is not identical with the so-called suttee (*sati*) of Brāhmanical usage."

² *Ibid.* the introductions are given of seven other inscriptions of the 3rd, 5th and 9th years of Rājēndradēva; three of them state that Rājēndradēva set up a pillar of victory at Kollāpuram.—For another inscription of the 6th year see below, under *Addenda*.

³ By Dr. Hultzsch provisionally placed between Rājēndra and Virarājēndra I. "Perhaps Rājamahēndra was a son and temporary co-regent of Rājēndra."

⁴ For inscriptions of the 4th, 5th, 6th and 7th years see below, under *Addenda*. The inscription No. 755 mentions "the year which was opposite to the seventh year (of the reign) of the emperor Śri-Virarājēndradēva."—For the name of Virarājēndra's queen see below, No. 765.

⁵ Compare above, No. 176.

754.—*South-Ind. Inscr.* Vol. III. No. 30, p. 65. Maṇimaṅgalam (Rājagōpāla-Perumā temple) Tamil inscription of the 5th year (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Virarājēndradēva [I.] :—

‘In the fifth year . . . on the day of Uttara (-Phalgunī), which corresponded to a Monday and to the fourteenth *tithi* of the second fortnight of the month of Kanyā in this year.’

Between A.D. 1054 and 1069 the only day for which this date would be correct is Monday, 10th September A.D. 1067 [in Ś. 989]; see *Ep. Ind.* Vol. VII. p. 9.

The first portion of the historical introduction agrees with that of No. 753. The subsequent portion, among other things, relates the sham coronation (of Vikramāditya VI.) as Vallabha (*i.e.* W. Chālukya king), and records the bestowal of the country of Vēṅgi on Vijayāditya (*i.e.* the E. Chālukya Vijayāditya VI.¹).

755.—*South-Ind. Inscr.* Vol. III. No. 57, p. 115. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription of the 200th day of the 3rd year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Adhirājēndradēva (*i.e.* the Chōla king Adhirājendra).²—The inscription mentions his queen (by the title) Ulagamūḷududaiyār (*i.e.* ‘the mistress of the whole world’).

756.—*South-Ind. Inscr.* Vol. III. No. 64, p. 133. Tiruvorriyūr (Ādhipurīśvara temple) Tamil inscription of the 2nd year (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Rājendra-Chōladēva [II.], who captured elephants at Vayirāgaram (Vajrākara), conquered the king of Dhārā at Chakrakōṭṭa, and took possession of the Eastern country ;³ (*i.e.* the Chōla king Kulōttuṅga-Chōla I.).⁴

757.—*South-Ind. Inscr.* Vol. III. No. 65, p. 135. Tiruvālaṅgāḍu (Vaṭaranyēśvara temple) Tamil inscription of the 2nd year (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Rājendra-Chōladēva [II.], described as in No. 756 ; (*i.e.* the Chōla king Kulōttuṅga-Chōla I.).

758.—*South-Ind. Inscr.* Vol. III. No. 66, p. 137. Kōlār (Kōlāramma temple) damaged Tamil inscription of the 2nd year (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Rājendra-Chōladēva [II.], described as in No. 756 ; (*i.e.* the Chōla king Kulōttuṅga-Chōla I.).

759.—*South-Ind. Inscr.* Vol. III. No. 67, p. 139. Sōmaṅgalam (Saundararāja-Perumā temple) Tamil inscription of the 3rd year (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Rājendra-Chōladēva [II.], described as in No. 756 ; (*i.e.* the Chōla king Kulōttuṅga-Chōla I.).

760.—*South-Ind. Inscr.* Vol. III. No. 77, p. 172. Kāvāntaṇḍalam (Lakshminārāyaṇa temple) incomplete Tamil inscription of the 4th year (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Rājendra-Chōladēva [II.], described as in No. 756 ; (*i.e.* the Chōla king Kulōttuṅga-Chōla I.) :—

‘In the 4th year . . . on a Thursday which corresponded to (the day of) Śravana and to the sixth *tithi* of the first fortnight of the month of Vṛiścika in this year.’

[Ś. 995] : Thursday, 7th November A.D. 1073 ;⁵ see *Ep. Ind.* Vol. VII. p. 1, No. 56.

¹ See *South-Ind. Inscr.* Vol. III. pp. 128 and 132 ; and above, Nos. 571 and 572.

² By Dr. Hultzsch provisionally placed between Virarājendra I. and Kulōttuṅga-Chōla I.—The inscription refers to some transactions of the year which was opposite to the seventh year (of the reign) of the emperor Śrī-Virarājēndradēva.

³ *I.e.*, perhaps, the country of Vēṅgi.

⁴ The accession of Kulōttuṅga-Chōla I. took place between (approximately) the 14th March and the 8th October A.D. 1070 ; see *Ep. Ind.* Vol. VII. p. 7.—Compare also above, No. 571.

⁵ On this day the *tithi* of the date commenced 1 h. 33 m. after mean sunrise.

761.—*South-Ind. Inscr.* Vol. III. No. 68, p. 141.¹ Conjeeveram (Pāṇḍava-Perumāḷ temple) Tamil inscription of the 5th year (of the reign) of king Rājakēśarivarman *alias* the lord, the glorious Kulōttuṅga-Chōḷadēva [I.].

The inscription refers to the king's victories, gained while he was heir-apparent, at Chakrakōṭṭa and Vayirāgaram (Vajrākara); it then states that he vanquished the king of Kuntala, crowned himself as king of the country on the banks of the Kāvērī, and decapitated an unnamed king of the South.

762.—*Ś. 998.*—*Ep. Ind.* Vol. VI. p. 220, and p. 278, No. 39. Date of a Chēbrōlu Telugu inscription of the 7th year of the reign of the asylum of the whole world, the glorious Viṣṇuvardhana-mahārāja (*i.e.* the Chōḷa king Kulōttuṅga-Chōḷa I.):—

(L. 1).—Śakha(ka)-varshamblu 998nēmti Nala-śam(sam)vatsara śrāhi . . . pravarddhamāna-vijayarājya-śam(sam)vatsara[mblu] 7nēṇḍu Māgha-māsamuna punnamayu Su(śu)kravāramuna sōmagrahaṇa-nimittamunan=.

Friday, 10th February A.D. 1077; a lunar eclipse, visible in India; but the day was the full-moon day of Phālguna, not of Māgha.

763.—*South-Ind. Inscr.* Vol. III. No. 78, p. 174. Perumbēr (Tāndōṇṇīśvara temple) Tamil inscription of the 11th year (of the reign) of king Rājakēśarivarman *alias* the lord, the glorious Kulōttuṅga-Chōḷadēva [I.].—To the account given in No. 761 the inscription adds that the king defeated Vikkalaṇ (*i.e.* the W. Chālukya Vikramāditya VI.) and conquered Gaṅga-maṇḍalam and Śiṅgaṇam.²

764.—*South-Ind. Inscr.* Vol. III. No. 69, p. 144. Tirukkalukkuṇṇam (Vēdagirīśvara temple) Tamil inscription of the 14th and 15th years (of the reign) of king Rājakēśarivarman *alias* the Chakravartin, the glorious Kulōttuṅga-Chōḷadēva [I.].—After the account given in No. 763 the inscription states that the king invaded the Pāṇḍya country, destroyed the forest in which the five Pañchavas (*i.e.* Pāṇḍyas) had sought refuge, “subdued the south-western portion of the peninsula as far as the Gulf of Maṇṇār, the Pōdiyil mountain (in the Tinnevely district), Cape Comorin, Kōṭṭāṇṇu, the Sahya (*i.e.* the Western Ghāṭs) and Kuḍamalai-nāḍu (*i.e.* Malabar).”

765.—*South-Ind. Inscr.* Vol. II. No. 58, p. 232. Tanjore (Rājārājēśvara temple) apparently unfinished Tamil inscription of the 15th³ year (of the reign) of king Rājakēśarivarman *alias* the Chakravartin, the glorious Kulōttuṅga-Chōḷadēva [I.].—The historical account is the same as in No. 764. The inscription gives the name (Arumolī-Naṅgaiyār) of the queen of Virarājēndradēva I.⁴

766.—Tēki plates of the E. Chālukya Chōḷagaṅga Rājārāja of Vēṅḡ, of the 17th year of the reign (of Kulōttuṅga-Chōḷa I.); see above, No. 571.

767.—*South-Ind. Inscr.* Vol. III. No. 70, p. 149. Śrīraṅgam (Raṅgaṇātha temple) Tamil inscription of the 18th year (of the reign) of king Rājakēśarivarman *alias* the Chakravartin, the glorious Kulōttuṅga-Chōḷadēva [I.].—The historical introduction is the same as in No. 764.

768.—*South-Ind. Inscr.* Vol. II. No. 77, p. 391. Conjeeveram Tamil inscription of the 20th year (of the reign) of the glorious Kulōttuṅga-Chōḷadēva [I.].—The inscription mentions the king's consort (by the title) Bhuvaṇamuḍudaiyāl (*i.e.* ‘the mistress of the whole world’).

769.—*South-Ind. Inscr.* Vol. III. No. 71, p. 152.¹ Kīlappaḷuvūr (Vaṭamūlēśvara temple) Tamil inscription of the 20th year (of the reign) of king Rājakēśarivarman *alias* the

¹ See *Ind. Ant.* Vol. XXI. p. 281.

² According to Dr. Hultzsch this seems to refer to the dominions of Vikramāditya's younger brother Jayasimha III.—Instead of Śiṅgaṇam No. 777 has *Koṅgaṇa-dīlam* (the Koṅkaṇa country).

³ For an inscription of the 16th year see below, under *Addenda*.

⁴ See above, No. 758 f.

Tribhuvanachakravartin, the glorious **Kulōttuṅga-Chōḷadēva** [I.].—The historical introduction¹ is the same as in No. 764.

770.—*Archæol. Surv. of South. India*, Vol. IV. p. 224. The small Tamil Leyden grant² (on three plates) of the 20th year (of the reign) of king **Rājakēsarivarman** *alias* the *Chakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [I.].

771.—Chellūr plates of the E. Chālukya **Vira-Chōḍa** of Vēṅgī, of the 21st year of the reign (of **Kulōttuṅga-Chōḍa** I.); see above, No. 572.

772.—Piṭhāpuram plates of the E. Chālukya **Vira-Chōḍa** of Vēṅgī, of the 23rd year of the reign (of **Kulōttuṅga-Chōḍa** I.); see above, No. 573.

773.—*South-Ind. Inscr.* Vol. III. No. 59, p. 120. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription of the 23rd year (of the reign) of **Kulōttuṅga-Chōḷadēva** [I.], recording a gift by a Gaṅga chief (Nīlagaṅga ?) for the benefit of his daughter who was the consort of prince **Vira-Chōḷadēva** (*i.e.*, according to Dr. Hultsch, **Vira-Chōḍa**, the son of **Kulōttuṅga-Chōḷa** I. and viceroy of Vēṅgī).³

774.—*South-Ind. Inscr.* Vol. III. No. 58, p. 119. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription of the 26th year (of the reign) of king **Rājakēsarivarman** *alias* the *Chakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [I.].—The inscription refers to the defeat of (the W. Chālukyas) Vikkalan and Śiṅgaṇa (*i.e.* Vikramāditya VI. and Jayasīrha III.). It also mentions the king's consort (by the title) **Bhūanamulududaiyāl** (*i.e.* 'the mistress of the whole world').

775.—*South-Ind. Inscr.* Vol. III. No. 72, p. 156.⁴ Tiruviḍaimarudūr (Mahāliṅgasvamin temple) Tamil inscription of the 172nd day of the 26th year (of the reign) of king **Rājakēsarivarman** *alias* the *Chakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [I.].—To the account given in No. 764 the inscription adds the conquest of Kālīṅga-maṇḍalam. It also mentions the king's three queens **Dīnachintāmaṇi**, **Ēlīśai-Vallabhī**, and **Tyāgavallī**.

776.—*Ep. Ind.* Vol. V. p. 106. Tiruvorriyūr (Ādhipurīśvara temple) inscription of the 30th year (of the reign) of **Jayadhara** (*i.e.* the Chōḷa king **Kulōttuṅga-Chōḷa** I.):—
(L. 1).—**Trimśat(t)-samē Jayadharasya tu va[r]ttamānē**.

777.—*South-Ind. Inscr.* Vol. III. No. 73, p. 160. Chōḷapuram (Chōḷēśvara temple) incomplete Tamil inscription of the 180th day of the 30th year (of the reign) of king **Rājakēsarivarman** *alias* the *Chakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [I.], recording a grant made by himself from his palace at Kāñchipuram.—The historical introduction agrees on the whole with that of No. 775; but of the queens **Dīnachintāmaṇi** is omitted.

778.—*South-Ind. Inscr.* Vol. II. No. 78, p. 392. Conjeeveram Tamil inscription of the 34th year (of the reign) of the Chōḷa king **Kulōttuṅga-Chōḷadēva** [I.].—The introduction of this inscription is identical with that of No. 768.

779.—S. 1030 (for 1028).—*Ep. Carn.* Vol. III. p. 191, No. 51; *Ep. Ind.* Vol. IV. p. 70, No. 6. Sindhuvali (Śaṅkarēśvara temple) Tamil inscription of the 37th year of the reign of the glorious **Kulōttuṅga-Chōḷadēva** [I.]:—

'In the Vyaya year which corresponded to the Śaka year one thousand and thirty, (and) in the thirty-seventh year of the reign'

¹ The inscription mentions a man who had the title 'Virudarājabhayaṅkara' which was a surname of **Kulōttuṅga-Chōḷa** I. himself.

² The grant will soon be properly edited.

³ See above, Nos. 771 and 772.

⁴ See *Ind. Ant.* Vol. XXI. p. 282.

780.— *Ep. Ind.* Vol. V. p. 104, and Plate. Tiruvengādu (Śvētāranyēśvara temple) inscription of the 39th year of the reign of the glorious Kulōttuṅga-Chōḷa [I.] :—

(L. 1).— . . . avati vasumatīm śr[ī]-Kulōttuṅga-Chōḷē . . . tan-nava-trimśa-varshē.

781.— *South-Ind. Inscr.* Vol. III. No. 74, p. 163. Conjeeveram (Pāṇḍava-Perumāḷ temple) Tamil inscription of the 39th year (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Kulōttuṅga-Chōḷadēva [I.]— The historical introduction is the same as in No. 761.

782.— *South-Ind. Inscr.* Vol. III. No. 75, p. 165,¹ and Plate. Tirukkalukkunṇam (Vēdagiriśvara temple) Tamil inscription of the 42nd year (of the reign) of . . . the Chakravartin, the glorious Kulōttuṅga-Chōḷadēva [I.]— The historical introduction is the same as in No. 777.

783.— Ś. 1035.— *Ep. Carn.* Vol. III. p. 190, No. 44. Ēchiganahallī (Sōmēśvara temple) Kanarese inscription of the reign of the glorious Kulōttuṅga-Chōḷadēva [I.] :—

(L. 1).— Sa(sa)k[ā-va]rishaṁ 1035neya Jaya-samvatsarada Pā(phā)lguṇa-māsada aparakshaṁ pā[ḍi]va Ādityavāraṁ Hasta-nakshatraṁ.

Sunday, 22nd February A.D. 1114; but the Jovian year was Vijaya, not Jaya; see *Ep. Ind.* Vol. IV. p. 72, No. 9.

784.— *Ep. Ind.* Vol. V. p. 105. Chidambaram (Naṭarāja temple) Tamil inscription of the 44th year (of the reign) of Jayadhara (*i.e.* the Chōḷa king Kulōttuṅga-Chōḷa I., originally named Rājendra-Chōḷa [II.]), recording donations by Kundavai Ālvār, the daughter of (the E. Chālukya) Rājarāja [I.] and younger sister of the *Tribhuvanachakravartin* Kulōttuṅga-Chōḷa [I.] :—

'In the year forty-four (of the reign) of Jayadhara . . . at the time (of the rising of the sign) Rishabha, on the day of Rōhiṇī, which corresponded to a Friday in the month during which (the sign) Mīna was shining.'

[Ś. 1035]: Friday, 13th March A.D. 1114; see *ibid.* Vol. IV. p. 70, No. 7.

The second portion of the inscription states that a stone which the king of Kambōja had given to Rājendra-Chōḷa (*i.e.* Kulōttuṅga-Chōḷa I.) by order of the latter was inserted into the wall of a hall in front of the shrine.

as 785.— *Ep. Ind.* Vol. IV. p. 70, No. 8. Date of an Ālaṅguḍi (Āpatsahāyēśvara temple) Tamil inscription of the 45th year (of the reign) of king Rājakēsarivarman *alias* the *Tribhuvanachakravartin*, the glorious Kulōttuṅga-Chōḷadēva [I.] :—

'In the 45th year . . . on the day of Uttar[āśāḍhā], which corresponded to a Thursday and to the seventh *tithi* of the first fortnight of the month of Tulā.'

[Ś. 1036]: Thursday, 8th October A.D. 1114.

786.— Ś. 1036.— *Ep. Ind.* Vol. VI. p. 220, and p. 279, No. 40. Date of a Drākshārāma (Bhīmēśvara temple) Telugu inscription of the 45th year of the reign of the asylum of the whole world, the glorious Viṣṇuvardhana-mahārāja (*i.e.* the Chōḷa king Kulōttuṅga-Chōḷa I.) :—

(L. 1).— Śaka-va[r*]shāmbulu 1036 . . . [pra]varddhamāna-vijayarājya-divya-samvatsa 45 Dhanu-māsamuna śukla-pa[kshamu]na śkāda[ś]iyu Budhavāramu nāṇḍu uttarāyana-vyatiyipāta-³nimittamuna.

Perhaps Wednesday, 9th December A.D. 1114;³ but this was not the day of the Uttarāyana-samkrānti (which took place on the 24th December).

¹ Compare *Ind. Ant.* Vol. XXI. p. 286.

² Read *vyatipāta*.

³ On this day the *tithi* of the date commenced 7 h. 52 m. after mean sunrise.

787.— Ś. 1037.— *Ep. Ind.* Vol. VI. p. 222. Bhīmavaram (Nārāyaṇasvāmin temple) Sanskrit and Telugu pillar inscription of the 45th year of the reign of king Parāntaka . . . the asylum of the whole world, the glorious Vishṇuvardhana-mahārāja (i.e. the Chōla king Kulōttuṅga-Chōḷa I.) :—

(L. 11).— Sarvvulōkāśraya-śrī-Vishṇuvarddhana-mahārājula pravarddhamāna-vijayarājya-saṁvatsarambulu 45gu śrāhi Sa(śa)ka-va[r*]shāmbulu 1037gunēṇḍi(ṇṭi) Chaitra-vishuvusaṁkrānti-ni[mitta]muna.¹

788.— *South-Ind. Inscr.* Vol. III. No. 76, p. 168. Śrīraṅgam (Jambukēśvara temple) Tamil inscription of the 47th year (of the reign) of king Rājakēsarivarman *alias* the Tribhuvanachakravartin, the glorious Kulōttuṅga-Chōḷadēva [I.]— The historical introduction is the same as in No. 777.

789.— *Ep. Ind.* Vol. V. p. 48, No. 26. Date of a Maṇṇārguḍi (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 48th year (of the reign) of king Rājakēsarivarman *alias* the Tribhuvanachakravartin, the glorious Kulōttuṅga-Chōḷadēva [I.] :—

‘In the 48th year . . . on the day of Ādrā, which corresponded to a Monday and to the thirteenth *tithi* of the first fortnight of the month of Makara.’

[Ś. 1039] : Monday, 7th January A.D. 1118.

790.— *South-Ind. Inscr.* Vol. III. No. 31, p. 71. Maṇimaṅgalam (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 48th year (of the reign) of king Rājakēsarivarman *alias* the Tribhuvanachakravartin, the glorious Kulōttuṅga-Chōḷadēva [I.] :—

‘In the [48]th year . . . on the day of Śatabhishaj, which corresponded to a Friday and to the second *tithi* of the first fortnight of the month of Kumbha.’

[Ś. 1039] : Friday, 25th January A.D. 1118 ; see *Ep. Ind.* Vol. IV. p. 262, No. 20.

The inscription mentions the king’s consort (by the title) Ulaguḍaiyāl (i.e. ‘the mistress of the world’).

791.— *South-Ind. Inscr.* Vol. III. No. 32, p. 74. Another Maṇimaṅgalam (Rājagōpāla-Perumāḷ temple) mutilated Tamil inscription of the 48th year (of the reign) of the Tribhuvanachakravartin, the glorious Kulōttuṅga-Chōḷadēva [I.]

The date of this inscription is the same as that of No. 790, except that the twelfth is wrongly quoted instead of the second *tithi* ; see *Ep. Ind.* Vol. V. p. 198, No. 28.

792.— Ś. 1040.— *Ep. Ind.* Vol. VI. p. 221, No. 9. Date of a Drākshārāma (Bhīmēśvara temple) Sanskrit and Telugu inscription of the 250th day of the 49th year of the reign of the Mahārājādhirāja² Vishṇuvardhana, the Tribhuvanachakravartin, the glorious Kulōttuṅga-Chōḷadēva [I.] :—

(L. 3).— Śā[k]-ābdē vyōma-vēd-āmba[ra-śāsi]-ga[ṇi]tē . . . Śaka-va[r*]shāmbulu 104[0]ṇḍa . . . [rā*]jya-divya-saṁvatsa 49yagu śr[ā*]hi dinamulu 250 . . . uttarāyaṇa-saṁkr[ā*]m[ti-ni]mtittamuna.³

793.— *South-Ind. Inscr.* Vol. I. No. 155, p. 168 ; *Ep. Ind.* Vol. V. p. 108, and Plate. Uhidambaram inscription of the glorious Kulōttuṅga-Chōḷa [I.], who subdued the five Pāṇḍyas, burnt the fort of Kōṭṭāra, and crushed the army of the Kēraḷas.⁴

794.— *Ep. Ind.* Vol. IV. p. 263, No. 21. Date of a Tiruviḍaimarudūr (Mahāliṅgasvāmin temple) Tamil inscription of the 4th year (of the reign) of king Parakēsarivarman *alias* the

¹ The date would correspond to the 24th March A.D. 1115, but does not admit of verification.

² The inscription gives many more titles and names of the king.

³ Read *-umittamuna*.

⁴ Compare above, No. 764.

Tribhuvanachakravartin, the glorious **Vikrama-Chôladêva** (i.e. the Chôla king **Vikrama-Chôla**):—

'In the 4th year . . . on the day of Śatabhishaj, which corresponded to a Monday and to the eighth *tithi* of the second fortnight of the month of Rishabha.'

[§. 1044]: Monday, 1st May A.D. 1122; see *ibid.* Vol. VII. p. 3.

795.—*South-Ind. Inscr.* Vol. II. No. 68, p. 310. Tanjore (Râjarâjêśvara temple) Tamil inscription of the 4th year (of the reign) of king **Parakêsarivarma** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**.—The historical introduction records that in his youth the king put to flight the Teliṅga Vimaṇ (Bhima)² of Kuḷam and burnt the country of Kalinga, stayed in Vēṅgai-maṇḍalam, conquered the North and then proceeded to the South, where he crowned himself (as Chôla king). The inscription mentions his queens **Mukkôkklânadi**³ and **Tyâgapatâkâ**.

796.—*South-Ind. Inscr.* Vol. III. No. 33, p. 75. Manimaṅgalam (Râjagôpâla-Perumâl temple) damaged Tamil inscription of the 4th year (of the reign) of king **Parakêsarivarma** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**.—The historical introduction, so far as it is preserved, agrees with that of No. 795.

797.—*Ep. Ind.* Vol. IV. p. 263, No. 22. Date of a Tiruvēṅgâḍu (Śvētâranyêśvara temple) Tamil inscription of the 5th year (of the reign) of king **Parakêsarivarma** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**:—

'In the 5th year . . . on the day of Ârdrâ, which corresponded to a Monday and to the eleventh *tithi* of the second fortnight of the month of Simha.'

[§. 1044]: Monday, 31st July A.D. 1122; see *ibid.* Vol. VII. p. 3.

798.—*Ep. Ind.* Vol. VII. p. 3, No. 57. Date in a Tiruvârûr (Tyâgarâja temple) Tamil inscription of the 5th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**:—

'In the fifth year . . . on a Thursday which corresponded to (the day of) Maghâ and to the fifth *tithi* of the first fortnight of the month of Mithuna.'

[§. 1045]: Thursday, 31st May A.D. 1123.

799.—*Ep. Ind.* Vol. IV. p. 73, No. 10. Another date in the same Tiruvârûr (Tyâgarâja temple) Tamil inscription, of the 340th day of the 5th year (of the reign) of king **Parakêsarivarma** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**:—

'In the fifth year . . . on the three-hundred-and-fortieth day, which was (the day of) Hasta, a Sunday, and the seventh *tithi* of the first fortnight of the month of Mithuna.'

[§. 1045]: Sunday, 3rd June A.D. 1123; but the *tithi* which ended on this day was the 8th, not the 7th; see *ibid.* Vol. VII. p. 4.

800.—§. 1049.—*Ep. Ind.* Vol. VI. p. 225. Chêbrôlu (Kêśavasvâmin temple) Telugu inscription of the 9th year of the reign of the Chôla **Mahârâjâdhirâja Tribhuvanachakravartin Vikrama-Chôla**, recording a grant by the **Mahâmaṇḍalêśvara Nambaya**,⁴ 'lord of the town of Kolipâkâ,' of the Durjaya family:—

(L. 12).— . . . pravardda(rddha)mâna-vijayarâjya-saṁvatsarambulu 9agunô[ṇi] Sa(śa)ka-[va]rushambulu 1049agu Shla(Pl)a-va-saṁvatsara Jêshṭha-mâsa sômagrabana(ṇa)-nimityamuna.

¹ The accession of Vikrama-Chôla took place on (approximately) the 29th June A.D. 1118; see *Ep. Ind.* Vol. VII. p. 8.

² According to Dr. Hultzsch apparently one of the Nâyakas of Ellore.— Compare below, No. 833.

³ Compare below, Nos. 801 and 812.

⁴ For an inscription of the same Nambaya (Nambirâja, Nambha) of §. 1052 (for 1053) see *Ep. Ind.* Vol. VI. p. 224; for one of his son Trailôkyamalla of §. 1081 (for 1082) *ibid.* p. 225; the name of Nambaya's father most probably was Malla.

⁵ Wrong for *Plavaṅga*.

⁶ Read *Jyêshṭha*- or *Jyaisṭha*-.

27th May A.D. 1127; a lunar eclipse, visible in India; see *Ep. Ind.* Vol. VI. p. 280, No. 42, and Vol. VII. p. 3.

801.— *South-Ind. Inscr.* Vol. III. No. 80, p. 187. Conjeeveram (Arulāḷa-Perumāl temple) Tamil inscription of the 9th year (of the reign) of king **Parakēsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chōḷadēva**.— The introduction mentions the conquest of Kalinga, and the king's queen Mukkōkkaḷānādi.¹

802.— The Tirumalavāḍi (Vaidyanātha temple) Tamil inscription of the 15th year of the reign of king **Parakēsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chōḷadēva** (below, No. 805), records gifts made by him—

‘in the tenth year (of his reign, in) the month Śittirai, on a Sunday which corresponded to (the day of) Hasta (on) the thirteenth *tithi* of the fortnight of the auspicious waxing moon.’

[§. 1050]: Sunday, 15th April, or Saturday, 14th April A.D. 1128;² see *Ep. Ind.* Vol. VII. p. 5, No. 59.

803.— *Ep. Ind.* Vol. VII. p. 170, No. 64. Date of a Tirumāṇikuḷi (Vāmanapurīśvara temple) Tamil inscription of the 11th year (of the reign) of king **Parakēsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chōḷadēva** :—

‘In the eleventh year . . . on the day of Viśākhā, which corresponded to a Wednesday and to the eleventh *tithi* of the second fortnight of the month of’³

[§. 1050]: Wednesday, 19th December A.D. 1128.

804.— *Ep. Ind.* Vol. VII. p. 4, No. 58. Date of a Kōvilāḍi (Divyajñānēśvara temple) Tamil inscription of the 11th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Vikrama-Chōḷadēva** :—

‘In the 11th year . . . on the day of Punarvasu, which corresponded to a Saturday and to the thirteenth *tithi* of the first fortnight of the month of Makara.’

[§. 1050]: Saturday, 5th January A.D. 1129.

805.— *South-Ind. Inscr.* Vol. III. No. 79, p. 182. Tirumalavāḍi (Vaidyanātha temple) Tamil inscription of the 15th year (of the reign) of king **Parakēsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chōḷadēva**.— The historical introduction agrees with that of No. 795. The inscription mentions two of the king's queens, Tyāgapatākā and Dharāṇimulududaiyāl (*i.e.* ‘the mistress of the whole earth’).

(For a date of the 10th year in the same inscription see above, No. 802.)

806.— *Ep. Ind.* Vol. VII. p. 171, No. 65. Date of an Uḍaiyārkōyil (Karavandīśvara temple) Tamil inscription of the 15th year (of the reign) of king **[Parakēsari]varman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chōḷadēva** :—

‘In the 15th year . . . [on the day of] . . . , which corresponded to a Thursday and to the . . . [*tithi*] of the second fortnight of the month of Simha.’

807.— *Ep. Ind.* Vol. VI. p. 228. Śevilimēḍu (Kailāsanātha temple) inscription of the 16th year (of the reign) of king **Vikrama-Chōḷadēva**, surnamed **Akalāṅka** and **Tyāgavārākara** :⁴—

(L. 2).— Śrīmad-Vikra[ma]-Chōḷadēva-nripatēr=vva[rshē] śubhē shōḍaśē . . . Vaiśākha-mâsē=parē [*] pakshē s=Ōttara-Chandravāra-viditē kâlê.

[§. 1056]: Monday, 16th April A.D. 1134; see *ibid.* Vol. VI. p. 279, No. 41, and Vol. VII. p. 3.

¹ Compare Nos. 795 and 812.

² In the original date either the *nakṣatra* or the week-day is quoted incorrectly.

³ The month was that of Dhanu.

⁴ *I.e.* Tyāgasamudra; compare above, No. 576.

808.— **Ś. 1054** (for 1057).— *Ep. Ind.* Vol. VI. p. 281, No. 43. Date of a Nidubrōlu Telugu inscription of the 17th year of the reign of the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôḍadêva** :—

(L. 63).— vijayarājya-samvatsarambulu pa[d]iyêḍ=agunêṁḍu Śaka-varshambulu 1054-gunêṁṭṭi Vaisākha-suddha-tṛtīyayau¹ Guruvāramu nāṇḍu.

[**Ś. 1057**] : Thursday, 18th April A.D. 1135; see *ibid.* Vol. VII. p. 5.

809.— **Ś. 1056** (for 1065).— Chellūr plates of the reign of **Kulōttuṅga-Chôḍa II.**, the son of **Vikrama-Chôḍa**; above, No. 574 (the date of which corresponds to the 24th March A.D. 1143).

810.— *South-Ind. Inscr.* Vol. III. No. 34, p. 77. Maṇimaṅgalam (Rājagôpāla-Perumāl temple) Tamil inscription of the 8th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chôḍadêva** (i.e., probably, the Chôḷa king **Kulōttuṅga-Chôḷa II.**).— The inscription records the grant of a piece of land which had been purchased in the 13th year (of the reign) of **Vikrama-Chôḍadêva**.

811.— *South-Ind. Inscr.* Vol. I. No. 89, p. 126. Notice of a Māmallapuram Tamil inscription of the 14th year (of the reign) of king **Rājakēsarivarman** *alias* the glorious **Kulōttuṅga-Chôḍadêva** (i.e., probably, the Chôḷa king **Kulōttuṅga-Chôḷa II.**).

812.— *South-Ind. Inscr.* Vol. III. No. 35, p. 79. Maṇimaṅgalam (Rājagôpāla-Perumāl temple) Tamil inscription of the 8th² year (of the reign) of king **Parakēsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Rājārājadêva** (i.e. the Chôḷa king **Rājārāja II.**).— The inscription mentions the king's consort (under the name or title) **Mukkōkkiḷāṇaḍigal**.³

813.— Supplied by Dr. Hultzsch.⁴ Date of a Conjeeveram (Ēkāmranātha temple) Tamil inscription of the 15th year (of the reign) of king **Parakēsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Rājārājadêva** (i.e. the Chôḷa king **Rājārāja II.**).⁵—

'In the fifteenth year . . . on the day of Purnavasū, which was a Thursday and the fourteenth *tithi* of the first fortnight of the month of Tai.'

814.— *South-Ind. Inscr.* Vol. III. No. 85, p. 209. Tirumānikuḷi (Vāmanapurīśvara temple) Tamil inscription of the 3rd year (of the reign) of king **Parakēsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chôḍadêva** (i.e. the Chôḷa king **Kulōttuṅga-Chôḷa III.**),⁶ who was pleased to be seated together with (his queen) **Bhuvanamuḷudaiyāl** (i.e. 'the mistress of the whole world') on the throne of heroes (which consisted of) pure gold :—

'In the third year . . . on the day of Āśvinī, which corresponded to a Monday and to the fifth *tithi* of the second fortnight of the month of Sīmha.'

[**Ś. 1102**] : 12th August A.D. 1180; but the day was a Tuesday, not a Monday; see *Ep. Ind.* Vol. VII. p. 171, No. 66.

815.— *Ep. Ind.* Vol. VII. p. 171, No. 67. Date of a Giḍaṅgil (Bhaktaparādhiśvara temple) Tamil inscription of the 3rd year (of the reign) of king **Parakēsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chôḍadêva** [III.] :—

'In the 3rd year . . . on the day of Āśvinī, which corresponded to a Wednesday which was the twenty-seventh solar day of the month of Sīmha.'

The date is irregular.

¹ Read *-tṛtīyayau*.

² For an inscription which quotes the third year of apparently **Rājārāja II.**, see below, under *Adiendū*.

³ Compare above, Nos. 795 and 801.

⁴ Compare *South-Ind. Inscr.* Vol. III. p. 79, and note 4.

⁵ The inscription opens with the same panegyric introduction as No. 812.

⁶ The accession of **Kulōttuṅga-Chôḷa III.** took place between (approximately) the 8th June and the 8th July A.D. 1178; see *Ep. Ind.* Vol. VII. p. 8.

816.— *Ep. Ind.* Vol. VII. p. 172, No. 68. Date of a Tirumâṇikūḷi (Vâmanapurîśvara temple) Tamil inscription of the 7th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Virarâjendra-Chôḷadêva (i.e. the Chôḷa king Kulôttuṅga-Chôḷa III.) :—

‘In the seventh year . . . on the day of Śatabhishaj, which was the fourteenth *tithi* of the first fortnight and a Wednesday, which was the twenty-sixth solar day of the month of Simha.’

[S. 1106] : Wednesday, 22nd August A.D. 1184.

817.— *Ep. Ind.* Vol. IV. p. 264, No. 23. Date of a Tiruvengâḍu (Śvêtâranyêśvara temple) Tamil inscription of the 8th year (of the reign) of king Parakêsarivarman *alias* the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôḷadêva [III.] :—

‘In the eighth year . . . on the day of Anurâdhâ, which corresponded to a Monday and to the tenth *tithi* of the first fortnight of the month of Karkâṭaka.’

[S. 1107] : Monday, 8th July A.D. 1185.¹

818.— *South-Ind. Inscr.* Vol. III. No. 60, p. 121. Tiruvallam (Bilvanâthêśvara temple) Tamil inscription of the 8th² year (of the reign) of Kulôttuṅga-Chôḷadêva [III.], dated ‘from the month of Mâsi;’ recording a grant by Minḍan Attimallan Śambuvârâyan of the Śengēṇi family.

819.— *South-Ind. Inscr.* Vol. I. No. 132, p. 136. Notice of a Viriñchipuram Tamil inscription of the 10th (?) year (of the reign) of the *Tribhuvanachakravartin* Kôṇêrimēṇkoṇḍa³ Kulôttuṅga-Chôḷadêva (i.e. the Chôḷa king Kulôttuṅga-Chôḷa III.),⁴ recording a grant by the Śengēṇi chief mentioned in No. 820.

820.— *South-Ind. Inscr.* Vol. III. No. 61, p. 121. Tiruvallam (Bilvanâthêśvara temple) Tamil inscription of the 11th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kôṇêrimēḷkoṇḍa⁵ Kulôttuṅga-Chôḷadêva (i.e. the Chôḷa king Kulôttuṅga-Chôḷa III.), recording a grant by the Śengēṇi chief Ammaiappan Kaṇṇuḍaipperumân *alias* Vikrama-Śôḷa-Śambuvârâyan.

821.— *South-Ind. Inscr.* Vol. III. No. 36, p. 82. Maṇimaṅgalam (Râjagôpâla-Perumâl temple) Tamil inscription of the 12th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôḷadêva [III.], who was pleased to take Madurai, Îlam, and the crowned head of the Pâṇḍya :⁶—

‘In the 12th year . . . on the day of Chitrâ, which corresponded to a Monday and to the ninth *tithi* of the second fortnight of the month of Dhanu.’

[S. 1111] : Monday, 4th December A.D. 1189; but the *tithi* of the date ended 0 h. 51 m. before mean sunrise of this day; see *Ep. Ind.* Vol. IV. p. 220, No. 19.

822.— *Ep. Ind.* Vol. VII. p. 6, No. 60. Date of a Sômaṅgalam (Sômanâthêśvara temple) Tamil inscription of the 14th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôḷadêva [III.], who was pleased to take Madurai and Îlam :—

‘In the 14th year . . . on a day which was Thursday, (the day of) Pushya, and the first *tithi* of the first fortnight of the month of Makara.’

[S. 1113] : Thursday, 2nd January A.D. 1192.⁷

¹ The *tithi* of the date was either a current *tithi* or a *prathama-dasami*.

² For inscriptions of the 9th and 11th years see below, under *Addenda*.

³ Compare Kôṇêrimaikoṇḍa, ‘the unequalled among kings’; on this title see *South-Ind. Inscr.* Vol. II. p. 110.

⁴ See *ibid.* Vol. III. p. 121.

⁵ See No. 819.

⁶ Compare above, p. 115, note 2.

⁷ In the original date the first fortnight is wrongly quoted instead of the second.

823.— *Ep. Ind.* Vol. IV. p. 265, No. 24. Date of a Kaṭappēri (Śvêtâranyêśvara temple) Tamil inscription of the 16th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôladêva** [III.] :—

‘In the sixteenth year . . . on the day which was a Saturday and (the day of) Mûla and a fourth *tithi* and the tenth solar day of the month of Âni.’

[S. 1116] : Saturday, 4th June A.D. 1194; but the *tithi* which ended on this day was a 14th, not a 4th *tithi*.

824.— *Ep. Ind.* Vol. VII. p. 172, No. 69. Date of a Tirunaḷḷâr (Darbhâranyêśvara temple) Tamil inscription of the 17th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôladêva** [III.], who, having taken Madurai, was pleased to take also the crowned head of the Pândya :—

‘In the 17th year . . . on the day of Uttara-Bhadrapadâ, which corresponded to a Monday and to the second *tithi* of the first fortnight of the month of Kumbha.’

[S. 1116] : Monday, 13th February A.D. 1195.²

825.— *Ep. Ind.* Vol. VII. p. 172, No. 70. Date of a Tiruveṇṇainallâr (Kripâpurîśvara temple) Tamil inscription of the 17th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôladêva** [III.], who was pleased to take Madurai and the crowned head of the Pândya :—

‘In the 17th year . . . on the day of Rôhinî, which corresponded to a Thursday and to the thirteenth *tithi* of the second fortnight of the month of Mithuna.’

[S. 1117] : Thursday, 8th June A.D. 1195.

826.— *Ep. Ind.* Vol. VII. p. 173, No. 71. Date of a Kôvilveṇṇi (Ikshupurîśvara temple) Tamil inscription of the 19th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôladêva** [III.], who was pleased to take Madurai and the crowned head of the Pândya :—

‘In the nineteenth year . . . on the day of Hasta, which corresponded to a Monday and to the ninth *tithi* of the first fortnight of the month of Kanyâ.’

[S. 1118] : Monday, 2nd September A.D. 1196; but the *nakshatra* is irregular.

827.— *South-Ind. Inscr.* Vol. III. No. 88, p. 217. Śrîraṅgam (Raṅganâtha temple) incomplete Tamil³ inscription of the 19th year (of the reign) of king Parakêsarivarman, who was pleased to be seated together with (his queen) Bhuvanamuḷududaiyâr (i.e. ‘the mistress of the whole world’) on the throne of heroes (which consisted of) pure gold, *alias* the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôladêva** [III.], who, having taken Madurai, was pleased to take the crowned head of the Pândya :—

‘In the 19th year . . . on the day of Pushya, which corresponded to a Tuesday and to the fifth *tithi* of the second fortnight of the month of Vriśchika.’

[S. 1116] : Tuesday, 12th November A.D. 1196; see *Ep. Ind.* Vol. IV. p. 219, No. 17.

The inscription notices an expedition into the North, at the end of which the king entered Kachchi (i.e. Conjeeveram). It then states that he defeated the son of [Vira-]Pândya, took Madurai and bestowed it on Vikrama-Pândya, and that he took the crowned head of Vira-Pândya who had revolted again and given battle at Neṭṭâr. It further relates that he pardoned the Pândya (apparently Vira-Pândya), and the Chêra king, who seems to be identical with a person subsequently mentioned as Vira-Kêraḷa.

828.— *Ep. Ind.* Vol. VII. p. 173, No. 72. Date of a Tirumâpikuḷi (Vâmaṇapurîśvara temple) Tamil inscription of the 19th year (of the reign) of the *Tribhuvanachakravartin*, the glorious

¹ Compare above, p. 115, note 2.

² On this day the *tithi* of the date commenced 1 h. 55 m. after mean sunrise.

³ The inscription contains one verse in Sanskrit.

Kulōttuṅga-Chōḷadēva [III.], who, having taken Madurai, was pleased to take also the crowned head of the Pāṇḍya :—

‘In the nineteenth year . . . on the day of Hasta, which corresponded to a Wednesday and to the twelfth *tithi* of the first fortnight, which was the sixth solar day of the month of Rishabha.’

[Ś. 1119] : Wednesday, 30th April A.D. 1197.

829.—Ś. 1119.—*Ep. Ind.* Vol. IV. p. 219, No. 16. Date of a Nellore (Raṅganāyaka temple) Tamil inscription of the 19th (*really* 20th) year of the reign of the glorious **Kulōttuṅga-Chōḷadēva** [III.], who took Madurai and Īlam and was pleased to take the crowned head of the Pāṇḍya :—

‘In the year Piṅgala (which corresponded to) the Śaka year one thousand one hundred and nineteen, (and) in the nineteenth year (of the reign) . . . [on the day of] Rēvatī and a Friday which was the fifteenth solar day of the month of Vṛiśchika.’

Friday, 21st November A.D. 1197; but this was the 25th, not the 15th day of the month of Vṛiśchika.

830.—*Ep. Ind.* Vol. V. p. 199, No. 81. Date of a Maṇimaṅgalam (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 20th year (of the reign) of the *Tribhuvanachakravartin* **Kulōttuṅga-Chōḷadēva** [III.], who was pleased to take Madurai and the crowned head of the Pāṇḍya :—

‘In the 20th year . . . on the day of Svāti, which corresponded to a Thursday and to the tenth *tithi* of the first fortnight of the month of Vṛishabha.’

The date is irregular.

831.—*Ep. Ind.* Vol. VII. p. 174, No. 73. Date of a Tirumāṇikulī (Vāmanapurīśvara temple) Tamil inscription of the 21st year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [III.], who was pleased to take Madurai, Īlam, and the crowned head of the Pāṇḍya :—

‘In the 21st year . . . on the day of Maghā, which corresponded to a Wednesday and to the tenth *tithi* of the first fortnight of the month of Mēsha.’

[Ś. 1121] : Wednesday, 7th April A.D. 1199.

832.—*Ep. Ind.* Vol. VII. p. 174, No. 74. Date of a Tirumāṇikulī (Vāmanapurīśvara temple) Tamil inscription of the 21st year (of the reign) of king **Parakēsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [III.], who, having taken Madurai and Īlam, was pleased to take also the crowned head of the Pāṇḍya :—

‘In the 21st year . . . on the day of Hasta, which corresponded to a Saturday and to the thirteenth *tithi* of the first fortnight of the month of Rishabha.’

[Ś. 1121] : Saturday, 10th April A.D. 1199; but this day fell in the month of Mēsha, not of Rishabha.

833.—*Ep. Ind.* Vol. VI. p. 333. Kambayanallūr (Dēsināthēśvara temple) Tamil inscription of the 22nd year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [III.], recording a grant by **Viḍugādaḷagiya-Perumāḷ**,¹ the king of Tagaḍai² and (son of) Rājārāja-Adigaṇ,³ to Nāgai-Nāyaka of Kuḷaṇ (*i.e.* Kuḷam⁴ or Kuḷaṇṇūr, the modern Ellore).

¹ See below, No. 834.

² *i.e.* Tagaḍūr, the modern Dharmapuri, the head-quarters of a tāluks in the Salem district.

³ *i.e.* Rājārāja, the lord of Adigai (the modern Tiruvadi near Cuddalore).

⁴ Compare above, No. 795.

834.— *South-Ind. Inscr.* Vol. I. No. 75, p. 106 (see also No. 76, p. 107) ; *Ep. Ind.* Vol. VI. p. 332. Tirumalai (near Pôlûr) Sanskrit and Tamil inscription, recording the restoration of images of a Yaksha and a Yakshi, which had been set up by the Kêraḷa (or Chêra, Vañji¹) king Yavanikâ (or, in Tamil, Eḷiṇi), by his descendant Vyāmuktaśravanôjjvala (in Tamil, Viḍugāḍaḷagiya-Perumāl),² the lord of Takatâ (in Tamil, Tagaḍai) and son of the Adhika prince Râjarâja (in Tamil, Adigaṇ³ Vagaṇ).

835.— *South-Ind. Inscr.* Vol. III. No. 23, p. 43. Karuvûr (Paśupatiśvara temple) Tamil inscription of the 23rd year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôḷadêva, who was pleased to take Îlam, Madurai, the crowned head of the Pândya, and Karuvûr,— the *Tribhuvanachakravartin* Kônêri[nimai]konḍaṇ ;⁴ (i.e. the Chôḷa king Kulôttuṅga-Chôḷa III.).

836.— *South-Ind. Inscr.* Vol. III. No. 24, p. 45. Karuvûr (Paśupatiśvara temple) Tamil inscription of the 25th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôḷadêva [III.], who was pleased to take Îlam, Madurai, the crowned head of the Pândya, and Karuvûr.

837.— *Ep. Ind.* Vol. VI. p. 281, No. 44. Date of a Conjeeveram (Êkāmranâtha temple) Tamil inscription of the 27th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôḷadêva [III.], who was pleased to take Madurai and the crowned head of the Pândya :—

‘In the 27th year . . . on the day of Anurâdhâ, which corresponded to a Thursday and to the eleventh day of the month of Vaigâsi in this year.’

[§. 1127]: Thursday, 5th May A.D. 1205.

The inscription⁵ mentions “the supreme lord of Kuvaḷâlapura, he who was born from the Gaṅga family, Śiyagaṅga Amarâbharapaṇa *alias* Tiruvêgambam-ndaiyân.”⁶

838.— *South-Ind. Inscr.* Vol. III. No. 37, p. 84. Maṇimaṅgalam (Râjagôpâla-Perumâl temple) Tamil inscription of the 28th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôḷadêva [III.], who was pleased to take Madurai and the crowned head of the Pândya.

839.— *Ep. Ind.* Vol. V. p. 198, No. 29. Date of a Maṇimaṅgalam (Dharmêśvara temple) Tamil inscription of the 29th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôḷadêva [III.], who was pleased to take Madurai, Îlam, and the crowned head of the Pândya :—

‘In the 2[9]th year . . . on the day of Mṛigaśirsha, which corresponded to a Wednesday and to the seventh *tithi* of the first fortnight of the month of Mîna.’

[§. 1128]: Wednesday, 7th March A.D. 1207.

840.— *Ep. Ind.* Vol. IV. p. 220, No. 18. Date of a Tirumalavâdi (Vaidyanâtha temple) Tamil inscription of the 34th year (of the reign) of king Parakêśarivarman *alias* the *Tribhuvanachakravartin*, the glorious Tribhuvanaviradêva, who took Madurai, Îlam, Karuvûr, and the crowned head of the Pândya ; (i.e. the Chôḷa king Kulôttuṅga-Chôḷa III.) :—

‘In the 34th year . . . on the day of Śravana, which corresponded to a Monday and to the tenth *tithi* of the first fortnight of the month of Kanyâ.’

[§. 1133]: Monday, 19th September A.D. 1211.

¹ The traditional capital of the Chêra kingdom.

² See above, No. 833.

³ I.e. the lord of Adigaṇ.— Compare Adiyaṇ, below, No. 937, and Adiyama, above, e.g. No. 415, note.

⁴ See above, No. 819.

⁵ See *South-Ind. Inscr.* Vol. III. p. 122, and note 9.

⁶ Compare below, No. 841.

841.— *South-Ind. Inscr.* Vol. III. No. 62, p. 122. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription of the [3]4th year (of the reign) of Kulōttuṅga-Chōḷadēva [III.].— The inscription records a gift by Ariyapillai, the queen of (the Gaṅga chief) Amarābharana-Śiyagaṅga, mentioned in No. 837.

842.— *Ep. Ind.* Vol. V. p. 199, No. 30. Date of an Uttaramallūr (Vaikuṇṭha-Perumāḷ temple) Tamil inscription of the 37th year (of the reign) of the *Tribhuvanachakravartin* Tribhuvanaviradēva, who was pleased to take Madurai, Iḷam, Karuvūr, and the crowned head of the Pāṇḍya; (i.e. the Chōḷa king Kulōttuṅga-Chōḷa III.):—

'In the 37th year . . . on the day of Hasta, which corresponded to a Sunday and to the ninth *tithi* of the first fortnight of the month of Mithuna.'

[Ś. 1137]: Sunday, 7th June A.D. 1215.

843.— *Ep. Ind.* Vol. VII. p. 174 f, Nos. 75 and 76. Two dates of a Māgaral (Tirumālīśvara temple) Tamil inscription of the 4th and 5th years (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva (i.e. the Chōḷa king Rājārāja III.):¹—

'In the fourth year . . . on the day of Śatabhishaj, which corresponded to a Monday and to the fifth *tithi* of the second fortnight of the month of Mithuna.'

[Ś. 1142]: Monday, 22nd June A.D. 1220.

'In the 5th year . . . on the day of Aśvinī, which corresponded to a Wednesday and to the fifth *tithi* of the second fortnight of the month of Simha.'

[Ś. 1142]: Wednesday, 19th August A.D. 1220.²

844.— *Ep. Ind.* Vol. VII. p. 175, No. 77. Date of a Kōvilveṇṇi (Ikshupurīśvara temple) Tamil inscription of the year opposite the 6th (i.e. the 7th year of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.]:—

'In the year which was opposite the 6th year . . . on the day of Uttarāśāḍhā, which corresponded to a Thursday and to the seventh *tithi* of the first fortnight of the month of Tūlā.'

[Ś. 1144]: Thursday, 13th October A.D. 1222.

845.— *Ep. Ind.* Vol. VII. p. 175, No. 78. Date of a Kīl-Kāśākuḍi (Ādiyappaṇ temple) Tamil inscription of the 10th year (of the reign) of Rājārājadēva [III.]:—

'In the tenth year . . . on the day of Śravishṭhā, which corresponded to a Tuesday and to the eighth *tithi* of the second fortnight of the month of Mēsha.'

[Ś. 1148]: Tuesday, 21st April A.D. 1226.

846.— *South-Ind. Inscr.* Vol. III. No. 38, p. 85. Maṇimaṅgalam (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 13th year (of the reign) of Rājārājadēva [III.].³

847.— *Ep. Ind.* Vol. VII. p. 167. Tiruvēndipuram (Dēvanāyaka-Perumāḷ temple) Tamil inscription of the year opposite the 15th year (i.e. the 16th year of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.]:—

The inscription records that, when the *Pratāpa-chakravartin*, the Hoysaṇa (Hoysaḷa) Vira-Nārasimhadēva (i.e. Narasimha II., above, Nos. 434 and 435), heard that Kōpperuñjīṅga⁴ held Rājārāja [III.] captive at Śēndamaṅgalam, he started from Dōrasamudra, conquered the Mahara⁴ kingdom and seized its king; and that then his *Danḍanāyakas* Appapa and Samudra-

¹ The accession of Rājārāja III. took place between (approximately) the 23rd June and the 13th August A.D. 1214; see *Ep. Ind.* Vol. VII. p. 169.

² As the *tithi* of the date, the 5th, commenced on this day 10 h. 38 m. after mean sunrise, it has probably been quoted erroneously instead of the 4th.

³ In other inscriptions he is called a Kāḍava or I'allava (compare above, No. 642). For an account of inscriptions of his, from which it appears that, originally a Chōḷa feudatory, he became an independent king in A.D. 1243, see *Ep. Ind.* Vol. VII. p. 163 ff.

⁴ Elsewhere called the Makara or Magara kingdom; compare above, No. 434.

Goppaya by his orders continued the campaign (in the course of which, amongst others, Parākramabāhu, the king¹ of Īlam, was killed), advanced against Śēndamaṅgalam, forced Kōpperuñjīga to release the Chōja king, and accompanied the latter to his dominions.

848.—*Ep. Ind.* Vol. VI. p. 281, No. 45. Date of a Śrīraṅgam (Jambukēśvara temple) Tamil inscription of the year opposite the 16th year (*i.e.* the 17th year of the reign) of king Rājakēsarivarman *alias* the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.] :—

‘In the year opposite the 16th year . . . on the day of Śravaṇa, which corresponded to a Saturday and to the tenth *tithi* of the first fortnight of the month of Kanyā.’

[Ś. 1154] : Saturday, 25th September A.D. 1232.

849.—*Ep. Ind.* Vol. VI. p. 282, No. 46. Date of a Conjeeveram (Ēkāmraṇātha temple) Tamil inscription of the 17th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.] :—

‘In the 17th year . . . on the day of Aśvinī and a Tuesday in the first fortnight of the month of Makara.’

[Ś. 1154] : Tuesday, 18th January A.D. 1233.

850.—*South-Ind. Inscr.* Vol. III. No. 41, p. 87. Maṇimaṅgalam (Dharmēśvara temple) Tamil inscription of the 18th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.] :—

‘In the 18th year . . . on the day of Rēvatī, which corresponded to a Tuesday and to the second *tithi* of the second fortnight of the month of Śimha.’

[Ś. 1155] : Tuesday, 23rd August A.D. 1233 ; see *Ep. Ind.* Vol. VI. p. 282, No. 47.

851.—*South-Ind. Inscr.* Vol. III. No. 39, p. 86. Maṇimaṅgalam (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 18th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.] :—

‘In the 18th year . . . on the day of Dhanishṭhā, which corresponded to a Wednesday and to the fifth *tithi* of the first fortnight of the month of Dhanuṣ.’

[Ś. 1155] : Wednesday, 7th December A.D. 1233 ; see *Ep. Ind.* Vol. VI. p. 282, No. 48.

852.—*South-Ind. Inscr.* Vol. III. No. 40, p. 86. Maṇimaṅgalam (Rājagōpāla-Perumāḷ temple) Sanskrit and Tamil inscription of the 18th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.] :—

‘In the 18th year . . . on the day of Śravaṇa, which corresponded to a Monday and to the first *tithi* of the first fortnight of the month of Makara.’

[Ś. 1155] : Monday, 2nd January A.D. 1234 ; see *Ep. Ind.* Vol. VI. p. 283, No. 49.

853.—*Ep. Ind.* Vol. VI. p. 283, No. 50. Date of a Tiruvorriyūr (Ādhipurīśvara temple) Tamil inscription of the 19th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.] :—

‘In the 19th year . . . on a Sunday which corresponded to (the day of) Uttara-Bhadrpadā and to the third *tithi* of the first fortnight of the month of Śimha.’

[Ś. 1156] : either Sunday, 30th July, or Sunday, 13th August, A.D. 1234, probably the latter.²

854.—*South-Ind. Inscr.* Vol. I. No. 74, p. 105. Tirumalai Tamil inscription of the 20th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.], recording a donation by Attimallan Śambukula-Perumāḷ³ *alias* Rājagambhira-Śambuvarāyan.⁴

¹ According to Dr. Hultzsch, perhaps a prince of Ceylon.

² In the original date either Uttara-Bhadrpadā has been wrongly quoted instead of Uttara-Phalgunī, or the first fortnight instead of the second. Compare above, Nos. 480 and 604.

³ *I.e.* the Perumāḷ of the Sambu race.

⁴ Compare below, No. 866.

855.— *Ep. Ind.* Vol. VI. p. 284, No. 51. Date of a Tiruvengāḍu (Śvêtâranyêśvara temple) Tamiḻ inscription of the 22nd year (of the reign) of the *Tribhuvanachakravartin*, the glorious Râjarâjadêva [III.] :—

‘In the 22nd year . . . on the day of Uttara-Bhadrapadâ, which corresponded to a Tuesday and to the fourth *tithi* of the second fortnight of the month of Mîna.’

[Ś. 1159] : Tuesday, 16th March A.D. 1238; but the *tithi* which ended on this day was a 14th, not a 4th *tithi*.

856.— Ś. 1160*.— *South-Ind. Inscr.* Vol. I. Nos. 59 and 60,¹ pp. 87 and 88. Two Poygai (near Viriñchipuram) Tamiḻ inscriptions of the 22nd year (of the reign) of the *Tribhuvanachakravartin*, the glorious Râjarâjadêva [III.], recording donations by the Śeṅgēṇi chief Virâśani-Ammayappaṇ Aḷagiya-Śōḷaṇ *alias* Edirili-Śōḷa-Śambuvarāyaṇ :²—

‘[In the month of] Tai of the twenty-second year . . . which was current during the Śaka year one thousand one hundred and sixty.’

857.— *Ep. Ind.* Vol. VI. p. 284, No. 52. Date of a Maṇṇârguḍi (Râjagôpâla-Perumâl temple) Tamiḻ inscription of the year opposite the 22nd year (*i.e.* the 23rd year of the reign) of the *Tribhuvanachakravartin*, the glorious Râjarâjadêva [III.] :—

‘In the year which was opposite the twenty-second year . . . on the day of Pârvâ-shâḍhâ, which corresponded to a Monday and to the ninth *tithi* of the second fortnight of the month of Mîna.’

[Ś. 1160] : Monday, 28th February A.D. 1239.

858.— *Ep. Ind.* Vol. VI. p. 284, No. 53. Date of a Maṇṇârguḍi (Kailâsanâtha temple) Tamiḻ inscription of the year opposite the 22nd year (*i.e.* the 23rd year of the reign) of the *Tribhuvanachakravartin*, the glorious Râjarâjadêva [III.] :—

‘In the year which was opposite the twenty-second year . . . on the day of Uttara-shâḍhâ, which corresponded to a Wednesday and to the tenth *tithi* of the second fortnight of the month of Mîna :—

[Ś. 1160] : Wednesday, 2nd March A.D. 1239.

859.— *Ep. Ind.* Vol. VI. p. 285, No. 54. Date of a Maṇṇârguḍi (Kailâsanâtha temple) Tamiḻ inscription of the year opposite the 22nd year (*i.e.* the 23rd year of the reign) of the *Tribhuvanachakravartin*, the glorious Râjarâjadêva [III.] :—

‘In the year which was opposite the twenty-second year . . . on the day of Dhanishthâ, which corresponded to a Friday and to the thirteenth *tithi* of the second fortnight of the month of Mîna.’

[Ś. 1160] : Friday, 4th March A.D. 1239.³

860.— Ś. 1161.— *South-Ind. Inscr.* Vol. I. Nos. 61 and 62,⁴ pp. 89 and 90. Two Poygai (near Viriñchipuram) Tamiḻ inscriptions of the 24th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Râjarâjadêva [III.], recording donations by Virâśani-Ammayappaṇ Aḷagiya-Śōḷaṇ *alias* Edirili-Śōḷa-Śambuvarāyaṇ :⁵—

‘From the month of Tai of the twenty-fourth year . . . which was current during the Śaka year one thousand one hundred and sixty-one.’

¹ Of No. 60 only the date remains.

² Compare below, Nos. 860 and 862.

³ On this day the *tithi* of the date commenced 5 h. 57 m. after mean sunrise.

⁴ *Ibid.* No. 63, p. 90, is a short Tamiḻ inscription referring to the gift of the village of Pattâr, which is also recorded in Nos. 61 and 62.— No. 62 is a duplicate of No. 61.

⁵ Compare Nos. 856 and 862.

861.—*South-Ind. Inscr.* Vol. I. No. 150, p. 143. Conjeeveram (Râjasimhavarmêśvara temple) Tamil pillar inscription of the 26th year (of the reign) of the *Tribhuvanachakravartin* Râjarâjadêva [III.].

862.—*Ś. 1185.*—*South-Ind. Inscr.* Vol. I. No. 64, p. 91. Poygai (near Viriñchipuram) Tamil inscription of the 28th year (of the reign) of the glorious Râjarâjadêva [III.], recording donations by the Śeṅgēni chief Virâśani-Ammaiappaṇ Aḷagiya-Śōḷaṇ alias Edrili-Śōḷa-śambuvārāyaṇ :¹—

‘From the month of Karkāṭaka of the 28th year . . . which was current after the Śaka year one thousand one hundred and sixty-five.’

863.—*Ep. Ind.* Vol. VII. p. 175, No. 79. Date of an Uḍaiyārkōyil (Karavandīśvara temple) Tamil inscription of the 3rd year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājendra-Chōḷadêva (i.e. the Chōḷa king Rājendra-Chōḷa III.) :²—

‘In the 3rd year . . . on the day of Rôhipi, which corresponded to a Saturday and to the fifth *tithi* of the first fortnight of the month of Mina.’

[*Ś. 1171*]: Saturday, 20th March A.D. 1249.³

864.—*Ep. Ind.* Vol. VII. p. 176, No. 80. Date of a Śrīraṅgam (Raṅganātha temple) Tamil inscription of the 7th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājendra-Chōḷadêva [III.], the hostile rod of death to the Kannariga (i.e. Karkāṭaka) king, he who had drowned the power of the Kali (age) in the ocean, the hero’s anklets on whose feet were put on by the hands of Vira-Sômêśvara⁴ :—

‘In the 7th year . . . on the day of Chitrâ, which corresponded to a Wednesday and to the eighth *tithi* of the second fortnight of the month of Makara.’

[*Ś. 1174*]: Wednesday, 25th December A.D. 1252.⁵

865.—*Ep. Ind.* Vol. VII. p. 177, No. 83. Date of a Śrīraṅgam (Raṅganātha temple) Tamil inscription of the year opposite the 7th (i.e. the 8th year of the reign) of the *Tribhuvanachakravartin*, the glorious Rājendra-Chōḷadêva [III.], the hostile rod of death of (his) uncle Sômêśvara :⁶—

‘In the year which was opposite the seventh year . . . on the day of Aśvini, which corresponded to a Monday and to the fifth *tithi* of the first fortnight of the month of Vṛiśchika.’

The date is irregular.

866.—*Ś. 1180.*—*South-Ind. Inscr.* Vol. I. No. 78, p. 108. Paḍavēḍṇ (Ammaiappēśvara temple) Tamil inscription of Rājagambhira Śambuvārāyaṇ :⁷—

‘To-day, which is (the day of) Rêvatî and Monday, the seventh lunar day of the former half of the month of Karkāṭaka,⁸ which was current after the Śaka year one thousand one hundred and eighty.’

The day may be Monday, 8th July A.D. 1258,⁹ but if so, the *nakshatra* is irregular; see *Ind. Ant.* Vol. XXIV. p. 16, No. 195.—During the month of Karkāṭaka of the given year the moon was in Rêvatî on Monday, 22nd July A.D. 1258, but the *tithi* which ended on this day was the 5th of the dark half.

¹ Compare above, Nos. 856 and 860.

² The accession of Rājendra-Chōḷa III. took place between (approximately) the 21st March and the 8th May A.D. 1246.

³ On this day the *tithi* of the date commenced 0 h. 30 m. after mean sunrise.

⁴ See above, No. 436.

⁵ This was the day of the Makara-(Uttarāyana-)saṁkrānti.

⁶ See above, No. 864.

⁷ Compare above, No. 854.

⁸ Here the name of the Jovian year appears to have been omitted.

⁹ On this day the *tithi* of the date commenced 3 h. 53 m. after mean sunrise.

867.—*Ep. Ind.* Vol. VII. p. 176, No. 81. Date of a Maṇṇārguḍi (Rājagōpāla-Perumāl temple) Tamil inscription of the 21st year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājendra-Chōladēva [III.] :—

‘In the 21st year . . . on the day of Rōhiṇī, which corresponded to a Wednesday and to the eleventh *tithi* of the second fortnight of the month of Karkāṭaka.’

[Ś. 1188] : Wednesday, 30th June A.D. 1266.

868.—*Ep. Ind.* Vol. VII. p. 177, No. 82. Date of a Maṇṇārguḍi (Aṇṇāmalainātha temple) Tamil inscription of the 22nd year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājendra-Chōladēva [III.] :—

‘In the 22nd year . . . on the day of Viśākhā, which corresponded to a Sunday and to the fourteenth *tithi* of the first fortnight of the month of Rishabha.’

[Ś. 1189] : Sunday, 8th May A.D. 1267.

869.—Ś. 1236.—*Ep. Ind.* Vol. III. p. 70. Tiruvallam (Bilvanāthēśvara temple) inscription of Vira-Champa, surnamed Nidrāvasānavijayin, the son of a Chōla king :¹—

(L. 4).—Tuṅgaśrīka-Śakābda-bhā[ji] samayē.

870.—Ś. 1236.—*Ep. Ind.* Vol. III. p. 71. Tiruvattiyūr (Aruḷāla-Perumāl temple) inscription of Champa (*i.e.* Vira-Champa), the son of Vīra-Chōla; (composed by Champa’s minister Vanabhid) :—

(L. 1).—Tuṅgaśrīka-śaran-mitē Śaka-nṛipē.

871.—*South-Ind. Inscr.* Vol. I. No. 52, p. 77. Gāṅganūr (near Vēlūr) Tamil inscription of the 17th year (of the reign) of the *Sakalalōkachakravartin* Veṇṇumaṅkoṇḍa² Śambuvarāya :—

‘On the day of Rōhiṇī, which corresponds to Monday, the first lunar day of the former half of the month of Rishabha of the Pramāthin year, (which was) the 17th year (of the reign)’

[Pramāthin=Ś. 1261] : Monday, 10th May A.D. 1339 ; see *Ind. Ant.* Vol. XXII. p. 137, No. 4.

872.—*South-Ind. Inscr.* Vol. I. No. 90, p. 126. Notice of a Māmallapuram Tamil inscription of apparently the 5th year of the reign of [Rāja]nārāyaṇa Śambuvarāyar.³

873.—*South-Ind. Inscr.* Vol. I. No. 70, p. 102. Tirumalai Tamil inscription of the 12th year (of the reign) of Rājanārāyaṇa Śambuvarāja.

874.—Ś. 1403.—*Ep. Ind.* Vol. III. p. 72, and Plate. Śrīraṅgam (Jambukēśvara temple) Tamil inscription of the *Mahāmaṇḍalēśvara* Vālaka-Kāmaya *alias* Akkalarāja,⁴ ‘lord of Uṇṇaiyūr’:⁵—

‘At the auspicious time of Mahāmāgama (Mahāmāgha), (when) Jupiter (was in) Simha, on the day of Magam (Maghā), which corresponded to a Sunday and to the full-moon *tithi* of the first fortnight of the month of Kumbha of the Playa *saṁvatsara*, which was current after the Śaka year 1403.’

Sunday, 3rd February A.D. 1482 ; see *Ind. Ant.* Vol. XXIV. p. 205, note 56, and Vol. XXV. p. 270.

¹ See below, No. 870.

² *I.e.* ‘he who took the earth by conquest.’

³ According to Mr. Venkayya, *Report* for 1899-1900, p. 34, his accession took place in Śaka-saṁvat 1259.—For a Virūṇchipuram Tamil inscription which mentions the *Sakalalōkachakravartin* Rājanārāyaṇa Śambuvarāya, see *South-Ind. Inscr.* Vol. I. No. 128, p. 135.

⁴ He claims to be a successor of the Chōla dynasty. According to Mr. Krishnaswami he probably was a dependent of one of the last kings of the first Vijayanagara dynasty.

⁵ Now a suburb of Trichinopoly.

875.—*South-Ind. Inscr.* Vol. III. No. 26, p. 47. Karuvûr (Paśupatiśvara temple) Tamil inscription of **Koṇērimēlkoṇḍāṇ**,¹ dated "on the four-hundred-and-thirty-eighth (!) day" of the 23rd year (of his reign). Since the king settled certain temple servants in a quarter which was called **Vira-Śōlaṇ-Tirumaḍaiṇḷāgam** after his own name, it follows that his actual name was **Vira-Chōla**.

876.—*South-Ind. Inscr.* Vol. II. No. 61, p. 246, and Plate. Tanjore (Rājārājēśvara temple) Tamil inscription of the *Tribhuvanachakravartin* **Kōṇēriṇmaikoṇḍāṇ**, dated on the 334th day of the second year (of his reign).

877.—*South-Ind. Inscr.* Vol. II. No. 21, p. 111. Tanjore (Rājārājēśvara temple) Tamil inscription of the *Tribhuvanachakravartin* **Kōṇēriṇmaikoṇḍāṇ**, dated on the seventh day of the year opposite the fifth year (of his reign).

878.—*South-Ind. Inscr.* Vol. III. No. 25, p. 47. Karuvûr (Paśupatiśvara temple) Tamil inscription of the *Tribhuvanachakravartin*, the glorious **Kōṇēriṇmaikoṇḍāṇ**, containing an order which was to take effect from the month of Āḍi of the 15th (year of his reign).

879.—*South-Ind. Inscr.* Vol. II. No. 22, p. 113. Tanjore (Rājārājēśvara temple) Tamil inscription of the *Tribhuvanachakravartin* **Kōṇēriṇmaikoṇḍāṇ**, dated on the sixty-fourth day of the thirty-fifth year (of his reign).

880.—**Ś. 1127.**—*Ep. Ind.* Vol. VII. p. 153. Conjeeveram (Arulāḷa-Perumāl temple) inscription of (the **Telugu-Chōḍa**?) **Tammusiddha** or **Tammusiddhi**, recording a grant which was made at Nellûr,² at the time of his coronation:—

(L. 20).—**sārayōgyē Śak-ābdē.**

After a number of mythical ancestors, the inscription mentions (in the solar race) **Kalikāla**; in his race, **Madhurāntaka Pottappi-Chōla** (founded the town of Pottappi in the Andhra country); in his family, **Vetta (Betta) [I.]**. In his family was king **Siddhi**; his younger brother **Vetta (Betta) [II.]**; his eldest son **Dāyabhīma**; his younger brother **Ērasiddhi**; had three sons, **Manmasiddhi**, **Vetta (Betta) [III.]** (who did not reign), and **Tammusiddhi** (described as the son of Gaṇḍagōpāla [**Ērasiddhi**] and **Śrīdēvi**).

881.—**Ś. 1129.**—*Ep. Ind.* Vol. VII. p. 123. Tiruvālaṅgāḍu (Vaṭāranyēśvara temple) inscription of **Tammusiddha** or **Tammusiddhi**:—

(L. 18).—**Śak-ābdē dhīrayāyini.**

Genealogy substantially as in No. 880, but the names Pottappi and Vetta are here given as Pottapi and Betta. After Pottapi-Chōla the inscription mentions **Tilūṅgavidya**, while it omits **Vetta (Betta) [I.]**. The name **Manmasiddhi** is also given as **Manmasiddha**.

882.—**Ś. 1129.**—*Ep. Ind.* Vol. VII. p. 126. Tiruppāsūr (Vāchīśvara temple) inscription of **Tammusiddha** or **Tammusiddhi**:—

(L. 57).—**Śak-ābdē dhīrayāyini.**

Genealogy, with some omissions, generally as in No. 881; but the inscription mentions **Nallasiddhi** as an elder brother of **Ērasiddhi**.

883.—**Ś. 1129.**—*Ep. Ind.* Vol. VII. p. 149. Tiruvorriyûr (Ādhipurīśvara temple) inscription of **Tammusiddha** or **Tammusiddhi**:—

(L. 24).—**Śak-ābdē dhīrayāyini.**

This inscription, like No. 880, after Pottappi-Chōla, introduces **Betta [I.]**, as an ancestor of **Tilūṅgavidya** (see No. 881), here called **Tilūṅgabijja**. Otherwise it generally agrees with Nos. 881 and 882.

¹ I group together here five inscriptions, Nos. 875-879, of kings mentioned under this title (for which see above, No. 819). Their exact identification is doubtful, and it is even uncertain whether they are all Chōla kings.

² Compare Mr. Venkayya's *Report* for 1899-1900, p. 17.

³ *I.e.* the modern Nellore.

884.—*South-Ind. Inscr.* Vol. III. No. 63, p. 123. Tiruvallam (Bilvanâthêsvara temple) Tamil inscription, recording a remission of taxes from the 3rd year (of the reign) of (the Telugu-Chôḍa¹) Vijaya-Gaṇḍagôpâladêva,² made by Aḷagiya-Pallavaṇ (*alias*) Eḍirili-Sôḷa-Sambu-varāyaṇ.³

885.—Supplied by Dr. Hultzsch. Date of a Conjeeveram (Arulâḷa-Perumâl temple) Tamil inscription⁴ of the 7th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Vijaya-Gaṇḍagôpâladêva :—

‘In the 7th year . . . on the day of Śatabhishaj, which corresponded to a Monday and to the twelfth *tithi* of the first fortnight of the month of Tulâ.’

[Ś. 1178]: Monday, 2nd October A.D. 1256.

886.—Ś. 1187.—*Ind. Ant.* Vol. XXI. p. 122. Date of a Conjeeveram (Arulâḷa-Perumâl temple) Tamil inscription of the 15th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Vijaya-Gaṇḍagôpâladêva :—

‘In the 15th year . . . which corresponded to the Śaka year 1187, on the day of Rôhîṇî, which corresponded to Saturday, the thirteenth *tithi* of the second fortnight of the month of Mithuna.’

Saturday, 13th June A.D. 1265; see *ibid.* Vol. XXII. p. 220.

887.—Ś. 1187.—*Ind. Ant.* Vol. XXI. p. 122. Date⁵ of a Conjeeveram (Arulâḷa-Perumâl temple) Tamil inscription of the 16th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Vijaya-Gaṇḍagôpâladêva :—

‘In the 1[6]th year . . . which corresponded to the Śaka year 1187, on the day of Uttara-Bhadrapadâ, which corresponded to Saturday, the third *tithi* of the second fortnight of the month of Sîṃha.’

Saturday, 1st August A.D. 1265; see *ibid.* Vol. XXII. p. 220.

888.—*Ep. Ind.* Vol. V. p. 123, note. Notice of Madras Museum plates⁶ of a Chôḷa⁷ chief named Śrikanṭha.—The inscription gives the following line of chiefs, who are said to belong to the family of the Chôḷa Karikâla: Sundarananda, Navarâma, Eṇṇeyamma, Vijayakâma, Virârjuna, Agraṇipidugu, Kôkili, Mahêndravarman, Eḷajôḷa, Nripakâma, Divâkara, and Śrikanṭha.

N.—The Pândyas of Madhurâ.⁸

889.—*Ep. Ind.* Vol. VI. p. 302, No. 2. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the year opposite the 13th (*i.e.* the 14th) year (of the reign) of the glorious [Pândya] king Jaṭavarman *alias* the *Tribhuvanachakravartin*, the glorious Kulaśêkharadêva :⁹—

‘In the year opposite the thirteenth year . . . on the day of Pûrvâshâḍhâ, which corresponded to a Thursday, and to the tenth *tithi* of the second fortnight, and to the fourth solar day of the month of Mîna.’

[Ś. 1125]: Thursday, 26th February A.D. 1204.¹⁰

¹ See Mr. Venkayya's *Report* for 1899-1900, p. 20.

² The accession of Vijaya-Gaṇḍagôpâla took place between (approximately) the 14th June and the 1st August A.D. 1250.—Compare also below, No. 904.

³ Compare above, Nos. 856, 860 and 862.

⁴ No. 47 of the Government Epigraphist's collection for 1893.

⁵ In *Ind. Ant.* Vol. XXI. p. 122, the same date is given from a Conjeeveram (Ēkâmrânâtha temple) Tamil inscription of the same king; but in it the *nakshatra* Uttarâshâḍhâ is wrongly quoted instead of Uttara-Bhadrapadâ.

⁶ See Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 24, No. 174.

⁷ According to Mr. Venkayya, *Report* for 1899-1900, p. 21, a Telugu-Chôḍa.

⁸ For Pândya feudatories of the W. Châlukyas see above, p. 26, note 1, *d.*

The accession of Jaṭavarman Kulaśêkhara took place between (approximately) the 27th February and the 29th November A.D. 1190.

¹⁰ On this day the *tithi* of the date commenced 3 h. 33 m. after mean sunrise.

890.—*Archæol. Surv. of South. India*, Vol. IV. p. 21; facsimiles of 5 plates in *Ind. Ant.* Vol. VI. p. 142. The larger Tiruppûvanam Sanskrit¹ and Tamil grant (on 11 plates) of the 25th year (of the reign) of the glorious [Pāṇḍya] king Jatavarman *alias* the *Tribhuvanachakravartin*, the glorious Kulaśekharaḍēva, surnamed Rājagambhiraḍēva :—

(Plate i. a, line 4 f.).—*nijē vatsarē pañchavimsē chaṇḍāmsāva=āṭṭa-Chāpē Kanakapati-tithan* *krishṇapaksh-Ārkivāra-Svāti-yôgē*.

(Plate v. b, line 2 f.).—‘the day of Svāti, which corresponded to a Saturday, and to the eleventh *tithi* of the second fortnight, and to the fourth solar day of the month of Dhanu, in the twelfth year opposite the thirteenth.’

[S. 1136]: Saturday, 29th November A.D. 1214; see *Ep. Ind.* Vol. VI. p. 301, No. 1.

The introductory lines indicate that the Pāṇḍya lords were descended from the Moon.

891.—*Ep. Ind.* Vol. VI. p. 304, No. 6. Date of a Tirukkāṭṭupalli (Agnīśvara temple) Tamil inscription of the 7th year (of the reign) of king Māṇavarman *alias* the *Tribhuvanachakravartin* Sundara-Pāṇḍyaḍēva [I.] who presented the Chōḷa country :—

‘In the 7th year . . . on the auspicious occasion of the Rishabha (*lagna*) on the day of Pushya, which corresponded to . . . and to the ninth *tithi* of the first fortnight of the month of Mīna.’

[S. 1145]: [Monday], 13th March A.D. 1223.³

892.—*Archæol. Surv. of South. India*, Vol. IV. p. 43, No. 29. Tirupparaṅkunṇam Tamil cave inscription of the 325th day of the 7th year (of the reign) of the glorious king Māṇavarman *alias* the *Tribhuvanachakravartin*, the glorious Sundara-Pāṇḍyaḍēva [I.] who was pleased to present the Chōḷa country.⁴

893.—*Ep. Ind.* Vol. VI. p. 303, No. 5. Date of a Śrīraṅgam (Raṅganātha temple) Tamil inscription of the 9th year (of the reign) of the glorious king Māṇavarman *alias* the *Tribhuvanachakravartin*, the glorious Sundara-Pāṇḍyaḍēva [I.] who was pleased to present the Chōḷa country :—

‘In the ninth year . . . on the day of Viśākhā, which corresponded to a Friday and to the third *tithi* of the second fortnight of the month of Mēsha.’

[S. 1147]: Friday, 28th March A.D. 1225.

894.—*Archæol. Surv. of South. India*, Vol. IV. p. 37, and facsimile in *Ind. Ant.* Vol. VI. p. 143. The Tiruppûvanam Sanskrit⁵ and Tamil supplementary grant (on one plate) of the 11th year (of the reign) of [Māṇavarman] Sundara-Pāṇḍyaḍēva [I.] who presented the Chōḷa country.⁶

895.—*Ep. Ind.* Vol. VI. p. 302, No. 3. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the year opposite the year opposite the 17th (*i.e.* the 19th) year (of the reign) of the glorious king Māṇavarman *alias* the *Tribhuvanachakravartin*, the glorious Sundara-Pāṇḍyaḍēva [I.] who was pleased to take the Chōḷa country and to perform the anointment of heroes at Muḍikoṇḍaśōḷapuram :—

‘In the year opposite the year opposite the seventeenth year . . . on the day of Uttaraśāḍhā, which corresponded to a Monday, and to the tenth *tithi*, and to the seventh solar day of the month of Puraṭṭādi in this year.’

[S. 1156]: Monday, 4th September A.D. 1234.

896.—*Ep. Ind.* Vol. VI. p. 303, No. 4. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the year opposite the year opposite the 17th (*i.e.* the 19th) year (of the reign) of the

¹ Only the first five lines are in Sanskrit.

² The accession of Māṇavarman Sundara-Pāṇḍya I. took place between (approximately) the 20th March and the 4th September A.D. 1216.

³ But the *tithi* of the date had ended 0 h. 21 m. *before* mean sunrise of this day.

⁴ See *Ind. Ant.* Vol. XXI. p. 344, note 6.

⁵ Only one verse at the end of the grant is in Sanskrit.

⁶ See *Ind. Ant.* Vol. XXI. p. 344, note 7.

glorious king *Māṇavarman* *alias* the *Tribhuvanachakravartin*, the glorious *Sundara-Pāṇḍya-dēva* [I.] who was pleased to take the Chôla country and to perform the anointment of heroes at Muḍikonda[sôlapuram]:—

'In the year opposite the year opposite the 17th year . . . on the day of Pārva-Bhadrapadâ, which corresponded to a Monday, and to the first *tithi* of the first fortnight, and to the twenty-seventh solar day of . . .'¹

[S. 1156]: Monday, 19th February A.D. 1235.²

897.—*Ep. Ind.* Vol. VI. p. 305, No. 10. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the 11th year (of the reign) of king *Māṇavarman* *alias* the *Tribhuvanachakravartin*, the glorious *Sundara-Pāṇḍyadēva* [II.]:—

'In the eleventh year . . . on the day of Hasta, which corresponded to Sunday, the first solar day of the month of Vaigâsi.'

[S. 1171]: Sunday, 25th April A.D. 1249.

898.—*Ep. Ind.* Vol. VI. p. 304, Nos. 7 and 8. Date of two Tinnevely (Nellaiyappar temple) Tamil inscriptions of the year opposite the year opposite the 11th (*i.e.* the 13th) year (of the reign) of the glorious king *Māṇavarman* *alias* the *Tribhuvanachakravartin*, the glorious *Sundara-Pāṇḍyadēva* [II.]:—

'In the year opposite the year opposite the eleventh year . . . on the day of Anurâdhâ, which corresponded to a Wednesday, and to the tenth *tithi* of the second fortnight, and to the twenty-fourth solar day of the month of Makara.'

[S. 1172]: Wednesday, 18th January A.D. 1251.

899.—*Ep. Ind.* Vol. VI. p. 305, No. 9. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the year opposite the year opposite the 11th (*i.e.* the 13th) year (of the reign) of the glorious king *Māṇavarman* *alias* the *Tribhuvanachakravartin*, the glorious *Sundara-Pāṇḍyadēva* [II.]:—

'In the year opposite the year opposite the eleventh year . . . on the day of Aśvinî, which corresponded to a Wednesday, and to the ninth *tithi* of the second fortnight, and to the nineteenth solar day of the month of Mîna.'

[S. 1173]: Wednesday, 14th June A.D. 1251; but the day fell in the month of Mithuna, not of Mîna.⁴

900.—*Ep. Ind.* Vol. VI. p. 306, No. 11. Date of a Tiruvaiyāru (Pañchanadēśvara temple) Tamil inscription of the 2nd year (of the reign) of king *Jaṭavarman* *alias* the *Tribhuvanachakravartin*, the glorious *Sundara-Pāṇḍyadēva* [I.]:—⁵

'In the 2nd year . . . on the day of Śatabhishaj, which corresponded to a Thursday and to the eleventh *tithi* of the second fortnight of the month of Mēsha.'

[S. 1175]: Thursday, 27th March A.D. 1253.

901.—*Ep. Ind.* Vol. VI. p. 306, No. 12. Date of a Tirumalayāḍi (Vaidyanātha temple) Tamil inscription of the 2nd year (of the reign) of king *Jaṭavarman* *alias* the *Tribhuvanachakravartin*, the glorious *Sundara-Pāṇḍyadēva* [I.]:—

'In the 2nd year . . . on the day of Mûla, which corresponded to a Saturday and to the fourth *tithi* of the second fortnight of the month of Mēsha.'

[S. 1175]: Saturday, 19th April A.D. 1253.

¹ The name of the month would be Kumbha.

² On this day the *tithi* of the date commenced 0 h. 30 m. after mean sunrise.

³ The accession of *Māṇavarman* *Sundara-Pāṇḍya* II. took place between (approximately) the 15th June A.D. 1238 and the 18th January A.D. 1239.

⁴ For the month of Mîna the date is intrinsically wrong.

⁵ The accession of *Jaṭavarman* *Sundara-Pāṇḍya* I. took place between (approximately) the 20th and the 28th April A.D. 1251.

902.— *Ep. Ind.* Vol. VI. p. 306, No. 13. Date of a Tirumalavāḍi (Vaidyanātha temple) Tamil inscription of the 3rd year (of the reign) of king Jaṭavarman *alias* the *Tribhuvana-chakravartin*, the glorious **Sundara-Pāṇḍyadēva** [I.] :—

‘In the 3rd year . . . on the day of Uttarāśhāḍhā, which corresponded to a Wednesday and to the sixth *tithi* of the first fortnight of the month of Vriśchika.’

[§. 1175] : Wednesday, 29th October A.D. 1253.

903.— *Ep. Ind.* Vol. VI. p. 307, No. 17. Date of a Tiruppanḍurutti (Pushpavanēśvara temple) Tamil inscription of the 7th year (of the reign) of the glorious king Jaṭavarman *alias* the *Tribhuvana-chakravartin*, the glorious **Sundara-Pāṇḍyadēva** [I.] :—

‘In the 7th year . . . on the day of Hasta, which corresponded to a Sunday and to the thirteenth *tithi* of the second fortnight of the month of Kanyā.’

[§. 1179] : Sunday, 7th October A.D. 1257; but the day fell in the month of Tulā, not of Kanyā.²

904.— *Ind. Ant.* Vol. XXI. p. 343. Date of a Tirukkalukkuṇṇam (Vēdagiriśvara temple) Tamil inscription of the 9th year (of the reign) of the *Mahārājādhirāja*, the *Tribhuvana-chakravartin*, the glorious **Sundara-Pāṇḍyadēva** [I.],³ the ornament of the race of the Moon, the Mādhava of the city of Madhurā, the uprooter of the Kēraḷa race, a second Rāma in plundering the island of Laikā, the thunderbolt to the mountain—the Chōḷa race, the dispeller of the Kaṇṇāṭa king,⁴ the fever to the elephant—the Kāṭhaka (king),⁵ . . . the jungle-fire to the forest—Vira-Gaṇḍagōpāla,⁶ the tiger to the deer—Gaṇapati⁷ (who was) the lord of Kāñchi, he who performed the anointment of heroes at Nellūrapura :—

‘In the 9th year . . . on the day of Punarvasu, which corresponded to a Tuesday and to the fifth *tithi* of the first fortnight of the month of Rishabha.’

[§. 1181] : Tuesday, 29th April A.D. 1259; see *Ep. Ind.* Vol. VI. p. 307, No. 14.

905.— *Ep. Ind.* Vol. VI. p. 307, No. 15. Date of a Tirukkalukkuṇṇam (Vēdagiriśvara temple) Tamil inscription of the 9th year (of the reign) of the glorious king Jaṭavarman *alias* the *Tribhuvana-chakravartin*, the glorious **Sundara-Pāṇḍyadēva** [I.] who was pleased to take every country :—

‘In the 9th year . . . on the day of Rēvatī, which corresponded to a Sunday and to the ninth *tithi* of the second fortnight of the month of Mithuna.’

[§. 1181] : Sunday, 15th June A.D. 1259.

906.— *Ep. Ind.* Vol. VII. p. 11, No. 32. Date of an Achecharapākkam (Akshēśvara temple) Tamil inscription of the 7th year (of the reign) of the *Tribhuvana-chakravartin*, the glorious **Vira-Pāṇḍyadēva** :⁸—

‘In the 7th year . . . on the day of Āśvini, which corresponded to a Sunday and to the seventh *tithi* of the second fortnight of the month of Karkāṭaka.’

[§. 1181] : Sunday, 13th July A.D. 1259.

907.— *Ind. Ant.* Vol. XXI. p. 121. Date of a Śrīraṅgam (Jambukēśvara temple) Tamil inscription of the 10th year (of the reign) of the *Mahārājādhirāja*, king Jaṭavarman *alias* the

¹ He took Kaṇṇapūr (see above, No. 436, note) from the Hoysala king and covered the temple at Śrīraṅgam with gold.— See below, No. 909.

² For the month of Kanyā the date is intrinsically wrong.

³ I.e. Jaṭavarman Sundara-Pāṇḍya I.

⁴ I.e. the Hoysala Sōmēśvara; see above, No. 436.

⁵ According to Dr. Hultzsch, probably one of the Gajapati kings of Orissa whose capital was Kaṭaka (Cuttack).

⁶ Compare Vijaya-Gaṇḍagōpāla, above, No. 884 ff.

⁷ I.e. the Kākatya Gaṇapa i; compare above, No. 588.

⁸ The accession of Vira-Pāṇḍya took place between (approximately) the 11th November A.D. 1252 and the 13th July A.D. 1253.

Tribhuvanachakravartin, the glorious **Sundara-Pāṇḍyadēva** [I.] who was pleased to take every country :¹—

‘In the 10th—tenth—year . . . on the day of Anurādhā, which corresponded to a Wednesday and to the first *tithi* of the second fortnight of the month of Ṛishabha.’

[Ś. 1182]: Wednesday, 28th April A.D. 1260; see *Ep. Ind.* Vol. VI. p. 307, No. 16.

908.—*Ep. Ind.* Vol. VI. p. 308, No. 18. Date of a Tirumalavāḍi (Vaidyanātha temple) Tamil inscription of the 11th year (of the reign) of king **Jaṭavarman** (*alias*) the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [I.] :—

‘In the 11th year . . . on the day of Āsvini, which corresponded to a Thursday and to the sixth *tithi* of the second fortnight of the month of Karkaṭaka.’

[Ś. 1183]: 19th July A.D. 1261; but this was a Tuesday, not a Thursday.

909.—*Ep. Ind.* Vol. III. p. 11, and Plate. Śrīraṅgam (Raṅganātha temple) inscription of **Sundara-Pāṇḍyadēva** [I.],² of the race of the Moon, residing at Madhurā. He took Śrīraṅgam from ‘the moon of Karṇāṭa,’³ and plundered the capital of the Kāṭhaka king.⁴

910.—*Ep. Ind.* Vol. VII. p. 10, No. 31. Date of a Śrīvaikuṇṭham (Kailāsapati temple) Tamil inscription of the 15th year (of the reign) of the glorious **Vira-Pāṇḍyadēva** :—

‘In the 15th year . . . on the day of Maghā, which corresponded to a Thursday, and to the seventh *tithi* of the second fortnight, and to the 13th solar day of the month of Kārttigai.’

[Ś. 1189]: Thursday, 10th November A.D. 1267.

911.—*Ep. Ind.* Vol. VI. p. 309, No. 20. Date of a Śrīraṅgam (Jambukēśvara temple) Tamil inscription of the 10th year (of the reign) of the glorious king **Māṇavarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulaśēkhara-dēva** [I.] :⁵—

‘In the tenth year . . . on the day of Rōhiṇī, which corresponded to a Wednesday and to the tenth *tithi* of the first fortnight of the month of Makara.’

[Ś. 1199]: Wednesday, 5th January A.D. 1278.

912.—*Ep. Ind.* Vol. VI. p. 311, No. 25. Date of a Tāramaṅgalam (Iḷamīśvara temple) Tamil inscription of the 6th year (of the reign) of king **Jaṭavarman** *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [II.] :⁶—

‘In the 6th—sixth—year . . . on the day of Uttara-Phalgunī, which corresponded to a Monday and to the fourth *tithi* of the first fortnight of the month of Karkaṭaka.’

[Ś. 1203]: Monday, 21st July A.D. 1281.

913.—Supplied by Dr. Hultsch. Date of a Tiruvēndipuram (Dēvanāyaka-Perumāḷ temple) Tamil inscription⁷ of the 10th year (of the reign) of king **Jaṭavarman** *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [II.] :—

‘In the 10th—tenth—year . . . on the day of Rēvatī, which corresponded to a Monday and to the fifth *tithi* of the second fortnight of the month of Karkaṭaka :—

[Ś. 1207]: Monday, 23rd July A.D. 1285.

¹ The king otherwise is described as in No. 904.

² *I.e.* Jaṭavarman Sundara-Pāṇḍya I. He covered the shrine of the temple with gold and assumed, with reference to it, the surname Hēmāchūhādānarāja.— Compare above, No. 903.

³ *I.e.* the Hoysala Sōmēśvara.

⁴ Compare above, No. 904.

⁵ The accession of Māṇavarman Kulaśēkhara I. took place between (approximately) the 25th February and the 18th November A.D. 1268.

⁶ The accession of Jaṭavarman Sundara-Pāṇḍya II. took place between (approximately) the 13th September A.D. 1275 and the 15th May A.D. 1276.

⁷ No. 137 of the Government Epigraphist's collection for 1902.

914.—*Ep. Ind.* Vol. VI. p. 311, No. 26. Date of a Maṇḍārguḍi (Jayaṅgaṇḍanātha temple) Tamil inscription of the 12th year (of the reign) of the glorious king Jaṭavarman *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [II.] :—

‘In the twelfth year . . . on the day of Svāti, which corresponded to a Friday and to the thirteenth *tithi* of the first fortnight of the month of Kanyā.’

[S. 1209] : Friday, 12th September A.D. 1287 ; but the *tithi* which ended on this day was a 3rd, not a 13th *tithi* of the bright half.

915.—*Ep. Ind.* Vol. VI. p. 310, No. 23. Date of a Tāramaṅgalam (Ilaṁśvara temple) Tamil inscription of the 13th (*really* 14th) year (of the reign) of king Jaṭavarman *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [II.] :—

‘In the thirteenth year . . . on the day of Uttarāśhāḍhā which corresponded to a Monday and to the thirteenth *tithi* of the first fortnight of the month of Sīma.’

[S. 1211] : Monday, 1st August A.D. 1289.

916.—*Ep. Ind.* Vol. VI. p. 310, No. 24. Date of a Tiruvorriyūr (Ādhipurīśvara temple) Tamil inscription of the 13th (*really* 14th) year (of the reign) of king Jaṭavarman *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [II.] :—

‘In the thirteenth year . . . on the day of Uttara-Bhadrpadā, which corresponded to a Friday and to the third *tithi* of the second fortnight of the month of Sīma.’

[S. 1211] : Friday, 5th August A.D. 1289.

917.—*Ep. Ind.* Vol. VI. p. 312, No. 27. Date of a Tāramaṅgalam (Ilaṁśvara temple) Tamil inscription of (the year) opposite the 14th (*i.e.* the 15th) year (of the reign) of king Jaṭavarman *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [II.] :—

‘(In the year) opposite the fourteenth year . . . on the day of Pushya, which corresponded to a Monday . . . [of the first fortnight] of the month of Ṛishabha.’

[S. 1212] : Monday, 15th May A.D. 1290.

918.—Supplied by Dr. Hultzsch. Date of an Achcharapākkam (Akshēśvara temple) Tamil inscription¹ of the 2nd opposite the 13th (*i.e.* the 15th) year (of the reign) of king Jaṭavarman (*alias*) the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [II.] :—

‘In the 2nd opposite the 13th year . . . on the day of Rōhiṇī, which corresponded to a Monday and to the seventh *tithi* of the second fortnight of the month of Kanyā.’

[S. 1212] : Monday, 28th August A.D. 1290 ; but this was the last day of the month of Sīma (preceding the month of Kanyā).

919.—*Ep. Ind.* Vol. VI. p. 309, No. 21. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the 26th year (of the reign) of the glorious king Māṇavarman *alias* the *Tribhuvanachakravartin*, the glorious **Kulaśēkharadēva** [I.] who was pleased to take every country :—

‘In the [2]6th year . . . on the day of Punarvasu, which corresponded to a Wednesday, and to the second *tithi* of the second fortnight, and to the twenty-second solar day of the month of Vṛ̥ścika.’

[S. 1215] : Wednesday, 18th November A.D. 1293 ; but the *tithi* which ended on this day was a third, not a second *tithi* of the dark half.

920.—*Ep. Ind.* Vol. VI. p. 308, No. 19. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the 27th year (of the reign) of the glorious king Māṇavarman *alias* the

¹ No. 252 of the Government Epigraphist's collection for 1901.

Tribhuvanachakravartin, the glorious **Kulaśēkharadēva** [I.] who was pleased to take every country :—

‘In the 27th year . . . on the day of Uttara-Phalgunī, which corresponded to the seventh *tithi* of the second fortnight, and to a Friday, and to the 14th solar day of the month of Dhanus.

[§. 1216] : Friday, 10th December A.D. 1294.¹

921.—*Ep. Ind.* Vol. VI. p. 310, No. 22. Date of a Kaḍappēri (Śvētāranyēśvara temple) Tamiḻ inscription of the 40th year (of the reign) of king **Māra-varman** (*alias*) the *Tribhuvanachakravartin*, the glorious **Kulaśēkharadēva** [I.] :—

‘In the 40th year . . . on the day of Rēvatī, which corresponded to a Saturday and to the second *tithi* of the first fortnight of the month of Mīna.’

[§. 1229] : Saturday, 24th February A.D. 1308.

922.—*Ep. Ind.* Vol. VI. p. 313, No. 29. Date of a Gaṅgaikondaśōlapuram (Bṛihadīśvara temple) Tamiḻ inscription of the 4th year (of the reign) of king **Māra-varman** (*alias*) the *Tribhuvanachakravartin*, the glorious **Kulaśēkharadēva** [II.] :—

‘In the 4th year . . . on the day of Uttarāshāḍhā, which corresponded to a Saturday and to the fourteenth *tithi* of the first fortnight of the month of Karkāṭaka.’

[§. 1239] : Saturday, 23rd July A.D. 1317.

923.—*Ep. Ind.* Vol. VI. p. 313, No. 30. Date of a Gaṅgaikondaśōlapuram (Bṛihadīśvara temple) Tamiḻ inscription of the 5th year (of the reign) of king **Māra-varman** (*alias*) the *Tribhuvanachakravartin*, the glorious **Kulaśēkharadēva** [II.] :—

‘In the 5th year . . . on the day of Pushya, which corresponded to a Monday and to the thirteenth *tithi* of the first fortnight of the month of Sīmha.’

[§. 1240] : Monday, 5th March A.D. 1319; but the day fell in the month of Mīna, not Sīmha,² and the *nakṣatra* on it was Pūrva-Phalgunī (*Pūram*), not Pushya (*Pūṣam*).

924.—*Ep. Ind.* Vol. VI. p. 312, No. 28. Date of a Tinnevely (Nellaiyappar temple) Tamiḻ inscription of the 8th year (of the reign) of the glorious king **Māra-varman** (*alias*) the *Tribhuvanachakravartin*, the glorious **Kulaśēkharadēva** [II.] :—

‘In the eighth year . . . on the day of Uttara-Phalgunī, which corresponded to a Saturday, and to the ninth *tithi* of the second fortnight, and to the seventeenth solar day of the month of Vṛiśchika.’

[§. 1243] : Saturday, 14th November A.D. 1321.

925.—§. 1262.—*Ep. Ind.* Vol. VII. p. 11, No. 33. Date of a Śeṅgama (Rishabhēśvara temple) Tamiḻ inscription of the 6th year (of the reign) of king **Māra-varman** (*alias*) the *Tribhuvanachakravartin*, the glorious **Parākrama-Pāṇḍyadēva** :—

‘After the Śaka year 1262 (had passed), in the 6th year . . . on the day of Uttara-Bhadrapadā, which corresponded to a Wednesday and to the twelfth *tithi* of the first fortnight of the month of Vṛiśchika.’

Wednesday, 1st November A.D. 1340.

¹ On this day the *tithi* of the date commenced 4 h. 45 m. after mean sunrise.

² The accession of Māra-varman Kulaśēkhara II. took place between (approximately) the 6th March and the 23rd July A.D. 1314.

³ The wording of the date is intrinsically wrong.

⁴ The accession of Māra-varman Parākrama-Pāṇḍya took place between (approximately) the 1st December A.D. 1334 and the 1st November A.D. 1335.

926.—*Ep. Ind.* Vol. VII. p. 11, No. 34. Date of a Maṇṇārguḍi (Kailāsanātha temple) Tamil inscription of the 8th (*really* 18th) year (of the reign) of king Māraṇvarman (*alias*) the *Tribhuvanachakravartin*, the glorious Parākrama-Pāṇḍyadēva:—

‘In the [8th] year . . . on the day of Hasta, which corresponded to a Friday and to the ninth *tithi* of the second fortnight of the month of Dhanuṣ.’

[§. 1274]: Friday, 30th November A.D. 1352.¹

927.—§. 1293.—*Ep. Ind.* Vol. VII. p. 12, No. 35. Date of a Chōlapuram (near Nagercoil, Chōlēśvara temple) Tamil inscription of the 10th opposite the 5th (*i.e.* the 15th) year (of the reign) of the glorious king Jaṭāvarman *alias* the *Tribhuvanachakravartin*, the glorious Parākrama-Pāṇḍyadēva:²—

‘After the Śaka year 1293 (had passed), in the tenth opposite the fifth year . . . on the day of Śatabhishaj, which corresponded to a Friday and to the third *tithi* of the first fortnight of the month of Makara.’

Friday, 9th January A.D. 1372.

928.—*Ep. Ind.* Vol. VII. p. 13, No. 37. Date of a Teṇkāśi (Viśvanātha temple) Tamil inscription of (the year) opposite the 31st (*i.e.* the 32nd) year (of the reign) of king Jaṭilavarman *alias* the *Tribhuvanachakravartin*, the glorious Parākrama-Pāṇḍyadēva:³—

‘(In the year) opposite the thirty-first year . . . on the day of Uttarāśāḍhā, which corresponded to a Monday, and to the fourteenth *tithi* of the first fortnight, and to the twenty-first solar day of the month of Karkāṭaka.’

[§. 1375]: 19th July A.D. 1453; but this was a Thursday, not a Monday.

929.—§. 1377.—*Ep. Ind.* Vol. VII. p. 12, No. 36. Date of a Kuttālam (Kuttalanātha temple) Tamil inscription of the 2nd opposite the 31st (*i.e.* the 33rd) year (of the reign) of Parākrama-Pāṇḍyadēva:³—

‘In the second opposite the 31st year . . . which was current after the Śaka year 1377 (had passed),—on the day of Mṛigaśirsha, which corresponded to a Monday, and to the sixth *tithi* of the first fortnight, and to the twenty-eighth solar day of the month of Mīna.’

Monday, 24th March A.D. 1455.

930.—*Ep. Ind.* Vol. VII. p. 13, No. 38. Date of a Kuttālam (Kuttalanātha temple) Tamil inscription of the 4th opposite the 31st (*i.e.* the 35th) year (of the reign) of king Jaṭilavarman *alias* the *Tribhuvanachakravartin*, the glorious Parākrama-Pāṇḍyadēva:³—

‘In the fourth opposite the thirty-first year . . . on the day of Anurādhā, which corresponded to a Wednesday, and to the fifth *tithi* of the second fortnight, and to the twentieth solar day of the month of Mīna.’

[§. 1378]: Wednesday, 16th March A.D. 1457.

931.—§. 1381 (for 1383).—*Ep. Ind.* Vol. VII. p. 13, No. 39. Date of a Teṇkāśi (Viśvanātha temple) Tamil inscription of the 8th opposite the 31st (*i.e.* the 39th) year (of the reign) of Arikēsaridēva *alias* Parākrama-Pāṇḍyadēva:⁴—

‘In the 8th opposite the 31st year . . . which was current after the Śaka year one thousand three hundred and eighty-one (had passed),—on the day of Svāti, which corresponded to a

¹ On this day the *tithi* of the date commenced 0 h. 17 m. after mean sunrise.

² The accession of Jaṭāvarman Parākrama-Pāṇḍya took place between (approximately) the 10th January A.D. 1357 and the 9th January A.D. 1358.

³ *I.e.* Jaṭilavarman Parākrama-Pāṇḍya Arikēsaridēva; see No. 931.—His accession took place between (approximately) the 18th June and the 19th July A.D. 1422.

⁴ *I.e.* Jaṭilavarman Parākrama-Pāṇḍya Arikēsaridēva; see Nos. 928-930.

Wednesday, and to the tenth *tithi* of the first fortnight, and to the twenty-third solar day of the month of Mithuna.'

Wednesday, 17th June A.D. 1461; but this was the 21st, not the 23rd day of the month of Mithuna.

932.—**Ś. 1421.**—*Ep. Ind.* Vol. VII. p. 14, No. 40. Date of a Tenkāśi (Viśvanātha temple) Tamil inscription of the 20th year (of the reign) of king Jaṭilavarman *alias* the *Tribhuvanachakravartin* Parākrama-Pāṇḍyadēva *alias* Kulaśēkharadēva who was born on the day of Kṛittikā: ¹—

'In the twentieth year . . . which was current after the Śaka year 1421 (had passed),— on the day of Rēvatī, which corresponded to a Thursday, and to the twelfth *tithi* of the first fortnight, and to the fifteenth solar day of the month of Vṛiśchika.'

Thursday, 14th November A.D. 1499.

933.—**Ś. 1459.**—*Ep. Ind.* Vol. VII. p. 15, No. 41. Date of a Tenkāśi (Viśvanātha temple) Tamil inscription of the 3rd year (of the reign) of king Jaṭilavarman *alias* the *Tribhuvanachakravartin*, Kōṇērmaikoṇḍāṇ ² . . . Perumāḷ Śrīvallabhadēva: ³—

'In the Hēvilambin year, the third year . . . which was current after the Śaka year one thousand four hundred and fifty-nine (had passed),— on the day of Svāti, which corresponded to a Wednesday, and to the eleventh *tithi* of the second fortnight, and to the twenty-ninth solar day of (the month in which) the sun (was) in Vṛiśchika.'

Wednesday, 28th November A.D. 1537.

934.—**Ś. 1477.**—*Ep. Ind.* Vol. VII. p. 15, No. 42. Date of a Gaṅgaikoṇḍāṇ (Kailāsapati temple) Tamil inscription of the 22nd opposite the 2nd (*i.e.* the 24th) year (of the reign) of king Mājavarman *alias* the *Tribhuvanachakravartin*, Kōṇērmaikoṇḍāṇ, ² the glorious Sundara-Pāṇḍyadēva [III.]: ⁴—

'In the Rākshasa year which was current after the Śaka year 1477 (had passed, and which corresponded to) the 22nd opposite the 2nd year . . . on the day of Svāti, which corresponded to a Saturday, and to the twelfth *tithi* of the first fortnight, and to the 3rd solar day of the month of Āṇi.'

Saturday, 1st June A.D. 1555.

935.—**Ś. 1489.**—*Ep. Ind.* Vol. VII. p. 16, No. 43. Date of a Tenkāśi (Kulaśēkharamudaiyār temple) Tamil inscription of the 5th year (of the reign) of king Jaṭilavarman *alias* the *Tribhuvanachakravartin*, Kōṇērmaikoṇḍāṇ ² Śrī-Perumāḷ Aḷagaṇ-Perumāḷ Ativirarāma Śrīvallabhadēva: ⁵—

'In the Prabhava year (corresponding to) the fifth year . . . which was current after the Śaka year 1489 (had passed),— on the day of Uttara-Bhadrpadā, which corresponded to the Vanik-karaṇa and to the Gaṇḍa-yōga and to a Friday, and to the third *tithi* of the second fortnight, and to the 22nd solar day of the month of Āvaṇi.'

Friday, 22nd August A.D. 1567.

¹ The king's accession took place between (approximately) the 15th November A.D. 1479 and the 14th November A.D. 1480.

² See above, No. 819.

³ The king's accession took place between (approximately) the 29th November A.D. 1534 and the 28th November A.D. 1535.

⁴ The king's accession took place between (approximately) the 2nd June A.D. 1531 and the 1st June A.D. 1532.

⁵ The king's accession took place between (approximately) the 23rd August A.D. 1562 and the 22nd August A.D. 1563.

936.—*South-Ind. Inscr.* Vol. I. No. 69, p. 101. Tirumalai Tamil inscription¹ of the 10th year (of the reign) of king **Māraṇ-varman**, the *Triḥṇuvana*chakravartin, the glorious **Vira-Pāṇḍya**adēva.

937.—*Ind. Ant.* Vol. XXII. p. 69, and Plates. Madras Museum Sanskrit and Tamil plates² of the 17th year of the reign of the Pāṇḍya king **Jaṭilavarman**³ (in Tamil, *Neṇṇuṇjaḍaiyaṇ*), the son of king Māraṇvarman of the Pāṇḍya race, descended from the Moon.—The *ājñapti* (or *dūtaka*) of the grant was the *Mahāsāmanta* Dhīrataran Mūrti-Eyinaṇ of the Vaidya race, chief of Viramaṅgalam.

938.—*Ind. Ant.* Vol. XXII. p. 67. Tamil inscription of the 6th year of the reign of **Kō Māraṇ-Jaḍaiyaṇ**,⁴ and of his *Mahāsāmanta* Śāttaṇ Gaṇapati of the Vaidya race, who was the chief of Pāṇḍi-Amirdamaṅgalam.

O.—Kings and Chiefs of Kēraḷa.⁵

939.—Ś. 1188.—*Ep. Ind.* Vol. IV. p. 146. Conjeeveram (Aruḷāḷa-Perumāl temple) incomplete Sanskrit and Tamil inscription of the *Mahārāja* **Ravivarman** *alias* **Samgrāmadhira** and **Kulaśēkharadēva**, the *Triḥṇuvana*chakravartin **Kōṇṇēriṇmaikonḍāṇ**,⁶ a son of the Kēraḷa *Mahārājādhirāja* **Jayasimha**⁷ (of the family of Yādu in the lunar race) and his wife Umādēvi.—Date of Ravivarman's birth :—

(L. 1).—dēhavyāpya-⁸ Śakābda-bhāji samayē.

When 33 years of age (*i.e.* about A.D. 1299-1300), Ravivarman took possession of Kēraḷa which he ruled as he did his town of Kōḷamba; he defeated a certain **Vīra-Pāṇḍya**,⁹ subjected the Pāṇḍyas and Chōḷas to the Kēraḷas, and at the age of 46 (*i.e.* about A.D. 1312-13) was crowned on the banks of the *Vēgavatī*; he then apparently again made war against **Vīra-Pāṇḍya** and conquered the northern country; in the fourth year of his reign (*i.e.* about A.D. 1315-16) he was at Kāñchī.

940.—Ś. 1188.—*Ep. Ind.* Vol. IV. p. 149. Śrīraṅgam (Raṅganātha temple) inscription of the *Mahārāja* **Ravivarman** *alias* **Samgrāmadhira** and **Kulaśēkharadēva**, the son of **Jayasimha**, of Kēraḷa; (partly composed by Kavibhūṣaṇa).—Date of Ravivarman's birth as in No. 939, with which this inscription is partly identical. In both Ravivarman, besides other epithets, has those of 'the Kūpaka universal monarch' and 'king Bhōja of the South.'

941.—Ś. 1296.—*Ep. Ind.* Vol. IV. p. 203. Trivandrum¹⁰ (Paḷmanābhasvāmin temple) inscription of a prince **Sarvāṅganātha** :—

(L. 1).—Simha-sthē cha Brihaspatau . . . abdē cha Chōḷapriyē.¹¹

942.—Ś. 1312.—*Ind. Ant.* Vol. II. p. 361. Śuchindram inscription of the Kēraḷa king **Mārtanḍavarman** :—

Rākālōkē¹² Śak-ābdē Surapati-sachivē Simha-yātē Tulāyām-ārūḍhē padminisē=py=Aditidīna-yutē Bhānuvārē cha.

¹ I am unable to state the times of this inscription and of Nos. 937 and 938.

² The (seven) plates are numbered with Vaṭṭeḷuttu numeral figures.

³ He put to flight, amongst others, a certain Adiyaṇ. With this name compare Adigaṇ, above, Nos. 833 and 834, and Adiyama, *e.g.* in No. 415, note.

⁴ According to Mr. Venkaya he may be identical with the Jaṭilavarman of No. 937.

⁵ I give first inscriptions dated in Śaka years, then those dated in Kollam years, and finally undated inscriptions.—For Kēraḷa kings see also above, No. 834.

⁶ See above No. 819.

⁷ Compare below, No. 959.

⁸ *I.e.* 1188.

⁹ For a **Vīra-Pāṇḍya** who apparently was a contemporary of Ravivarman, see below, No. 957.

¹⁰ In the inscription called *Syānandūra*; compare below, No. 936.

¹¹ According to the late Mr. P. S. Pillai, this would be the surname of an Ādityavarman who is mentioned in another Trivandrum inscription, translated in *Ind. Ant.* Vol. XXV. p. 183.

¹² *I.e.* 1296.

¹³ *I.e.* 1312.

Perhaps Sunday, 2nd October A.D. 1390; but on this day Jupiter's true place was in Vṛiśchika (and his mean place in Dhanuḥ), not in Siṃha.

943.—Kollam 301.—*Ind. Ant.* Vol. XXIV. p. 253. Translation¹ of a Chôlapuram (Râjendra-Chôlêśvara temple) Tamiḻ inscription of **Vira-Kêraḷavarman** of Vêṇâḍu :²—

'In the year opposite the year 301, since the appearance of Kollam, with the sun in the sign of Leo' (Siṃha).

[Kollam 301 = Ś. 1047-48.]

944.—Kollam 319.—*Ind. Ant.* Vol. XXIV. p. 255. Translation of a Tiruvallam Old Malayâlam inscription of **Vira-Kêraḷavarman** of Vêṇâḍu :—

'In the Kollam year 319, with Jupiter in the sign Scorpio' (Vṛiśchika), 'and the sun in Capricornus' (Makara).³

[Kollam 319 = Ś. 1065-66.]

945.—Kollam 335.—*Ind. Ant.* Vol. XXVI. p. 141. Puravachêri Tamiḻ inscription recording private donations :—

'In the year opposite the year 335 after the appearance of Kollam.'

[Kollam 335 = Ś. 1081-82.]

946.—Kollam 336.—*Ind. Ant.* Vol. XXIV. p. 257. Translation of a Puravachêri Tamiḻ inscription⁴ of **Vira-Ravivarman** of Vêṇâḍu :—

'In the year opposite the year 336, after the appearance of Kollam, with the sun six days old⁵ in the sign of Taurus' (Vṛiśhabha), 'Saturday, Makayiram' (Mṛigaśirsha) 'star.'

[Ś. 1083] : Saturday, 29th April A.D. 1161; see *ibid.* Vol. XXV. p. 54, No. 1.

947.—Kollam 342.—*Ind. Ant.* Vol. XXIV. p. 277. Translation of a Puravachêri Tamiḻ inscription [of **Vira-Ravivarman** of Vêṇâḍu ?] :—

'In the year 342 after the appearance of Kollam, with the sun 7 days old in Leo' (Siṃha).

[Kollam 342 = Ś. 1088-89.]

948.—Kollam 348 (for 347 ?).—*Ind. Ant.* Vol. XXIV. p. 278. Translation of a Tiruvaṭṭâr Old Malayâlam inscription of **Vira-Udaiyamârtanḍavarman** of Vêṇâḍu :—

'In the Kollam year 348, with Jupiter in Cancer' (Karkāṭaka), 'and the sun . . days old in Pisces' (Mīna), 'Thursday, Anusham' (Anurâdhâ) 'star.'

[Ś. 1094] : Thursday, 16th March A.D. 1172; see *ibid.* Vol. XXV. p. 54, No. 4, and p. 174.

949.—Kollam 368.—*Ind. Ant.* Vol. XXIV. p. 283. Translation of Virapam (near Âṅṅāṅgal) fragments of one or two Tamiḻ inscriptions [of a **Vira-Kêraḷavarman** ?], one of which is dated—

'in the Kollam year 368, with Jupiter in Virgo' (Kanyâ), 'and the sun two days old in Taurus' (Vṛiśhabha).⁶

[Kollam 368 = Ś. 1114-15.]

¹ For this and the following inscriptions compare also the late P. S. Pillai's *Some Early Sovereigns of Travancore*, Madras, 1894.

² This is the Tamiḻ name of the Travancore country.

³ In the Kollam year 319 = A.D. 1143-44 Jupiter was not in Vṛiśchika.

⁴ For another Tamiḻ inscription from the same place and of apparently the same date, see *Ind. Ant.* Vol. XXIV. p. 258.

⁵ *I.e.* 'on the 6th solar day.'

⁶ In the Kollam year 368 = A.D. 1192-93 Jupiter was not in Kanyâ.

950.—Kollam 371.—*Ind. Ant.* Vol. XXIV. p. 284. Translation of a Kupangarai Old Malayālam inscription of Vira-Rāmaparman of Vēṇāḍu :—

‘In the Kollam year 371, with Jupiter in Cancer’ (Karkāṭaka), ‘and the sun 24 days old in Aries’ (Mēsha).

[Kollam 371 = Ś. 1117-18.]

951.—Kollam 384.—*Ind. Ant.* Vol. XXIV. p. 305. Translation of a Trivandrum (Padmanābhasvāmin temple) Old Malayālam mutilated inscription of Vira-Rāma [Kēraḷavarman] of Vēṇāḍu :—

‘In the Kollam year 384, with Jupiter in Cancer’ (Karkāṭaka), ‘[and the sun . . days old in Gemini’ (Mithuna)].

[Kollam 384 = Ś. 1130-31.]

952.—Kollam 389 (for 390?).—*Ind. Ant.* Vol. XXIV. p. 307. Translation of a Kaḍinaṅkuḷam (Mahādēva temple) Tamil inscription of Vira-Rāma Kēraḷavarman of Kīlappērūr, ruler of Vēṇāḍu :—

‘In the year opposite the Kollam year 389, with Jupiter in Aquarius’ (Kumbha), ‘and the sun 18 days old¹ in Pisces’ (Mina), ‘Thursday, Pushya star, the 10th lunar day, Aries’ (Mēsha) ‘(being the rising sign).’

[Ś. 1137] : Thursday, 12th March A.D. 1215 ; see *ibid.* Vol. XXV. p. 54, No. 3.

953.—Kollam 392 (Ky. 4317).—*Ind. Ant.* Vol. XXVI. p. 144. Kōṭṭār (Chōlapuram temple) Tamil inscription :—

‘In the Kollam year 392 opposite² the Kaliyuga year 4317, the sun being in Vṛiśchika.’

[Kollam 392 = Ky. 4317 = Ś. 1138.]

954.—Kollam 396.—*Ind. Ant.* Vol. XXVI. p. 145. Kōṭṭār (Chōlapuram temple) Tamil inscription :—

‘In the year 396 after the appearance of Kollam, when the sun was in Mithuna.’

[Kollam 396 = Ś. 1142-43.]

955.—Kollam 410.—*Ind. Ant.* Vol. XXIV. p. 308. Translation of a Maṇalikkarai (Ālvār temple) Old Malayālam inscription of Vira-Ravi Kēraḷavarman of Vēṇāḍu :—

‘In the year opposite the Kollam year 410, with Jupiter in Scorpio’ (Vṛiśchika), ‘and the sun 27 days old in Aries’ (Mēsha).

[Kollam 410 = Ś. 1156-57.]

956.—Kollam 427.—*Ind. Ant.* Vol. XXIV. p. 333. Translation of a Varkkalai Old Malayālam inscription of Vira-Padmanābha Mārtāṇḍavarman of Vēṇāḍu :—

‘In the Kollam year 427, with Jupiter entering into Aries’ (Mēsha), ‘and the sun 21 days old³ in Taurus’ (Vṛiśabha), ‘Wednesday, the 5th lunar day after new-moon, and with the sign of Cancer’ (Karkāṭaka) ‘rising in the orient.’

[Ś. 1174] : Wednesday, 15th May A.D. 1252 ; see *ibid.* Vol. XXV. p. 54, No. 2.

957.—Kollam 491.—*Ind. Ant.* Vol. XXIV. p. 335. Translation of a Kēraḷapuram Old Malayālam inscription of Vira-Udaiyamārtāṇḍavarman *alias* Vira-Pāṇḍyadēva⁴ of Vēṇāḍu :—

‘In the Kollam year 491, and in the 4th year, the sun being 21 days old in Aquarius’ (Kumbha).

[Kollam 491 = Ś. 1237-38.]

¹ *I.e.* ‘on the 18th solar day.’

² For the month of Vṛiśchika the Kollam year 392 corresponds to Kaliyuga 4317 expired.

³ *I.e.* ‘on the 21st solar day.’

⁴ Compare above, No. 989.

958.—Kollam 578.—*Ind. Ant.* Vol. XXV. pp. 187 and 188. Translation of a Padmanābhapuram (Āḷvār temple) Sanskrit and Tamil inscription of the Kēraḷa king Vira-Kēraḷa Mārtāṇḍavarman of Kīḷappērūr :—

‘In the Kollam year 578, the sun being 26 days old¹ in Mēsham, on Saturday, new moon, [the lunar mansion being] Bharanī.’²

[Ś. 1325] : Saturday, 21st April A.D. 1403.

959.—Kollam 644.—*Ind. Ant.* Vol. II. p. 360. Inscription on a bell, given to a temple at Tirukuraṅguḍi by a prince Ādityavarman, ruler of Vañchi,³ of the lineage of Jayasimha :—

Śrīmat-Kōlamba-varshā bhavati.⁵

[Kollam 644 = Ś. 1390-91.]

960.—Kollam 654.—*Ind. Ant.* Vol. II. p. 361. Śūchindram inscription of a prince Rāma-varman, ruler of Vañchi :—

Abdē Kōlamba-samjñē viśati⁶ Gavi Guram mitra-yātē(?) Tul-āntyē(?) Maitrē(trar)kshē s-Īnduvārē pratipadi Vanitā-lagnakē.

[Ś. 1400] : Monday, 26th October A.D. 1478 ; see *ibid.* Vol. XXV. p. 56, No. 15.

961.—Kollam 655.—*Ep. Ind.* Vol. IV. p. 204. Varkkalai inscription of Mārtāṇḍa :—

(L. 1).—Kōlambē mamat=7ēti vatsaraitē māsē Vṛish-ārddhē Gurōr=vvārē bhē Mṛigaśirshakē Vidhi-tithau Sīmāhē cha lagnē śubhē.

[Ś. 1402] : Thursday, 11th May A.D. 1480.

962.—*Ep. Ind.* Vol. III. p. 68, and Plate. Cochin (Jews') Tamil plates of Kōḡōṇmaikondān,⁸ His Majesty the king, the glorious Bhāskara Ravivarman, staying at Muyirikkōḍu,⁹ recording a grant made to Īssuppu Irappāṇ (i.e. Joseph Rabbān) ; dated—

‘in the thirty-sixth year opposite the second year.’

963.—*Ind. Ant.* Vol. XX. p. 290, and Plate. Tirumelli (now Colonel Wooldridge's) Tamil plates of His Majesty king Bhāskara Ravivarman, containing an order by his feudatory Saṅkara-Kōḍavarman of Puṛaiḡilānāḍu ; dated—

‘in the forty-sixth year opposite the current year . . . in the month of Makara, when Jupiter was standing in Sīmha, in the above year.’

964.—*Madras Jour. Lit. Sc.* Vol. XIII. Part I. p. 123. Kōṭṭayam (Syrian Christians') Tamil plates of king Sthāṇu Ravi,¹⁰ dated¹¹—

‘in the fifth year which was current within the time during which king . . . was reigning . . . in this year.’

965.—*Ep. Ind.* Vol. IV. p. 295, and Plate. Kōṭṭayam (Syrian Christians') Tamil plate of Vira-Rāghava-Chakravartin, a descendant of Vira-Kēraḷa-Chakravartin :—

‘On the day of Rōhiṇī, a Saturday on which passed¹² (the day) twenty-one (of) the month Mīna, (when) Jupiter (was) in Makara, while the glorious Vira-Rāghava-Chakravartin . . . was ruling prosperously.’

[Ś. 1241] : Saturday, 15th March A.D. 1320 ; see *ibid.* Vol. VI. p. 83.

¹ I.e. ‘on the 26th solar day.’

² In the Sanskrit part of the inscription the date is assigned to Ś. 1325 (*Śakāhīdika*).

³ I.e. Vañji ; see above, No. 834.

⁴ Compare above, No. 939.

⁵ I.e. 644.

⁶ I.e. 654.

⁷ I.e. 655.

⁸ I.e. ‘he who had assumed the title “king of kings.”’

⁹ In the Hebrew translation (in the possession of the Cochin Jews) identified with Koḍuñhallūr (Cranganore).

¹⁰ See *Ep. Ind.* Vol. IV. p. 291, note 5.

¹¹ See *Ind. Ant.* Vol. XX. p. 287.

¹² I owe the literal translation of the date to Dr. Hultzsch.

966.—*Ep. Ind.* Vol. IV. p. 202. Trivandrum¹ (Padmanābhasvāmin temple) Sanskrit and Tamil inscription² of the time of **Gōḍa-Mārtāṇḍa**, the lord of Gōḷamba (Kōḷamba) :—
(L. 3).—Dhanushi . . . uttūṅga-Jīvē.³

P.—Miscellaneous dated Inscriptions.

967.—**Ś. 858.**—*Ind. Ant.* Vol. X. p. 104, and Plate; *PSOCI.* No. 52. Bādāmi (Mahākūṭa) unfinished Kanarese pillar inscription of the **Mahāsāmanta Bappuvarasa** :—

(L. 6).—Sa(śa)kaṇṇipakāḷ-ātita-sa[m]vatsara-śatamga[-eṇṇu-nu(nū)]a-ayivatta-Āṇaṇeya Jaya-sa[m]vatsarada Kārtta(rtti)ka-su(śu)ddha-pañchanīyūṇ Budhavārad-andu[m].

Wednesday, 15th October A.D. 924;⁴ see *ibid.* Vol. XXIV. p. 2, No. 127.

Bappuvarasa⁵ is described as ‘a very Bhairava . . . to the assemblage of the enemies of the brave Gōpāla (Vīra-Gōpāla ?).’

968.—**Ś. 1041*.**—*Inscr. at Śravaṇa-Belgoḷa*, No. 139, p. 109. Sanskrit and Kanarese inscription recording the date of the death of a female disciple of **Divākaranandi-siddhāntadēva** :—

Śaka-varshaṁ 1041neya Viḷambi-saṁvatsarada Phālguna(na)-śuddha-pañchanī Budhavārad-andu.

The date is irregular.

Divākaranandi-siddhāntadēva's disciple was Maladhāridēva, whose disciple was Śubha-chaudra-siddhāntadēva.⁶

969.—**Ś. 1050.**—*Inscr. at Śravaṇa-Belgoḷa*, No. 54, p. 41; *Ep. Ind.* Vol. III. p. 189, and Plate. Pillar inscription recording the date of the death of **Mallishēṇa Maladhāridēva**, the disciple of Ajitasēṇa, ‘preceded by a sort of historical sketch of the Śravaṇa-Belgoḷa branch of the Digambara branch of the Jainas;’ (composed by Maladhāridēva's lay-disciple Mallinātha) :—

(L. 218).—Śākē śānya-śar-āmba-āvani-mitē saṁvatsarē Kīlakē māśē [Ph]ālgunakē tri(tri)ṭiya-dīvasē vārē-sitē Bhāskarē Svātau . . . madhyāhnē.

Sunday, 10th March A.D. 1129; see *Ind. Ant.* Vol. XXIII. p. 124, No. 68.

Of royal personages the inscription mentions: Chandragupta (in connection with Bhadrabāhu); Śāhasatūṅga and Himaśītala (in connection with Akalaṅka); Śatrubhayaṅkara (in connection with Vimalachandra); Kṛishṇarāja (in connection with Paravādimala); the Poysala (Hoysala) Vinayāditya (in connection with Śāntidēva); and Āhavamalla (*i.e.* perhaps the *N. Chālukya* Sōmēśvara I., in connection with Śabdachaturmukha, *i.e.* perhaps Śāntinātha).

970.—**Ś. 1059 (for 1051 ?).**—*Inscr. at Śravaṇa-Belgoḷa*, No. 68, p. 60. Kanarese pillar inscription recording the date of the death of **Tribhuvanamalla Chaladaṅkarāva Hoysalasetṭi**, and the erection by his wife of a monument in his memory :—

Sa(śa)ka-varśa(rsha) 1059neya Saumya-saṁvatsarada Māgha-māsada śukla-pakshada saṅkramapad-andu.

Saumya would be Ś. 1051 expired.

971.—**Ś. 1121.**—*PSOCI.* No. 114. Hampe Kanarese inscription of **Maiduna-Chauḍayya** :—
‘Śaka 1121 (in figures, 1. 11), the Siddhārthi saṁvatsara; at the time of the sun's commencing his progress to the north.’

¹ In the inscription called Syānandūra; compare above, No. 941.

² Of about the 14th century A.D.—Mr P. S. Pillai has taken the inscription to be dated in the Kollam year 965; see *Ind. Ant.* Vol. XXIV. p. 280, and Vol. XXVI. p. 109.

³ *I.e.* (in the month of Dhanu) when Jupiter was in the sign Karkatāka.—Compare *Raghuvamśa* III. 13, S. P. Pandit's note.

⁴ On this day the *tithi* of the date commenced 2 h. 42 m. after mean sunrise.

He appears to have the *viruda* Ratnāvalōka.

⁵ Compare above, No. 398.

972.—Ś. 1130 (for 1131).—*Ep. Ind.* Vol. III. p. 316. Sironcha (on the Gôdâvarî, now Nâgpur Museum) Telugu inscription of **Sômêśvara** (Jagadêkabhûshaṇa-Mahârâja *alias* Sômêśvaradêva-Chakravartin) of the Nâga *vaṃśa*, 'lord of Bhôgâvatî';¹ recording a grant by his chief queen Gaṅgamahâdêvi :—

(L. 26).—Śakanri(nri)pakâl-âtita-saṃvatsaramulu 1130agunêṃṭi Phâlguna(na)-śu-
[kra(kla)]-dvâdaśini Âdityavâramu nâmṇu.

Sunday, 7th February A.D. 1210; see *ibid.* p. 315.

973.—Ś. 1156.—*Cave-Temples of West. India*, p. 99. Ellôrâ Jaina image inscription :—

(L. 1).—Śâkê 1156 Jaya-savachharê [Phâlguna-sudha-tritiâ Budhê].

(L. 3).—Phâlguna-tritîyâm Vudhê.

Wednesday, 21st February A.D. 1235; see *Ind. Ant.* Vol. XXIII. p. 118, No. 30.

974.—Ś. 1189.—*Ind. Ant.* Vol. XII. p. 101. Kaḍakoḷ Kanarese memorial tablet of a disciple of **Śrinandi-bhaṭṭâarakadêva** :—

(L. 1).—Sa(śa)ka-varusa(sha) 1189 Prabhava-saṃvatsarada Mâgha-su(śu)dha(ddha) 5
Su(śu)kravâradalu.

Friday, 20th January A.D. 1268;² see *ibid.* Vol. XXIV. p. 3, No. 131.

975.—Ś. 1197*.—*PSOI.* No. 236; *Mysore Inscr.* No. 120, p. 219. Halêbîḍ Kanarese memorial tablet of a disciple of (?) **Mâghanandi-bhaṭṭâarakadêva** :—

'Śaka 1197 (in figures, 1. 8), the Bhâva *saṃvatsara*; Wednesday, the twelfth day of the bright fortnight of Bhâdrapada.'

Wednesday, 15th August A.D. 1274; see *Ind. Ant.* Vol. XXIII. p. 128, No. 92.

976.—Ś. 1200.—*Inscr. at Śravaṇa-Belgoḷa*, No. 137, second part, p. 105 Kanarese inscription recording donations by **Munichandradêva**, disciple of the *Mahâmaṇḍalâchârya* **Udayachandradêva**, and by others :—

Śâlivâhana-Śaka-varshaṃ 1200neya Bahudhânya-saṃvatsarada Chaitra-suddha 1 Śukravâra.
Friday, 25th March A.D. 1278;³ see *Ind. Ant.* Vol. XXIII. p. 119, No. 37.

977.—Ś. 1201.—*Ind. Ant.* Vol. XII. p. 101. Kaḍakoḷ Kanarese memorial tablet of a female disciple of (?) **Paḍumasina-bhaṭṭâarakadêva** :—

(L. 1).—Sa(śa)ka-varusa(sha) 1201 Pramâthi-saṃvatsarada Bhâdrapada-su(śu)ddha-
chhaṭ[t]i Sôma-vârad-aṇḍu.

Monday, 14th August A.D. 1279;⁴ see *ibid.* Vol. XXIV. p. 3, No. 133.

978.—Ś. 1203 (for 1201)? and [Ś. 1210].—*Inscr. at Śravaṇa-Belgoḷa*, No. 131, p. 99. Kanarese inscription recording grants by private persons :—

Śrîmatu-Śaka-varsha 1203neya Pramâdi-saṃvatsara Mârggaśîra-su 10 Bri(bri)d-andu.

Pramâdin would be Ś. 1235 expired. Perhaps the intended year is Ś. 1201 expired = Pramâthin, but for that year the date is irregular.

Below the above is another Kanarese inscription recording a private grant, dated :—
Sarvadhâri-saṃvatsarada dvitîya-Bhâdrapada-su 5 Bri.

This date, for Sarvadhârin = Ś. 1210, in which Bhâdrapada was intercalary, corresponds to Thursday, 2nd September A.D. 1288.

¹ Sômêśvara therefore probably belonged to the Sinda family; compare above, Nos. 144, 156 and 189.

² On this day the *tithi* of the date commenced 2 h. 42 m. after mean sunrise.

³ This was the day of the Mêsha-saṃkrânti.

⁴ On this day the *tithi* of the date commenced 4 h. 19 m. after mean sunrise.

979.—**Ś. 1203.**—*Ep. Ind.* Vol. VI. p. 263. Śrīkūrmam (Kūrmēśvara temple) pillar inscription of Naraharītīrtha¹ (probably governor of the Kāliṅga country), the pupil of Ānandatīrtha (who explained the *Vyāsa-sūtras* in accordance with the principles of the Dvaita school), who was the pupil of Puruṣhōttama-mahātīrtha (who composed a *bhāṣya*):—

(L. 15).— . . Śaka-vatsarē hutavaha-vyōma-dvaya-kṣmā-yutē Mēṣhē śukla-Śaśāṃkka-
bhāra-[di]nē vārē [cha] Saumyē varē.

The date is irregular; see *ibid.* p. 266.

980.—**Ś. 1205*.**—*Inscr. at Śravaṇa-Belgoḷa*, No. 129, p. 96. Sanskrit and Kanarese inscription recording grants by Bālachandradēva, disciple of the *Mahāmaṇḍalādhārya* Nēmichandrapañḍitadēva, and by others:—

Sa(sa)ka-varṣam 1205neya Chitrabhānu-saṃvatsara Śrāvaṇa-su 10 Bṛid-andu.

Thursday, 16th July A.D. 1282; see *Ind. Ant.* Vol. XXIII. p. 128, No. 94.

981.—**Ś. 1235.**—*Inscr. at Śravaṇa-Belgoḷa*, No. 41, p. 11. Sanskrit and Kanarese inscription recording the date of the death of Śubhachandramuni:—

Pañchatrīmśatsaṃyuta-śatadvayādhika-sahasra-nuta-varṣbēṣhu | vṛttēṣhu Śaka-nṛpasya
tu kālē vistīrṇa-vilasat-arṇavanēmau || Pramādi-vatsarē māsē Śrāvaṇē tanum-atyajat |
Vakrē kṛṣṇa-chaturdāśyām Śubhachandrō mahāyatih ||

Tuesday, 21st August A.D. 1313; see *Ind. Ant.* Vol. XXIII. p. 125, No. 75.

The inscription praises Mēghachandra-traividya² and others.

982.—**Ś. 1295*.**—*Inscr. at Śravaṇa-Belgoḷa*, No. 111, p. 86. Partly illegible rock inscription, recording that some work or other was done by (?) Vardhamānasvāmin:—

Śaka-varṣa 1295 Paridhāvi-saṃvatsara Vaiśākha-suddha 3 Budhavāra.

Wednesday, 7th April A.D. 1372; see *Ind. Ant.* Vol. XXIII. p. 129, No. 95.

983.—**Ś. 1320*.**—*Inscr. at Śravaṇa-Belgoḷa*, No. 105, p. 76. Pillar inscription recording the date of the death of Purupaṇḍita, and the erection of a tomb for him by his disciple Abhinavapaṇḍitadēva; preceded by a long account of Jaina teachers; (composed by Arhaddāsa):—

Tatra trayōdaśa-śatais=cha daśa-dvayēna Śākē=bdakē parimitē=bhavad=īśvar-ākhyē |
Māghē chaturdāśa-tithau sitabhāji vārē Svātau Śanaish(nēh) surapadaṃ Purupaṇḍitasya ||

The date is irregular.

984.—**Ś. 1331.**—*Inscr. at Śravaṇa-Belgoḷa*, No. 106, p. 80. Sanskrit and Kanarese inscription, recording a grant by a certain Māyappa, a disciple of Chandrakīrti:—

Śaka-varṣa 1331neya Virōdhi-saṃvatsarada Chaitra-ba 5 Gu.

Thursday, 4th April A.D. 1409; see *Ind. Ant.* Vol. XXIII. p. 126, No. 78.

985.—**Ś. 1353.**—*Ep. Ind.* Vol. VII. p. 110. Inscription on a colossal Jaina statue³ at Kārkaḷa in the South Canara district, erected by Vira-Pāṇḍya (Pāṇḍyarāya), the son of Bhairavēndra of the lineage of the Moon, by the advice of the Jaina priest Lalitakīrti:⁴—

(L. 5).—Svasti śrī-Śakabhūpatēs=tri-śara-vahn-īmdōr=Vvirōdhyādīkṛid-varṣhē Phālguna-
Saumyavāra-dhavalā-śrī-dvādaśī-sattithau.

(L. 14).—Śaka-varṣa 1353.

Wednesday, 13th February A.D. 1432; see *Ind. Ant.* Vol. XXIII. p. 119, No. 42.

¹ In *Ep. Ind.* Vol. VI. p. 266 ff. are given the dates of five other inscriptions which record gifts of Naraharītīrtha; one of them (No. 2) quotes the coincidence called *Arhōdāya* and a solar eclipse which was visible in India; another (No. 4), of Ś. 1215 (corresponding to the 21st May A.D. 1293), is of the 18th year of the reign of Vira-śrī-Naraṇārasimhadēva (i.e. the Gaṅga king of Kāliṅga Narasiṃhadēva II.; see *North. Inscr.* No. 337).—Compare also Mr. Venkayya's *Report* for 1900, p. 33.

² See above, Nos. 74, 337, and 408.

³ For a short Kanarese inscription of Pāṇḍyarāya, on the same statue, see *Ep. Ind.* Vol. VII. p. 111.

⁴ Compare below, Nos. 937, 993 and 994.

986.—Ś. 1355*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 108, p. 81. Pillar inscription recording the death of Śrutamuni and the erection of a tomb for him; preceded by a long account of Jain teachers; (composed by Maṅgarāja):—

Ishu-śara-sikhi-vidhu-mita-Śaka-Paridhāvi-śara-dvitiyag-Āśhādhe | sita-navami-Vidhudin-
 ḍdayajushi sa-Viśākhē pratishṭhit=ēyam=iha ||

Monday, 7th July A.D. 1432; see *Ind. Ant.* Vol. XXIII. p. 129, No. 96.

987.—Ś. 1358*.—*Ep. Ind.* Vol. VII. p. 111. Kārkaḷa Kanarese pillar inscription of Vira-Pāṇḍya, the son of Bhairava of the family of Jinadatta:¹—

(L. 1).—Śaka-nṛipana 1358 Rākshasa-saṁvatsara[da Ph]ālguna-śu 12lu ||

988.—Ś. 1432*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 103, p. 75. Kanarese inscription recording some repairs made by a son of Keśavanātha, the minister of the Maṇḍalēśvara Kulōttunga-Chaṅgāḷa-Mahādēva:—

Sa(sa)kha(ka)-varusha 1432ḍaneya Śukla-saṁvatsarada Vayisākha-ba 10lū.

989.—Ś. 1438(P).—*PSOCI.* No. 228; *Mysore Inscr.* No. 112, p. 208. Tyākal Kanarese rock inscription; appears to treat of a Mahāmaṇḍalēśvara Gōparāja (Sāluva-Gōparāja)² and others:—

‘Śaka 1438 (in figures, l. 1), the Pramādi saṁvatsara; the first day of the bright fortnight of Phālguna;’ (*Mys. Inscr.*: ‘the year 1434’).

Pramādin would be Ś. 1415; (Pramōda = Ś. 1432, and Pramāthin = Ś. 1441).

990.—Ś. 1459 (for 1460).—*Inscr. at Śravaṇa-Belgoḷa*, No. 99, p. 75. Kanarese pillar inscription recording a private grant:—

Śaka-varsha sāviraḍa 1459taneya Viḷambi-saṁvatsarada Māgha-śuddha 5yalu.

991.—Ś. 1466.—*Coorg Inscr.* No. 10, p. 14. Añjanagiri Kanarese Jain inscription, caused to be written by Śāntikīrtidēva, the fellow student of Abhinava-Chārūkīrti-paṇḍitadēva:—

Śaka-varsha 1466 sanda vartamāna-Krōdhi-saṁvatsarada Kārti(rtti)ka-śu 15yallu.

992.—Ś. 1476*.—*PSOCI.* No. 47; *Archæol. Surv. of West. India*, Vol. I. Plate xxxiii. 8. Bādāmi Telugu pillar inscription:³—

(L. 1).—Śālivāhana-Śaka-varshaṁbulu 1476guna(nē)ṭi Pramādi-saṁ[va*]tsara
 Āśhāḍa(ḍha)-ba 11lu.

993.—Ś. 1508.—*Ind. Ant.* Vol. V. p. 40; corrected by Dr. Hultzsch from inked estampages. Kārkaḷa Jain temple Sanskrit and Kanarese inscription of Immaḍi-Bhairarasa-Oḍeya or Bhairava [II.], surnamed Vīranarasimha-Chaṅganarēndra, a descendant of the family of Jinadatta and the nephew of Bhairarasa-Oḍeya or Bhairava [I.], ‘supreme lord of Paṭṭi-Pombuchchapura’:⁴—

(L. 7).—śimach-Chhāli-Śak-ābdakē cha gali(ni)tē nāg-ābhra-bāp-ēmdubhiś=ch-ābdē sad-
 Vyaya-nāmnī Chaitra-sita-shaṣṭyām(shṭhyām) Saumyavārē Vṛishē | lagnē san-Mru(mṛi)-
 gaśirsha-bhē.

(L. 9).—Śālivāhana-Śaka-varsha | 1508neya Vyaya-saṁvatsarada Chaitra-śuddha-sha-
 ṣṭi(shṭhi)yū Budhavāra Mṛigaśīrā-nakshatraṭ(vū) Vṛishabha-lagnadallū.

Wednesday, 16th March A.D. 1586.

¹ Compare above, No. 985.

² Compare above, Nos. 501, 508 and 509.

³ For another, undated Bādāmi Telugu pillar inscription see *PSOCI.* No. 48, and *Archæol. Surv. of West. India*, Vol. I. Plate xxxiii. 9.

⁴ Compare above, Nos. 985 and 987; also No. 237.

994.—Ś. 1525.—*Ep. Ind.* Vol. VII. p. 113. Inscription on a colossal Jaina statue¹ at Vênûr in the South Canara district, erected by Timmarāja (the younger brother of Pāṇḍya, son of queen Pāṇḍyaka, and nephew and son-in-law of Rāyakuvāra) of the Chāmuṇḍa family, by the advice of the Jaina priest Chārukīrti :—

(L. 4).—Śāka-varshēshv-atitē[shu vi]shay-ākshi-sar-ēmdushu | va[r]ttamā[nē] Sôbhakṛiti ratsarē Phālgun-â[khyakē ||] Māsē-tha śuklapaksh-ēddha-daśamyām Gu[r]u-Pu[shy]akē | su-lagnē Mithunē.

Thursday, 1st March A.D. 1604; see *ibid.* p. 112.

995.—Ś. 1556.—*Inscr. at Śravaṇa-Belgoḷa*, No. 84, p. 66, and No. 140, p. 111. Kanarese stone and Kanarese copper-plate inscription of the Mahārājādhirāja Chāmarāja-Voḍeyar, lord of the city of Maisūru (Mahīśūrapaṭṭana) :—

Śālivāhana-Śāka-varuṣa 1556neya Bhāva-saṁvatsarada Āshāḍa(ḍha)-śu 13 Sthiravāra-Brahmayôgadalu.

Saturday, 28th June A.D. 1634; see *Ind. Ant.* Vol. XXIII. p. 121, No. 50.

996.—Ś. 1565.—*Inscr. at Śravaṇa-Belgoḷa*, No. 142, p. 112. Rock inscription recording the date of the death of Chārukīrti-panḍita :—

Śrī-Śākavaruṣa 1565neya Śrīmach-Chārusukīrtipañḍita-yatiḥ Sôbhānu-saṁvatsarē mā-sē Pushya-chaturdāśī-tithi-varē kṛishṇē supakshē mahān | madhyāhnē vara-Māla-bhē cha(?) karaṇē Bhārgavyavārē Dhri(dhru)vē yôgē svargga-purān jagāma matimān(māms)=traividya-chakrēśvarah ||

Friday, 29th December A.D. 1643; see *Ind. Ant.* Vol. XXIII. p. 126, No. 79.

997.—Ś. 1576.—*Mysore Inscr.* No. 175, p. 333. Yelandur Kanarese (?) inscription of Mudda-bhūpati (Muddu-rāja) of Padināḍu :—

‘In the Śāka year 1576, the year Jaya.’

Mudda-bhūpati was one of the successors of Singhadēva-bhūpa of whom the inscription records a donation made ‘in the Śāka year 1490, the year Vibhava.’

998.—Ś. 1594*.—*PSOCI.* No. 33; *Mysore Inscr.* No. 137, p. 249. Śimoggā Kanarese date of Kelādi-Sōmasēkhara-Nāyaka :—

(L. 1).—Śālivāhana-Śāka-varuṣa(sha) 1594neya Virēdhikṛitu-saṁvatsarada Śrāvaṇa-śu 15lā,

999.—Ś. 1601.—*Ep. Carn.* Vol. III. p. 81, No. 151; *Mysore Inscr.* No. 167, p. 309. Karigatṭa (Karēghatṭa) Sanskrit and Kanarese plates of Chikkadēvēndra of Mahīśūrapura, reigning at Paśchima-Raṅganagara (Śrīraṅgapaṭṭana) :—

Indu-bindv-anga-chandrēshu Śak-ābdēshu gatēshv=atha | Siddhārthini Sahē kṛishṇa-dvitiyāyām pitus=tithau ||

Certain kings of Yadu's race came from Dvārakā to the Karṇāṭa country and settled at Mahīśūrapura; from them sprang Dēvarāja; he had four sons the eldest of whom, Doḍḍadēva-rāja, married Amṛitāmbā; their sons Chikkadēvēndra and Kaṇṭhīraṇa. Chikkadēvēndra defeated the Pāṇḍya Chokka, the princes of Kelādi, Raṇadulā-khāna, Mushtika, Timmappa-Gauḍa and Rāmappa-Gauḍa.

¹ The same statue contains a Kanarese inscription (*Ep. Ind.* Vol. VII. p. 114)—dated on the same day, but in Ś. 1526 current—which gives the same information. In it Rāyakuvāra is called Rāyakumāra, and Timma is stated to have belonged to the lunar race and to have ruled over the kingdom of Puñjajike.

See below, No. 1003.

1000.—**Ś. 1619.**—*PSOCI.* Nos. 35 and 229; *Mysore Inscr.* Nos. 114 and 142, pp. 211 and 256. Dēvanhaḷli Kanarese plates and stone inscription of Gōpāla-Gauḍa, 'lord of the Āvatinaḍa':—

'Śālivāhana-Śaka 1619, the Īśvara saṁvatsara; Saturday, the fifteenth day of the bright fortnight of Māgha.'

Saturday, 15th January A.D. 1698;¹ see *Ind. Ant.* Vol. XXIV. p. 4, No. 137.

1001.—**Ś. 1620.**—*PSOCI.* No. 36; *Mysore Inscr.* No. 144, p. 258. Kōlār Telugu plate of 'Prithvi Saṭṭi, and the royal minister Bhāskara,' and others:—

(L. 1).—Śālivāhana-Śaka-varushambulu 1620 agunēṭi Bahudhānya-saṁvatsara Jēshṭha-śu 7lu.

1002.—**Ś. 1621** (for 1645?).—*Inscr. at Śravaṇa-Belgoḷa*, No. 83, p. 65. Kanarese inscription of the Mahārājādhirāja Doḍḍa-Kṛishṇarāja-Voḍeyar (Kṛishṇarāja), lord of the Mahiśūra country:—

Śālivāhana-Śaka-varsha 1621nē saluva Śōbhakṛitu-saṁvatsarada Kārttika-ba 13 Guruvāradallu.

For Śōbhakṛit = Ś. 1645 the date would correspond to Thursday, 14th November A.D. 1728.

1003.—**Ś. 1636*.**—*PSOCI.* No. 34; *Mysore Inscr.* No. 138, p. 250. Śimoggā Kanarese plates of Basavappa-Nāyaka, the son of Sōmasēkhara-Nāyaka, grandson of Śivappa-Nāyaka and great-grandson of Siddappa-Nāyaka, descendant of Keladi-Sadāśiva-Nāyaka:²—

(L. 3).—Śālivāhana-Śaka(ka)-varuśa(sha) 1636neya varttamānakke saluva Vijaya-nāma-saṁvatsarada Chaitra-śu 15lu.

1004.—**Ś. 1644.**—*Ep. Carn.* Vol. III. p. 39, No. 64; *Mysore Inscr.* No. 168, p. 311. Tonḍanūr Sanskrit and Kanarese plates of Kṛishṇarāja (the son of Kaṇṭhīra-Narasa and grandson of Chikkadēvendra³) of Mahiśūra, issued from Śrīraṅgapaṭṭaṇa; (composed by Rāmāyana-Tirumalārya):—

Śālivāhē Śak-ābdē bhūtē vēd-ārṇava-rttu-kshiti-parigaṇitē 'nantarē varttamānē || Śubha-kṛid-vatsarē Mārggē pūrpimā-Bhaumavāsarē | Brahmayōga-yut-Ārdrāyām Bālavē karaṇē tathā | ēvaṁ śubha-dinē . . . sōmōparāga-samayē.

Tuesday, 11th December A.D. 1722; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 121, No. 51.

1005.—**Ś. 1646.**—*Ep. Carn.* Vol. III. p. 59, No. 100, and specimen plate; *Mysore Inscr.* No. 169, p. 318. Mēlukōṭe Sanskrit and Kanarese plates of Kṛishṇarāja of Mahiśūra, issued from Śrīraṅgapaṭṭaṇa; (composed by Rāmāyana-Tirumalārya):⁴—

Śālivāhē Śak-ābdē bhūtē ṛitv-ārṇav-āṅga-kshiti-parigaṇitē 'nantarē varttamānē || Krōdhi-saṁvatsarē Pushyē kṛishṇa-pakshē Harēr-ddinē | Budh-Ānurādhā-saṁyukta-Vṛiddhi-yōgē sa-Bālavē | uttarē tv-ayanē puṇyē Makaram yāti bhāsvati | ēvaṁ śubhē dinē prāhṇē . . . Śālivāhana-Śaka-varshaṅgaḷu 1646 sandu varttamānavāda Krōdhi-saṁvatsarada Pushya-bahula 11yū Saumyavāradallū.

Wednesday, 30th December A.D. 1724.

1006.—**Ś. 1650.**—Date of the time of the Coorg (Kodagu) Rājā Doḍḍa-Virappa-Voḍeyar, in the Abbimāṭha plate of Vīra-Rājendra-Voḍeyar (below, No. 1009):—

Śālivāhana-Śaka-varusha 1650nē Kīlaka-saṁvatsarada Kārttika-śuddha 2 Budhavāradallu.

Wednesday, 23rd October A.D. 1728; see *Ind. Ant.* Vol. XXIII. p. 121, No. 52.

¹ On this day the *tithi* of the date commenced 6 h. 52 m. after mean sunrise.

² According to *PSOCI.* the name is Basapayya; according to *Ep. Carn.* Vol. VI. Introduction, p. 23, Basappa.

³ Compare above, No. 998.

⁴ See above, No. 999. For the full genealogy see *Ep. Carn.* Vol. III. Introduction, p. 33.

1007.—**Ś. 1683.**—*PSOOL*. No. 37; *Mysore Inscr.* No. 143, p. 257. Kōlār Kanarese plate of Chikkaṇṇa-Ṣeṭṭi and others :—

(L. 1).—Śālivāhana-Śaka-varuṣaṃgaḷu 1683nē Viṣṇu-saṃvatsarada Chaitra-ṣu 1 Sōma-vāradallu.

Monday, 6th April A.D. 1761; see *Ind. Ant.* Vol. XXIII. p. 121, No. 53.

1008.—**Ky. 4881*.**—*Coorg Inscr.* No. 12, p. 18. Mahādēvapura Kanarese plate of Virā-Rājēndra-Voḍeyar of Coorg (Kodagu), recording the date of the death of his father, the Mahārāja Liṅga-Rājēndra-Voḍeyar, the son of Appājēndra-Voḍeyar :—

Kali sanda 4881nē vartamānakke salluva Vikāri-saṃvatsarada Māgha-bahula 10yu Budhavāra.

For Vikārin=Ky. 4881*=Ś. 1701 the date is irregular; it would correspond to Tuesday, 29th February A.D. 1780.

1009.—**Ś. 1718.**—*Coorg Inscr.* Nos. 13 and 14, pp. 20 and 22. Abbimāṭha and Mahādēvapura Kanarese plates of the Coorg (Kodagu) Rājā Virā-Rājēndra-Voḍeyar, the son of Liṅga-Rājēndra-Voḍeyar and grandson of Appājēndra-Voḍeyar :—

Śālivāhana-Śaka-varuṣa 1718nē vartamānakke salluva Nala-saṃvatsarada Chaitra-ṣu Bhārga[va*]vāradallu.

Friday, 8th April A.D. 1796; see *Ind. Ant.* Vol. XXIII. p. 122, No. 54.

(For a date of the time of the Rājā's great-grandfather Doḍḍa-Virappa-Voḍeyar, in the Abbimāṭha plate, see above, No. 1006).

1010.—**Ś. 1731.**—*Inscr. at Śravaṇa-Belgoḷa*, No. 72, p. 61. Kanarese inscription recording the date of the death of Aditakirtidēva :—

Śālivāhana-Śak-ābdāḥ 1731neya Śukla-nāma-saṃvatsarada Bhādrapada-ba 4 Budhavāradalli. Wednesday, 27th September A.D. 1809; see *Ind. Ant.* Vol. XXIII. p. 126, No. 80.

1011.—**Ś. 1739 [and 1742].**—*Coorg Inscr.* No. 17, p. 25. Merkara Kanarese plate of the Coorg (Kodagu) Rājā Liṅga-Rājēndra-Voḍeyar, the son(?) of Liṅga-Rājēndra-Voḍeyar and grandson of Appāji-Rājēndra :—

Śālivāhana-Śaka-varuṣa 1739ney=Īśvara saṃvatsarada Jēshṭha-bahula bidigeyu Bhānu-vāraḷke Kali-dina 1796 392nē yī śubha-divasadalli.

Sunday, 1st June A.D. 1817; see *Ind. Ant.* Vol. XXIII. p. 126, No. 81.

The inscription also contains the date: Vikrama-saṃvatsarada Chaitra-suddha-dvādasiyu Bhānuvāraḍa varige varuṣa 2 tiṅgaḷu 9 dina 25 Kali-dina 1797 421nē yēṭadruṣa su-divasadalli —corresponding, for Vikrama = Ś. 1742, to Sunday, 26th March A.D. 1820.

It also contains the date: Kali-varuṣa 4922nē Vikrama-saṃvatsarada nija-Jēshṭha tāriku 22nē Bhānuvāra, —corresponding, for Vikrama = Kaliyuga 4922* = Ś. 1742, to Sunday, 2nd July A.D. 1820, which was the 7th of the dark half of the second Jyāishṭha.

1012.—**Ś. 1748.**—*Inscr. at Śravaṇa-Belgoḷa*, No. 98, p. 74. Kanarese pillar inscription recording a donation made in the time of Kṛṣṇarāja-Voḍeyar, lord of Mahiśūrapura :—

Śālivāhana-Śaka(ka)-varuṣa 1748neya sanda vartamānakke saluva Vyaya-nāma-saṃvatsarada Phālguna-ba 5 Bhānuvāradalu.

Sunday, 18th March A.D. 1827; see *Ind. Ant.* Vol. XXIII. p. 127, No. 82.

1013.—**Ś. 1752=V. 1886*=2493** after Vardhamāna's Nirvāṇa.—*Inscr. at Śravaṇa-Belgoḷa*, No. 141, p. 111. Inscription recording the confirmation of some grants by Kṛṣṇarāja, the son of Chāmarāja, reigning at Mahiśūra :—

Svasti śrī-Varddhamān-ākhyē Jinē muktīm gatē sati | vahni-randhr-ābdhi-nētrais=cha vatsarēshu mitēshu vai || Vikramāṅka-saṃśv=indu-gaja-sāmaja-hastibhiḥ¹ | satīshu gapaniyāsu

¹ Note the irregular position of the word *indu* (for 1).

ganita-jñair=bbudhais=tadā || Śālivāhana-varshêshu nêtra-bāṇa-nag-êndubhiḥ | pramitêshu Vikrity-abdê Śrāvavê mâsi maṅgalê || Kṛishṇa-pakshê cha pañchamyâm tithau Chandrasya vâsarê |

Monday, 9th August A.D. 1830; see *Ind. Ant.* Vol. XXV. p. 346, No. 6.

Q.—Miscellaneous undated¹ Inscriptions.

1014.—*Ep. Ind.* Vol. VI. p. 316, and Plates. Koṇḍamudi (now Madras Museum) Prākṛit² plates³ of the *Mahārāja* (or *Rājā*) **Jayavarman** of the *gōtra* of the Bṛihatphalāyanas, issued from the camp (or capital) of Kūdûra,⁴ and copied on the plates in the 10th year (of the king's reign) :—

(L. 41).—sainva 10 hê pa 1 diva 1.

1015.—*Ind. Ant.* Vol. IX. p. 102, and Plate. Guṇṭūr district (formerly Sir W. Elliot's, now British Museum?) plates⁵ of the *Rājā* **Attivarman**, born in the family (*kula*) of king (*nṛipati*) Kandara, which was born in the race (*vamśa*) of the great sage Ānanda.

1016.—*Ind. Ant.* Vol. XVIII. p. 366, and Plate. Kômaraliṅgam (spurious⁶) Sanskrit and Kanarese plates⁷ of a king or chief **Bavidatta** (of the Punnâḍu-vishaya?), recording grants made from Kitthipura (? Kirtipura) with the permission of a certain **Cheramma** :—

(L. 12).—Pālgunamāsyâm⁸ Ādityavârê Rêvati(tî)-nakshatrê sûryya-grâhâṇê.⁹

A king Râshṭravarman of the Kâśyapa *gōtra* (?); his son Nâgadatta; his son Bhujāṅgâ-dhirāja(?) (whose wife was the daughter of a king Siṅhavarman); his son Skandavarman; his son Punnâtarāja (?); his descendant (?) Ravidatta.

1017.—**Yudhishṭhira-Śaka 89.**—*Ind. Ant.* Vol. IV. p. 333; *PSOOL* No. 30; *Mysore Inscr.* No. 139, p. 251. Bhîmankaṭṭi (near Tîrthahallî in Mysore, spurious¹⁰) plates of the *Mahārājâ-dhirāja* **Janamējaya** of the Kuru *kula*, issued from Kishkindhyâ-nagarî :—

(L. 4).—Yudhithi(shṭhi)ra-Śakê Plavaṅg-âkhyê yê(ê)kônānavati-vatsarê Sahasya-mâsi amāvāsyâyâm Saumyavâsarê . . .

(L. 29).—uparâga-samaya(yê).

1018.—*Ind. Ant.* Vol. VIII. p. 91. Bêgûr (spurious¹¹) plates of the Pāṇḍava *Mahārājâ-dhirāja* **Chakravartin**¹² **Janamējaya**, lord of, and residing at, Hastinâpura :—

Chaitra-mâsê kṛishṇa-pakshê Bhauma-dinê tritîyâyâm Indra-bha-nakshatrê saṅkrânta-vyati-pâta tan-nimitta.

1019.—*Proceedings Beng. As. Soc.* 1873, p. 76; *Ind. Ant.* Vol. I. p. 375; *PSOOL* No. 32; *Mysore Inscr.* No. 133, p. 238. Kuppagaḍḍe or Sorab (spurious¹³) plates of the Pāṇḍava *Mahārājâ-dhirāja* **Chakravartin** **Janamējaya**, lord of, and residing at, Hastinâpura :—

(L. 15).—Chaitra-mâsê kṛishṇa-pakshê Sôma-d[inê] Bharapî-mahānakshatrê saṅkrântî-vyatîpâta-nimittê.

¹ One (spurious) inscription, No. 1017, is dated in the Yudhishṭhira-Śaka 89.

² The legend on the seal is in Sanskrit. The alphabet used closely resembles that of No. 617.

³ The (eight) plates are marked with numerical symbols, and other numerical symbols occur in the text and date.

⁴ Kūdûralâra, in which the village granted was situated, "may be a more ancient form of Gudrahâra, Gudravâra, Gudrâvâra or Gudrâra."

⁵ The characters are an early form of Grantha, not later in my opinion than about A.D. 650; see *Ep. Ind.* Vol. V. p. 122, note 4.—For an ancient inscription (at Chêzarla in the Kistna district) of apparently the same family see Mr. Venkayya's *Report* for 1900, p. 5.

⁶ See *Ind. Ant.* Vol. XXX. p. 215, No. 11.

⁸ Read *Pālgun-âmdāvāsyâm*.

⁹ See *Ind. Ant.* Vol. XXX. p. 219, No. 41; compare *ibid.* Vol. I. p. 375 ff.

¹⁰ See *ibid.* Vol. XXX. p. 220, No. 42.

¹¹ See *Ind. Ant.* Vol. XXX. p. 220, No. 43.

⁷ Of about the 9th century A.D. (?).

⁸ Read *-grahâṇê*.

⁹ See *ibid.* Vol. XXX. p. 219, No. 41; compare *ibid.* Vol. I. p. 375 ff.

¹² Compare above, No. 273.

1020.— *Proceedings Beng. As. Soc.* 1873, p. 75; *Ind. Ant.* Vol. I. p. 377, and Vol. III. p. 268, and Plates; *PSOCI.* No. 31; *Mysore Inscr.* No. 130, p. 232. Gauj or Anantapur (spurious¹) plates of the Pāṇḍava Mahārājādhirāja Chakravartin Janamējaya, lord of, and residing at, Hastināpura :—

(L. 13).—Chaitra-māsē krishṇa va-karaṇē uttarāyana-saṁ[krānti]-vyatīpātā-nimittē sūrya-parvaṇi ardhagrāsa-grahita-samāē.

1021.— *Inscr. at Śravaṇa-Belgoḷa*, No. 1, p. 1, and Plates; *Ep. Ind.* Vol. IV. p. 26, and Plate. Rock inscription² recording the death of the *Āchārya Prabhāchandra*.

1022.— *Inscr. at Śravaṇa-Belgoḷa*, No. 55, p. 47. Sanskrit and Kanarese inscription,³ giving an account of some Jaina teachers among whom is a *Prabhāchandra* whose feet were worshipped by Bhōjarāja, the king of Dhārā.

1023.— *Inscr. at Śravaṇa-Belgoḷa*, No. 58, p. 55. Fragmentary Kanarese inscription, commemorating the death of a certain Piḷḷa (called *Māvana-gandhahastī*, 'a rutting elephant to his father-in-law'), which took place—

Chitrabhānu-saṁvatsaram adhik-Āshāḍha-bahula-dasa(sa)mi-dinadoḷ.

Āshāḍha was intercalary in Chitrabhānu = Ś. 904 and 1384; according to Mr. Rice, the former year would be intended here.

1024.— *Coorg Inscr.* No. 8, p. 11, and Plate. Bhagamaṇḍala inscription⁴ of the time 'while Metpuṇḍi Kunniyarasa was ruling the nāḍ :—

(L. 1).—Kany-ārūḍha-Bṛihaspatau Vṛiśchik-ākhyē mahā-māsē Bṛihaspaty-Uttarā-dinē.

1025.— *Ind. Ant.* Vol. IX. p. 74; *PSOCI.* No. 75; *Archæol. Surv. of West. India*, Vol. I. Plate lv. No. 33. Aihole inscription⁵ containing the name of Narasobba,⁶ perhaps the builder of a temple.

1026.— *Ind. Ant.* Vol. VIII. p. 287, and Plate; *PSOCI.* No. 78. Two Aihole Kanarese inscriptions⁷ recording gifts to 'the Five-hundred of Āryapura (Ayyāvoḷe).'

1027.— *Ind. Ant.* Vol. IX. p. 99; *PSOCI.* No. 84. Aihole Sanskrit and Kanarese rock inscription⁸ of Baregedēva-Nāyaka :—

(L. 3).—Prajōtpatya-saṁhmacharada | Chayitra-ba ḷḷa |

1028.— *Ind. Ant.* Vol. IX. p. 74, and Plate; *PSOCI.* No. 81. Aihole inscription consisting of the words *Vaṁśiga-Bittu-kṛitam*.

1029.— *Archæol. Surv. of West. India*, Vol. III. p. 127, No. 24; *PSOCI.* No. 74. Aihole Kanarese memorial tablet.

1030.— *Ind. Ant.* Vol. IX. p. 74, and Plate; *PSOCI.* No. 80. Aihole Kanarese(?) inscription.

1031.— *Ind. Ant.* Vol. X. p. 104, and Plate; *PSOCI.* No. 51. Bādāmi (Mahākūṭa) Kanarese pillar inscription; mentions a *Mahāśāmantā Ereve*.

1032.— *Ind. Ant.* Vol. X. p. 61, and Plate; *PSOCI.* No. 42. Bādāmi Sanskrit and Kanarese inscription in praise of one *Kappe-Arabhaṭṭa*.

1033.— *Ind. Ant.* Vol. X. p. 62, and Plate; *PSOCI.* No. 43. Bādāmi Kanarese inscription recording a gift to one *Śṛidharabhūteśvara*.

¹ See *Ind. Ant.* Vol. XXX. p. 220, No. 44.

² According to Mr. Rice "certainly not later than about 400 A.D.;" according to Dr. Fleet, on palæographic grounds "to be allotted to approximately the seventh century A.D."

³ According to Mr. Rice, of about A.D. 1115.

⁴ Part of the text is in Sanskrit; what the language of the rest is, has not been ascertained.

⁵ Of about the 7th or 8th century A.D.

⁶ Compare the name Ganasobba, in *Archæol. Surv. of West. India*, Vol. I. Plate lv. No. 34; *Ind. Ant.* Vol. IX. p. 74.

⁷ Of about the 8th or 9th century A.D.

⁸ Of about the 15th or 16th century A.D.

1034.— *Ind. Ant.* Vol. X. p. 65, and Plate; *PSOOL*. No. 49. Bādāmi inscription,¹ mentioning a certain Ravidēva-tridaṇḍin, and recording the advent of the goddess Mahālakshmi from Kollāpura (Kōlhāpur).

1035.— *Ind. Ant.* Vol. X. p. 59; *PSOOL*. Nos. 40 and 41. Bādāmi rock inscriptions containing names probably of visitors.

1036.— *PSOOL*. No. 212; *Mysore Inscr.* No. 93, p. 188. Baḷagāmve Sanskrit and Kanarese memorial tablet.

1037.— *PSOOL*. Nos. 207-211; *Mysore Inscr.* Nos. 50, 51, 54, 66 and 76, pp. 113, 115, 138 and 162. Five Baḷagāmve Kanarese memorial tablets.

1038.— *PSOOL*. Nos. 244 and 245; *Mysore Inscr.* Nos. 123 and 124, p. 221. Two Bēlūr Kanarese inscriptions.

1039.— *PSOOL*. Nos. 143, 144 and 145; *Mysore Inscr.* Nos. 14, 15 and 16, p. 24. Three Dāvāṅgere Kanarese memorial tablets.

1040.— *Ind. Ant.* Vol. X. p. 170, and Plate; *PSOOL*. No. 68. Paṭṭadakal Kanarese inscription² in praise of a certain (architect) Chaṭṭara-Revadi-Ovajja.

1041.— *Ind. Ant.* Vol. X. p. 171, and Plate; *PSOOL*. No. 69. A short Paṭṭadakal inscription.²

1042.— *Ind. Ant.* Vol. X. p. 167; *PSOOL*. No. 56. Paṭṭadakal pillar inscription;³ two verses, by Achala, in praise of Bharata, the writer on dramatic composition.

1043.— *Ind. Ant.* Vol. X. pp. 167 and 168; *PSOOL*. Nos. 61-64. Four short Paṭṭadakal Kanarese pillar inscriptions, mostly containing names (of no historical importance).

1044.— *Ind. Ant.* Vol. X. p. 170, and Plate; *PSOOL*. Nos. 65 and 66. Two short Paṭṭadakal Kanarese pillar inscriptions (of no historical importance).

1045.— *PSOOL*. Nos. 213 and 222; *Mysore Inscr.* Nos. 101 and 107, pp. 188 and 208. Two Tālgund Kanarese memorial tablets.

1046.— *South-Ind. Inscr.* Vol. II. No. 36, p. 149. Tanjore (Rājārājēśvara temple) Tamil inscription of Aravaṇai alias Māl-Ari-Kēśavaṇ, head-overseer of the Rājārājēśvara temple.

1047.— *South-Ind. Inscr.* Vol. I. No. 73, p. 104. Tirumalai Tamil inscription recording that Arishtaṇēmi-āchārya, a pupil of Paravādimalla, caused the image of a yakṣhī to be made.

1048.— *South-Ind. Inscr.* Vol. I. Nos. 91-94, p. 127. Four Vēlūr Tamil inscriptions recording the erection of monuments of devotion by a certain Chandra-pillai of Kāṭṭēri.

1049.— *South-Ind. Inscr.* Vol. II. No. 62, p. 248. Tanjore (Rājārājēśvara temple) Tamil inscription of a certain Mallappa-Nāyakkar.

1050.— *South-Ind. Inscr.* Vol. I. No. 50, p. 76. Śēkkaṇūr (near Vēlūr) Tamil inscription, recording the gift of the village of Śēkkaṇūr to the Vēlūr temple.

1051.— *South-Ind. Inscr.* Vol. I. No. 65, p. 92. Vakkaṇāpuram (near Viriñchipuram, Īśvara temple) Tamil inscription, recording that some people agreed to found a temple, called Okkanipra-nāyaṇār, and made grants 'from the month of Kārttika of the Siddhārthin year forward.'

1052.— *South-Ind. Inscr.* Vol. I. No. 71, p. 102. Tirumalai Tamil inscription recording the gift of a well.

1053.— *South-Ind. Inscr.* Vol. I. No. 77, p. 107. Tirumalai Tamil inscription recording the gift of a sluice.

¹ Of about the 16th or 17th century A.D.

² Of about the 8th or 9th century A.D.

³ Of about the 7th or 8th century A.D.

R.—Addenda.

1054. — Ś. 787.— *Ep. Ind.* Vol. VII. p. 201, and Plate. Mantrawāḍi (now Shiggaon) Kanarese inscription of the time of the Rāshtrakūṭa¹ *Mahārājādhirāja Amōghavarsha I.*,² and his feudatory **Kuppēya** :—

(L. 3.)— Śakanripakāl-ātita-samvatsara-śataṅgaḥ=ēḷ-nūṅ-epbhatt-ēḷaneya Pārtthiva-samvatsaram pravarttise . . . Vaiśākha-māsada paurṇamāse(sil)y-and-.

1055.— *Ep. Ind.* Vol. VII. p. 212, and Plate. Niḍugundi (now Shiggaon) Kanarese inscription of the time of the Rāshtrakūṭa¹ *Mahārājādhirāja Amōghavarsha I.*, and his feudatories **Baṅkēyarasa (Baṅkēya)**³ and Baṅkēya's son **Kundaṭṭe** :—

(L. 1.)— Amōghavarsha . . . ond-uttaram rājyam-geyyutt-ire.⁴

1056.— Ś. 871.— *Ep. Ind.* Vol. VII. p. 195. Śōlapuram Tamil inscription, dated—

'(in) the year two,⁵ the Śaka year eight hundred and seventy-one, the year in which the *Chakravartin Kannaradēva-Vallabha*,⁶ having pierced Rājāditya, entered the *Toṇḍaimaṇḍalam*.'

The inscription records the construction of a pond named after a daughter of the Gaṅga chief **Attimallar** (*i.e.* **Hastinalla**) *alias* **Kaṇṇaradēva-Prithvigāṅgaraiyar**,⁷ the son of **Vayiri-Adiyan**.

1057.— Ś. 875.— *Ep. Ind.* Vol. VII. p. 196. Śōlapuram incomplete Tamil inscription, dated—

'(in) the [eight-hundred]-and-seventy-fifth year of the Śaka (king), while the glorious **Attimallar** (*i.e.* **Hastimalla**) *alias* **Kaṇṇaradēva-Prithvigāṅgaraiyar**,⁸ was ruling the *Kalle-ḍuppūr-maryādā*.'

1058.— *Ep. Ind.* Vol. VII. p. 135. Tirunāmanallūr (Bhaktajanēśvara temple) Tamil inscription of the 17th year (of the reign) of the glorious **Kannaradēva** (*i.e.* the Rāshtrakūṭa **Kṛishṇarāja III.**); recording the gift of a lamp by a chief of *Milāḍu*, named **Narasimhavarman**, surnamed **Śaktinātha** and **Siddhavaḍava**, of the lineage of **Śukra** and belonging to the *Malaiya-kula* (*i.e.* the family of the rulers of *Malaiyanāḍu* or *Malaināḍu*, of which *Milāḍu* and *Malāḍu* are contracted forms).⁹

1059.— *Ep. Ind.* Vol. VII. p. 142, and Plate. Tirukkōvalūr (Vīraṭṭāṇēśvara temple) Tamil inscription of the 21st year (of the reign) of **Kaṇṇaradēva** (*i.e.* the Rāshtrakūṭa **Kṛishṇarāja III.**); recording a grant of land by the *Vaidumba-mahārāja Śandayan Tiruvayan* (*i.e.* *Tiruvayan*)¹⁰ the son of *Śandayan* and his queen *Śūttiradēvi*.

1060.— *Ep. Ind.* Vol. VII. p. 143. Tirukkōvalūr (Vīraṭṭāṇēśvara temple) Tamil inscription of the [22nd ?] year (of the reign) of **Kannaradēva** (*i.e.* the Rāshtrakūṭa **Kṛishṇarāja III.**); recording a gift of gold by a female relative of the *Vaidumba-mahārāja Tiruvayan*.

1061.— *Ep. Ind.* Vol. VII. p. 144, and Plate. Tirukkōvalūr (Vīraṭṭāṇēśvara temple) Tamil inscription of the 24th year (of the reign) of **Kannaradēva** (*i.e.* the Rāshtrakūṭa **Kṛishṇarāja III.**); recording the gift of 24 lamps by the *Vaidumba-mahārāja Tiruvayan*.

¹ The name Rāshtrakūṭa does not occur in the inscription.

² See above, No. 71 ff.

³ Compare above, No. 74.

⁴ *I.e.* 'while Amōghavarsha . . . was reigning increased by one.' According to Dr. Fleet 'increased by one' would be an abbreviation of the full expression 'the sixtieth year increased by one.'

⁵ According to Dr. Hultzsch, of the reign of the Chōla king Rājāditya, mentioned in the sequel.—Compare above, No. 95.

⁶ *I.e.* the Rāshtrakūṭa **Kṛishṇarāja III.**; above, No. 93 ff.

⁷ See below, No. 1057.

⁸ See above, No. 1056.

⁹ Compare below, No. 1080.

¹⁰ *I.e.* the *Tiruvaiyan* of No. 703.

1062.—*Ep. Ind.* Vol. VII. p. 115. Tirupparuttikkunṇu (near Conjeeveram) Tamil inscription, recording a grant made by the minister Irugappa,¹ the son of the *Danḍanātha* Vaichaya, for the merit of the *Mahāmaṇḍalēśvara* Bukkarāja [II.], the son of Arihararāja (i.e. Harihara II.) :—

‘(In) the Dundubhi year, (on) the day of Kāttigai (Kṛittikā), which corresponded to a Monday and to the full-moon *tithi* of the first fortnight in the month of Kāttigai.’

[For Dundubhi=Ś. 1304] the date is irregular; see *ibid.* Vol. VI. p. 329, No. 1.

1063.—*Ep. Ind.* Vol. VII. p. 116. Tirupparuttikkunṇu (near Conjeeveram) inscription, recording that the *maṇḍapa* on which it is found was built by the general Irugappa, the son of the *Danḍanātha* Vaichaya, at the command of (the Jaina priest) Pushpasēna.

(L. 1).—*samvatsarē* Prābhavē.

[Prabhava=Ś. 1309.]

1064.—Ś. 1437.—*Ep. Ind.* Vol. VII. p. 20. Amarāvati (Amarēśvara temple) inscription of Kṛishnarāja, the son of Narasa and Nāgamāmbā, of Vijayanagara :—

(L. 35).—Āshāḍhē=bdē Yuv-ākhyē muni-pura-jaladh-īndy-amkitē . . Śak-ābdē . .
dvādaśyām.²

The king took Śivanasamudra, Udayādri, Vinikonda and Bellakonda, captured the Gajapati king's son Virabhadra, and took Koṇḍaviḍu.

1065.—*Ep. Ind.* Vol. VII. p. 185. British Museum (formerly Sir W. Elliot's) plates³ (Kaluchumbanṇu grant) of the E. Chālukya *Mahārājādhirāja* Ammarāja II. Vijayāditya VI.,⁴ lord of Vēngi, recording a grant to the Jaina teacher Arhanandin (the disciple of Ayyapōti who was the disciple of Sakalachandra-siddhānta), made at the instance of Arhanandin's pupil, the lady Chāmekāmbā of the Paṭṭavardhika⁵ lineage :—

(L. 62).—*uttarāyana-nimittēna*.

Genealogy with lengths of reigns as far as Kali-Vishṇuvardhana [Vishṇuvardhana V.] substantially⁶ as in No. 560. His son Guṇaga-Vijayāditya [Vijayāditya III.] ('had his arms honoured' by the Vallabha king;⁷ reigned 44 years); his younger brother the *Yuvarāja* Vikramāditya's son [Chālukya-] Bhīma [I.] (conquered Krishnavallabha;⁸ 30 ys.); his son Vijayāditya [IV.] Kollabigaṇḍa (6 months); his eldest son Ammarāja [I.] Rājamahendra (7 ys.); having expelled his son Vijayāditya [V.], Tālupa, the son of Yuddhamalla [I.] (one month); having conquered him, Chālukya-Bhīma's son Vikramāditya [II.] (9 months); Tālupa's eldest son Yuddhamalla [II.] (7 ys.); the son of Kollabigaṇḍa [Vijayāditya IV.] and brother, from a different mother, of Rājamahendra [Ammarāja I.], viz. [Chālukya-] Bhīma [II.] (Rājabhīma, conquered Rājamayya,⁹ Dhalaga,¹⁰ Tātabikki,¹⁰ Bijja,¹¹ Ayyapa,¹² Gōvindarāja,¹³ the Chōla Lōvabikki, and [his own predecessor] Yuddhamalla [II.]; reigned 12 ys.); his son, from Lōkamahādēvi, Ammarāja [II.].

1066.—Ś. 1238.—*Ep. Ind.* Vol. VII. p. 130. Conjeeveram (Arulāla-Perumāl temple) Sanskrit and Tamil inscription of the time of the Kākatiya¹⁴ *Mahāmaṇḍalachakravartin*

¹ See above, No. 469.

² The date is identical with that of No. 508, and would therefore correspond to the 23rd June A.D. 1515.

³ They contain a short Telugu passage and otherwise a few Telugu words.

⁴ See above, No. 563 ff.

⁵ See above, Nos. 559 and 564.

⁶ But Kubja-Vishṇuvardhana is called Kubja-Vishṇu (compare No. 581), and Indra-bhaṭṭāraka Indrarāja.

⁷ I.e. the Rāshtrakūṭa Amoghavarsha I. or Kṛishnarāja II.

⁸ I.e. the Rāshtrakūṭa Kṛishnarāja II.

⁹ Perhaps the Rājavarman in No. 127 above.

¹⁰ Compare above, No. 562.

¹¹ Perhaps the Bijja-Dantivarman of Banavāsi, above, No. 127.

¹² Perhaps the Ayyapadēva in No. 126 above.

¹³ I.e. the Rāshtrakūṭa Gōvindarāja IV.

¹⁴ See above, No. 554 ff.

Pratāparudra of Ēkaśilānagarī.¹ The inscription records that Pratāparudra's general **Muppiḍi** (**Muppiḍi-Nāyaka**) entered Kāñchī and, on the first date here given, installed there a certain **Mānavira** as governor; and that, on the second date, he made certain grants *etc.* at Kāñchī-puram :—

(L. 2).—*Naī-ābdē || Māsē Śuchau Sarppa-dinē cha kṛishnē vārē sa-Śukrē.*

(L. 3).—‘(In) the Śaka year 1238, the Nala-samvatsara, (on) a day which corresponded to an eleventh *tithi*, to a Wednesday, and to the twenty-first solar day (of) the month Āṇi.’

Friday, 11th, and Wednesday, 16th June, A.D. 1316; see *ibid.* p. 128 f.

1067.—*Ep. Ind.* Vol. VII. p. 139. Tirukkōvalūr (Virattāṇṇēśvara temple) Tamil inscription of the 17th year (of the reign) of king **Vijaya-Nandivikrama**.²

1068.—*Ep. Ind.* Vol. VII. p. 139, and Plate. Tirukkōvalūr (Virattāṇṇēśvara temple) Tamil inscription of the 21st year (of the reign) of king **Vijaya-Nripatuṅgavikrama**.³

1069.—*Ep. Ind.* Vol. VII. p. 140. Another Tirukkōvalūr (Virattāṇṇēśvara temple) Tamil inscription of the 21st year (of the reign) of king **Vijaya-Nripatuṅgavikramavarman**.

1070.—*Ep. Ind.* Vol. VII. p. 193, and Plate. Śōlapuram mutilated Sanskrit and Tamil inscription of the 8th year (of the reign) of king **Vijaya-Kampa**.⁴

The Tamil portion records that a chief named Rājāditya built a temple *etc.* in memory of his deceased father Prithivigaṅgaraiyar. The mutilated Sanskrit portion states that Rājāditya's earliest ancestor was Mādḥava of the Gāṅgēya family, whose son was ‘he who was renowned as the splitter of even a stone-pillar,’ and that from the latter was descended a king whose name is given in the corrupt form of Atvivarman (apparently the father of Prithivigaṅgaraiyar).

1071.—*Ep. Ind.* Vol. VII. p. 140. Tirukkōvalūr (Virattāṇṇēśvara temple) Tamil inscription of the 5th year (of the reign) of king **Parakēsarivarman** (perhaps identical with Vijayālaya, the grandfather of Parāntaka I.).⁵

1072.—*Ep. Ind.* Vol. VII. p. 133. Tirunāmanallūr (Bhaktajanēśvara temple) Tamil inscription of the 28th year (of the reign) of king **Parakēsarivarman** who took Madurai (*i.e.* the Chōḷa king Parāntaka I.);⁶ recording the gift of two lamps by a servant of Kōkkiḷāṇḍi, the queen of Parāntaka I. and mother of his son Rājāditya.⁷

1073.—*Ep. Ind.* Vol. VII. p. 141, and Plate. Tirukkōvalūr (Virattāṇṇēśvara temple) Tamil inscription of the 28th year (of the reign) of king **Parakēsarivarman** who took Madurai (*i.e.* the Chōḷa king Parāntaka I.); recording a gift by a daughter of Kayirūr Perumāṇār, a chief of Milāḍu.

1074.—*Ep. Ind.* Vol. VII. p. 141, and Plate. Tirukkōvalūr (Virattāṇṇēśvara temple) Tamil inscription of the 33rd year (of the reign) of king **Parakēsarivarman** who took Madurai (*i.e.* the Chōḷa king Parāntaka I.); recording a gift by the regiment of prince Arikulakēśarin (*i.e.*, perhaps, Arimjaya,⁷ the third son of Parāntaka I.).

1075.—*Ep. Ind.* Vol. VII. p. 134. Tirunāmanallūr (Bhaktajanēśvara temple) Tamil inscription of the 39th year (of the reign) of king **Parakēsarivarman** who took Madurai and ḷam (*i.e.* the Chōḷa king Parāntaka I.); recording the gift of a lamp by Mahādēvadi, the queen of prince Rājāditya⁷ and daughter of Ilāḍarāyar (*i.e.* Lāṭarāja), for the merit of her elder brother Rājādittan Puḡalvippavargaṇḍa.⁸

1076.—*Ep. Ind.* Vol. VII. p. 144. Tirukkōvalūr (Virattāṇṇēśvara temple) Tamil inscription of the 9th year (of the reign) of king **Rājārājakēsarivarman** (*i.e.* the Chōḷa king Rājārāja

¹ *I.e.* Warangal.

⁴ See above, Nos. 656-658.

⁷ See above, No. 712.

² See above, No. 649.

⁵ See above, No. 672 ff.

⁸ Compare above, No. 698.

³ See above, Nos. 652 and 663.

⁶ See above, No. 681 ff.

I.);¹ recording a gift by Kundapaṇ's daughter Amitravali, the mother of (Rājarāja's) queen Lōkamahādēvi.²

1077.—*Ep. Ind.* Vol. VII. p. 169, No. 61. Date of a Bāhūr (Mūlēsvara temple) Tamil inscription of the 11th year (of the reign) of king Rājarājakēsarivarman who destroyed the ships (at) Kāndaḷūr-Śālai; (i.e. the Chōḷa king Rājarāja I.):—

'In the 11th year . . . in daytime on the day of Kṛittikā, which corresponded to a Sunday of the second fortnight of the month of Mithuna in this year.'

[Ś. 918]: Sunday, 14th June A.D. 996.

1078.—*Ep. Ind.* Vol. VII. p. 169, No. 62. Date of an Uḍaiyārkōyil (Karavandīśvara temple) Tamil inscription of the 31st year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājēndra-Chōḷadēva [I.]:³—

'In the 31st year . . . on the day of Punarvasu, which corresponded to a Friday and to the fourth *tithi* of the first fortnight of the month of Karkāṭaka in this year.'

[Ś. 964]: Friday, 23rd July A.D. 1042; but the *nakṣatra* is irregular.

1079.—*Ep. Ind.* Vol. VII. p. 137. Tirunāmanallūr (Bhaktajanēśvara temple) Tamil inscription of the reign⁴ of king Parakēsarivarman *alias* the glorious Rājēndra-Chōḷadēva [I.].

1080.—*Ep. Ind.* Vol. VII. p. 145. Tirukkōvalūr (Trivikrama-Perumāl temple) Sanskrit and Tamil inscription of the 6th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājēndradēva,⁵ who with his elder brother (Rājādhirāja I.) conquered Raṭṭa-pāḍi, set up a pillar of victory at Kollāpuram, and terrified (the W. Chālukya) Āhavamalla (Sōmēśvara I.) at Koppam.—The inscription records the rebuilding of a temple by a chief of Milāḍu, named Narasimhavarman,⁶ surnamed Raṇakēsari-Rāma, of the lineage of Bhārgava.⁷

1081.—*South-Ind. Inscr.* Vol. III. No. 81, p. 198. Tirunāmanallūr (Bhaktajanēśvara temple) incomplete Tamil inscription of the 4th year (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Virarājēndradēva (i.e. the Chōḷa king Virarājēndra I.),⁸ who was pleased to be seated on the throne of heroes together with (his queen) Ulagamūḍudaiyāl (i.e. 'the mistress of the whole world').—The inscription records that the king terrified (the W. Chālukya) Āhavamalla (Sōmēśvara I.) at Kūḍalśaṅgamam and put to flight Vikkalaṇ (i.e. Vikramāditya VI.) and Śiṅgaṇaṇ (i.e. Jayasimha III.). It gives a number of epithets of his, among which are Āhavamallakulakāḷa, Āhavamallanai-mummaḍi-veṇ-kaṇḍa (i.e. 'he who saw the back of Āhavamalla three times'), Vīra-Chōḷa, Karikāla-Chōḷa, and Kōṇēriṇmaikoṇḍāṇ.⁹

1082.—*South-Ind. Inscr.* Vol. III. No. 82, p. 199. Kīlūr (Viratṭānēśvara temple) Tamil inscription of the 5th year (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Virarājēndradēva [I.], who was pleased to be seated on the throne of heroes together with (his queen) Ulagamūḍudaiyāl (i.e. 'the mistress of the whole world').—The king terrified (the W. Chālukya) Āhavamalla (Sōmēśvara I.) at Kūḍalśaṅgam, and put to flight Vikkalaṇ (i.e. Vikramāditya VI.) and Śiṅgaṇaṇ (i.e. Jayasimha III.); he terrified Āhavamalla a second time, seized Vēṅgai-nāḍu, and performed the anointment of victory.

1083.—*South-Ind. Inscr.* Vol. III. No. 83, p. 200. Tinṭiṇīśvara temple) Tamil inscription of the 6th year (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Virarājēndradēva [I.], who was pleased to be seated on the throne of victory together with (his queen) Ulagamūḍudaiyāl (i.e. 'the mistress of the whole world').—After the

¹ See above, No. 696 ff.

² See above, No. 716.

³ See above, No. 721 ff.

⁴ The figure denoting the year of the reign is lost.

⁵ See above, No. 744 ff.

⁶ For two short Tamil inscriptions of his see *Ep. Ind.* Vol. VII. p. 146 f.

⁷ *L. Sukra*; see above, No. 1053. ⁸ See above, Nos. 753 and 754.

⁹ See No. 819.

information given in No. 1082, the inscription records that the king on a third occasion burnt (the city of) Kampili before Sômesvara [II.] could untie the necklace which he had put on,¹ and set up a pillar of victory at Karaḍikal; that he expelled Dêvanâtha and other *Sâmantas* from Chakrakôṭṭa, and recovered Kanyakubja.

1084.— *South-Ind. Inscr.* Vol. III. No. 84, p. 202. Perumbêr (Tândôṅṇisvara temple) Tamil inscription of the 7th year (of the reign) of king Râjakêsarivarman *alias* the lord, the glorious Virarâjendradêva [I.], who was pleased to be seated on the throne of victory together with (his queen) Ulagamuḷuduḍaiyâl (*i.e.* 'the mistress of the whole world'). — The king took the head² of the king of the South (*i.e.* the Pândya), levied tribute from the Śêralaṅ (*i.e.* the Chêra king), and subdued the Śiṅgaḷa (*i.e.* Siṁhala) country. He five times put to flight (the W. Châlukya) Âhavamalla (Sômesvara I.), regained Vêṅgai-nâḍu, and bestowed [Vêṅgai]-maṇḍalam on the [E.] Chalukya Vijayâditya [VII.]. He also conquered Kaḍâram and granted it to the king who worshipped his feet. He deprived Sômesvara [II.] of the Kaṇṇara country, invested Vikramâditya [VI.] with the necklace (of heir-apparent), and conquered and granted to him the seven and a half *lakshas* of Raṭṭa-pâḍi.

1085.— *Ep. Ind.* Vol. VII. p. 170, No. 63. Date of an Uḍaiyârkôyil (Karavandisvara temple) Tamil inscription of the 16th year (of the reign) of king Râjakêsarivarman *alias* the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôladêva [I.]:³—

'In the 16th year . . . on the day of Uttarâshâḍhâ, which corresponded to a Thursday and to the ninth (?) *tithi* of the second fortnight of the month of Mîna.'

[S. 1007]: Thursday, 12th March A.D. 1086.

1086.— *Ep. Ind.* Vol. VII. p. 147. Tirukkôvalûr (Trivikrama-Perumâl temple) Tamil inscription of Kariya-Perumâl-Periyanâyaṇ *alias* Narasiṁha, lord of Malâḍu, grandson of Râma Narasiṁhavarman (above, No. 1080), recording donations that were to be made from the third year (of the reign) of Râjarâjadêva (*i.e.* the Chôla king Râjarâja II.).⁴

1087.— *South-Ind. Inscr.* Vol. III. No. 86, p. 210. Chidambaram (Natarâja temple) Tamil inscription of the 88th day of the 9th year (of the reign) of king Parakêsarivarman, who was pleased to be seated together with (his queen) Bhuvanamuḷuduḍaiyâl (*i.e.* 'the mistress of the whole world') on the throne of heroes (which consisted of) pure gold, *alias* the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôladêva [III.],⁵ who was pleased to take Madurai.— The king assisted Vikrama-Pândya against the son of Vîra-Pândya, subdued a place named Êlagam, defeated the Maṇa (*i.e.* Maṇava?) army, drove the Siṁhala army into the sea, took Madurai from Vîra-Pândya and bestowed it on [Vikrama-]Pândya.

1088.— *South-Ind. Inscr.* Vol. III. No. 87, p. 214. Chidambaram (Natarâja temple) Tamil inscription of the 118th day of the 11th year (of the reign) of king Parakêsarivarman, who was pleased to be seated together with (his queen) Bhuvanamuḷuduḍaiyâl (*i.e.* 'the mistress of the whole world') on the throne of heroes (which consisted of) pure gold, *alias* the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôladêva [III.], who, having taken Madurai, was pleased to take the crowned head³ of the Pândya.— The king had the nose of the son of Vîra-Pândya cut off, gave the great city of Kûḍal (*i.e.* Madhurâ) to Vikrama-Pândya, and took the crowned head of Vîra-Pândya.

¹ According to Dr. Hultzsch, the W. Châlukya "Sômesvara II. had to give up the necklace which was the sign of his dignity of heir-apparent in favour of his younger brother Vikramâditya VI. who had made his peace with Virarâjendra I." Compare below, No. 1084.

² See above, p. 115, note 2.

³ See above, Nos. 812 and 818.

⁴ See above, No. 756 ff.

⁵ See above, No. 814 ff.

1089.—**§. 875.**—*Ep. Ind.* Vol. VII. p. 136. Tirunâmanallûr (Bhaktajanêśvara temple Tamil inscription of Kulamâṇikkaṇ Irâmadêvaṇ, chief of the district of Muṇai or Muṇai ppâḍi :—

(L. 1).—Śagar[ai] yâ[n]ḍu 875âvadu.

1090.—**§. 876.**—*Ep. Ind.* Vol. VII. p. 137. Tirunâmanallûr (Bhaktajanêśvara temple Tamil inscription of the queen of Kulamâṇikkerumâṇâr, chief of Muṇai.

(L. 1).—Śagarai yâṇḍu 87[6]âvadu.

ADDITIONS AND CORRECTIONS.

- Page 3, No. 5.—Compare now *Ind. Ant.* Vol. XXXII. p. 213 ff.; in line 4, for -paurṇṇa-
mâsyâm read -pûrṇṇamâsyâm.
- „ 9, No. 54.—Compare *ibid.* Vol. XXXI. p. 329 ff.
- „ 10, No. 56.—Compare *Ep. Ind.* Vol. VII. p. 230 f.
- „ 10, footnote 5.—For 78 read 780.
- „ 10, footnote 6.—For 7 read 793.
- „ 12, No. 68.—Compare *Ind. Ant.* Vol. XXXI. p. 363 ff.
- „ 13, No. 74.—Compare *ibid.* Vol. XXXII. p. 221 ff.
- „ 14, No. 76.—Re-edited, with Plate, in *Ep. Ind.* Vol. VII. p. 205.
- „ 14, No. 79.—On this and No. 201 see now *Ind. Ant.* Vol. XXXII. p. 215 ff.
- „ 15, No. 86.—For this and No. 87 compare *ibid.* Vol. XXXI. p. 395 ff.
- „ 16, No. 91.—Compare *ibid.* Vol. XXXI. p. 393 ff.
- „ 48, No. 267.—Compare *ibid.* Vol. XXXII. p. 216 ff.
- „ 49, No. 273.—Compare No. 1018.
- „ 58, No. 326.—Plate in *Ind. Inscr.* No. 46.
- „ 79, No. 464, line 2.—For Ommaṇa- read Jammaṇa-.
- „ 83, No. 487, line 8.—For Nârāyaṇâmbikâ read Nârāyaṇâmbikâ.
- „ 88, footnote 5.—For 531 read 530.
- „ 112, No. 668.—Compare *Ind. Ant.* Vol. XXXII. p. 57 ff.
- „ 131, No. 813.—The date corresponds to Thursday, 12th January A.D. 1161.

I.—LIST OF DATED INSCRIPTIONS

ARRANGED IN THE ORDER OF THE ŚAKA YEARS.¹

Śaka-S.	NUMBER	Śaka-S.	NUMBER
169.—† ¶ <i>W. Gaṅga</i> Arivarman, . . .	108	656.—† <i>W. Chāl.</i> Vikramāditya II., . . .	41
188.—† ¶ <i>W. Gaṅga</i> Harivarman, . . .	109	672.—† (?) ¶ <i>W. Gaṅga</i> Śrīpurusha, . . .	117
261.—† <i>W. Gaṅga</i> Saigoṭṭa Śivamāra II., . .	120	675.—¶ <i>Rāshtrakūṭa</i> Dantidurgarāja, . . .	53
261.—† ¶ <i>Bāṇa</i> Malladēva Nandivarman, . . .	668	[676].— <i>W. Chāl.</i> Kirtivarman II., . . .	48
272(?).—† ¶ <i>Son of W. Gaṅga</i> Vishṇugōpa, .	110	679.—¶ <i>do.</i> , . . .	49
310.—† ¶ <i>W. Chāl.</i> Satyāśraya (Pulakēśin I.?), . . .	1	679.—¶ <i>Guj. Rāshtrakūṭa</i> Kakkarāja II., . .	54
366.—† ¶ <i>Chāl.</i> Vira-Nopamba, . . .	273	684.—† ¶ <i>W. Gaṅga</i> Śrīpurusha, . . .	118
388.—† ¶ <i>W. Gaṅga</i> Avinita, . . .	112	692.—¶ <i>Rāshtrakūṭa</i> Gōvindarāja II., . . .	56
411*.—† ¶ <i>W. Chāl.</i> Pulakēśin I., . . .	2	698.—† ¶ <i>W. Gaṅga</i> Śrīpurusha, . . .	119
500.— <i>W. Chāl.</i> Maṅgalēśa (of the reign of Kirtivarman I.), . . .	3	716.—¶ <i>Rāshtrakūṭa</i> Gōvindarāja III., . . .	61
[523-24].— <i>W. Chāl.</i> Maṅgalēśa, . . .	5	726.—¶ <i>do.</i> , . . .	62
532.—¶ <i>Satyāśraya</i> Dhruvarāja Indravarma of <i>Rēvatīdvīpa</i> , . . .	7	730.—¶¶ <i>do.</i> , . . .	63, 64
532(?).—† ¶ <i>W. Chāl.</i> Vikramāditya I., . . .	21	734.—¶ <i>Guj. Rāshtrakūṭa</i> Karkarāja, . . .	65
534.—¶¶ <i>W. Chāl.</i> Pulakēśin II., . . .	9	735*.—¶ <i>Rāshtrakūṭa</i> Gōvindarāja III., . . .	66
[554].—¶ <i>E. Chāl.</i> Vishṇuvardhana I., . . .	548	735.—¶ <i>do.</i> , and Gōvindarāja of <i>Guj.</i> , . . .	67
556 (Ky. 3735).— <i>W. Chāl.</i> Pulakēśin II., . .	10	738.—¶ <i>Guj. Rāshtrakūṭa</i> Karkarāja, . . .	68
[581].—¶ <i>W. Chāl.</i> queen Vijayabhāṭṭārikā, .	23	749.—¶ <i>Guj. Rāshtrakūṭa</i> Gōvindarāja, . . .	69
[586].—¶ <i>E. Chāl.</i> Vishṇuvardhana II., . .	550	767.—¶ <i>Guj. Rāshtrakūṭa</i> Dhruvarāja I., . .	70
[589].—¶ <i>do.</i> , . . .	551	765 (?).— <i>Rāshtrakūṭa</i> Amōghavarsha I. and <i>Śīlāra</i> Pullasakti, . . .	72
608.—† <i>W. Chāl.</i> Vinayāditya, . . .	26	775 (for 773).— <i>Rāshtrakūṭa</i> Amōghavarsha I. and <i>Śīlāra</i> Kapardin II., . . .	73
611.—¶ <i>do.</i> , . . .	27	782.—† <i>Rāshtrakūṭa</i> Amōghavarsha I. and <i>ch. Baṅkēśa</i> , . . .	74
613.—¶ <i>do.</i> , . . .	28	787.— <i>Rāshtrakūṭa</i> Amōghavarsha I., . . .	1054
614.—¶ <i>do.</i> , and <i>Ālupa k.</i> Chitravāha, . . .	29	788.— <i>do.</i> , . . .	75, 76
616.—¶ <i>W. Chāl.</i> Vinayāditya, . . .	30	789.—¶ <i>Guj. Rāshtrakūṭa</i> Dhruvarāja II., . .	77
621.— <i>W. Chāl.</i> Vijayāditya, . . .	32	789.—¶ <i>Guj. Rāshtrakūṭa</i> Dantivarman, . . .	78
622.—¶ <i>do.</i> , . . .	33	797.— <i>Raṭṭa</i> (?) Prithvirāma, . . .	79
627.—¶ <i>do.</i> , . . .	34	799.— <i>Rāshtrakūṭa</i> Amōghavarsha I. and <i>Śīlāra</i> Kapardin II., . . .	80
[631].— <i>do.</i> , . . .	35	809.— <i>W. Gaṅga</i> Satyavākya (Būtuga I.), . .	125
635.—† ¶ <i>W. Gaṅga</i> Śivamāra I., . . .	115	810.—¶ <i>Guj. Rāshtrakūṭa</i> Kṛishnarāja, . . .	81
645.—† <i>W. Chāl.</i> Vijayāditya, . . .	36	822 (for 824).— <i>Rāshtrakūṭa</i> Kṛishnarāja II., .	82
651.—† <i>do.</i> , . . .	37		

An asterisk (*) after the figures for a year denotes that the year is a current year. The Śaka year is enclosed in square brackets when it is not actually given in the inscription, but is obtained by calculation or by the reduction to a year of the Śaka era of a year which in the inscription itself is given according to another era or as a Jovian year. The sign † indicates that the inscription referred to is considered spurious; the sign ¶, that it is on copper-plates.

Here and in the Index below the figures on the right refer to the numbers of the list; 'n' after a figure, to foot-notes. The following other abbreviations are used:—*ch.*=chief; *Chāl.* or *Chāl.*=*Chalukya* or *Chālukya*; *co.*=country; *di.*=district or division; *do.*=ditto; *E.*=Eastern; *f.*=female; *Guj.*=Gujarat; *k.*=king; *m.*=male; *min.*=minister; *ri.*=river; *s. a.*=same as; *sur.*=surname; *vi.*=village or town; *W.*=Western.

Śaka-S.	NUMBER	Śaka-S.	NUMBER
824.— <i>Rāshtrakūṭa</i> Kṛishṇarāja II., . . .	83	919.— <i>W. Chāl.</i> Taila II., . . .	145
831 (for 833).— <i>do.</i> , . . .	85	919.— ¶ <i>Śilāra</i> Aparājita, . . .	305
832.— ¶ <i>do.</i> , . . .	84	[921].— <i>Chōla</i> Rājārāja I., . . .	705
836.— ¶¶ <i>Rāshtrakūṭa</i> Indrarāja III., . . .	86, 87	[922].— <i>do.</i> , . . .	706
838.— <i>do.</i> , . . .	88	922.— ¶ <i>Yādava</i> Bhīllama II., . . .	328
840.— <i>Rāshtrakūṭa</i> Govindarāja IV., . . .	89	924.— <i>W. Chāl.</i> Irivabedāṅga Satyāśraya, . . .	146
851.— <i>do.</i> , . . .	90	928.— <i>Chōla</i> Rājārāja I., . . .	713
852.— ¶ <i>do.</i> , . . .	91	928 (for 929).— <i>W. Chāl.</i> Jayasimha, II. (?)	
855.— ¶ <i>do.</i> , . . .	92	and <i>Kādamba</i> Shashṭha I., . . .	147
856.— <i>Ch.</i> Bappuvarasa, . . .	967	930.— <i>W. Chāl.</i> Irivabedāṅga Satyāśraya, . . .	148
860.— + ¶ <i>W. Gaṅga</i> Bātuga II., . . .	127	930.— ¶ <i>do.</i> , and <i>Śilāra</i> Raṭṭarāja, . . .	301
862.— ¶ <i>Rāshtrakūṭa</i> Kṛishṇarāja III., . . .	93	930 (for 931).— ¶ <i>W. Chāl.</i> Vikramāditya V., . . .	150
867.— <i>do.</i> , . . .	94	933.— ¶ <i>E. Chāl.</i> Vimalāditya, . . .	568
867.— ¶ <i>E. Chāl.</i> Ammarāja II., . . .	563	934.— <i>Chōla</i> Rājārāja I., . . .	717
[868 ?].— <i>Chōla</i> Parāntaka I., . . .	691	939.— ¶ <i>Śilāra</i> Arikēsarīn, . . .	306
871.— <i>Rāshtrakūṭa</i> Kṛishṇarāja III. and		940.— <i>W. Chāl.</i> Jayasimha II. (?), . . .	151
<i>Chōla</i> Rājāditya, . . .	1056	941.— <i>W. Chāl.</i> Jayasimha II., . . .	152
872*.— <i>Rāshtrakūṭa</i> Kṛishṇarāja III. and		943*.— <i>Chōla</i> Rājendra-Chōla I., . . .	728, 731
<i>W. Gaṅga</i> Bātuga II., . . .	95	944.— <i>W. Chāl.</i> Jayasimha I., . . .	153
872* (?).— <i>W. Chāl.</i> Vikramāditya VI. and		944.— ¶ <i>E. Chāl.</i> Rājārāja I., . . .	569
<i>Sinda</i> Permāḍi I., . . .	224	946.— ¶ <i>W. Chāl.</i> Jayasimha II., . . .	154
872 (?).— <i>W. Chāl.</i> Jagadēkamalla II. and		946*.— ¶ <i>Yādava</i> Bhīllama III., . . .	329
<i>Sinda</i> Permāḍi I., . . .	234	948.— ¶ <i>Śilāra</i> Chhittarāja, . . .	307
873.— <i>Rāshtrakūṭa</i> Kṛishṇarāja III., . . .	96	950.— <i>W. Chāl.</i> Jayasimha II., . . .	155
875.— <i>Gaṅga ch.</i> Attimallār Kaṇṇarādēva-		951.— <i>Chōla</i> Rājendra-Chōla I., . . .	735
Prithvigaṅgaraiyar, . . .	1057	955.— <i>do.</i> , . . .	786
875.— <i>Mupai ch.</i> Kulamāṇikkāṇ Irāmādēvaṇ,	1089	955.— <i>W. Chāl.</i> Jayasimha II. and <i>Sinda</i>	
876*.— <i>Rāshtrakūṭa</i> Kṛishṇarāja III., . . .	97	<i>Nāgātiyarasa</i> , . . .	156
876.— <i>Mupai ch.</i> Kulamāṇikkerumāṇār, . . .	1090	957.— <i>W. Chāl.</i> Jayasimha II., . . .	157
880.— ¶ <i>Rāshtrakūṭa</i> Kṛishṇarāja III., . . .	98	959.— <i>Chōla</i> Rājendra-Chōla I., . . .	737
884*.— <i>do.</i> , . . .	99	[961].— <i>Chōla</i> Rājādhirāja I., . . .	738
890.— + <i>W. Gaṅga</i> Mārasimha II., . . .	129	961 (?).— <i>Hoysala</i> Vinayāditya, . . .	383
893.— <i>Rāshtrakūṭa</i> Khottiga and <i>W. Gaṅga</i>		962.— <i>W. Chāl.</i> Jayasimha II. and <i>Raṭṭa</i>	
<i>Mārasimha</i> II., . . .	104	<i>Erega</i> , . . .	158
894.— ¶ <i>Rāshtrakūṭa</i> Kakkarāja II., . . .	105	[964].— <i>Chōla</i> Rājendra-Chōla I., . . .	1078
[895].— <i>W. Chāl.</i> Taila II., . . .	140	965.— <i>Chōla</i> Rājādhirāja I., . . .	739
896*.— <i>Rāshtrakūṭa</i> Kakkarāja II. and <i>W.</i>		966.— <i>W. Chāl.</i> Sōmēśvara I., . . .	159
<i>Gaṅga</i> Mārasimha II., . . .	106	[966].— <i>Chōla</i> Rājādhirāja I., . . .	740
896.— <i>W. Gaṅga</i> Mārasimha II., . . .	130	[967].— <i>W. Chāl.</i> Sōmēśvara I., . . .	160
897.— <i>W. Gaṅga</i> Pañchaladēva, . . .	132	968.— <i>do.</i> , . . .	161
899.— <i>W. Gaṅga</i> Rāchamalla II., . . .	133	[968].— <i>Chōla</i> Rājādhirāja I., . . .	741
902.— <i>W. Chāl.</i> Taila II. and <i>Raṭṭa</i>		970*.— <i>do.</i> , . . .	742
<i>Kārtavīrya</i> I., . . .	141	970.— <i>W. Chāl.</i> Sōmēśvara I., . . .	162
902.— <i>W. Chāl.</i> Taila II. and <i>Raṭṭa</i> Śānti-		970.— <i>do.</i> , and <i>Raṭṭa</i> Aṅka, . . .	163
<i>varman</i> , . . .	142	973 (for 974).— <i>do.</i> , and <i>Kādamba</i>	
904.— <i>Rāshtrakūṭa</i> Indrarāja IV., . . .	107	<i>Jayakēsin</i> I., . . .	164
904.— <i>W. Chāl.</i> Taila II., . . .	143	975.— <i>W. Chāl.</i> Sōmēśvara I., . . .	165
911 (for 912).— <i>do.</i> , and <i>Sinda</i> Pulikāla, . . .	144	975.— <i>Chōla</i> Rājādhirāja I., . . .	743
[913].— <i>Chōla</i> Rājārāja I., . . .	696	[975 ?].— ¶ <i>E. Chāl.</i> Rājārāja I., . . .	570
[918].— <i>do.</i> , . . .	1077	976.— <i>W. Chāl.</i> Sōmēśvara I., . . .	166, 167

A.S.	NUMBER	Śaka-S.	NUMBER
— <i>W. Chāl. Vikramāditya VI. and</i>		[1017 (Chā. Vi. 19 for 20 ?)].— <i>W. Chāl.</i>	
<i>Kādamba Harikēśarin,</i>	168	<i>Vikramāditya VI.,</i>	198
[7].— <i>Chōla Rājendradēva,</i>	745	[1018 (Chā. Vi. 21)].— <i>Private inscription,</i>	199
— <i>do.,</i>	747	[1018 (Chā. Vi. 21)].— <i>W. Chāl. Vikramāditya</i>	
— ¶ <i>Śīlāhāra Mārasimha,</i>	315	<i>VI.,</i>	200
— <i>Śīlāra Māmvāpirāja,</i>	308	[1018 (Chā. Vi. 21)].— <i>do., and (?) Raṭṭa</i>	
— <i>W. Chāl. Sōmēśvara I.,</i>	169, 170	<i>Sēna II.,</i>	201
— <i>Chōla Rājendradēva,</i>	751	[1020 (Chā. Vi. 22 for 23)].— <i>W. Chāl.</i>	
— <i>W. Chāl. Vishnuvardhana Vijayāditya,</i>	171	<i>Vikramāditya VI.,</i>	202
(?)— <i>W. Gaṅga Gaṅgarasa (?) and</i>		[1021 (Chā. Vi. 24)].— <i>do.,</i>	203
<i>Hoysaḷa Vishnuvardhana (?),</i>	384	[1024 (Chā. Vi. 27)].— <i>do.,</i>	204
[8].— <i>W. Chāl. Sōmēśvara I. and Vishnu-</i>		[1024 (Chā. Vi. 27)].— <i>W. Chāl. Vikram-</i>	
<i>vardhana Vijayāditya,</i>	172	<i>āditya VI. (P or W. Gaṅga Udayāditya),</i>	205
[39].— <i>Chōla Virarājendra I.,</i>	754	[1024 (Chā. Vi. 27)].— <i>W. Chāl. Vikram-</i>	
[9].— <i>W. Chāl. Sōmēśvara I. and Kādamba</i>		<i>āditya VI.,</i>	206
<i>Kirtivarman II.,</i>	173	[1025 (Chā. Vi. 28)].— <i>do.,</i>	207
[11].— <i>Yādava Sēunachandra II. and Maurya</i>		1025.— <i>Hoysaḷa Ballāla I.,</i>	385
<i>Gōvindarāja,</i>	330	[1029 (Chā. Vi. 32)].— <i>W. Chāl. Vikram-</i>	
[11].— ¶ <i>Yādava Sēunachandra II.,</i>	331	<i>āditya VI.,</i>	208
[3].— <i>W. Chāl. Sōmēśvara II.,</i>	174, 175	[1029 (Chā. Vi. 32)].— <i>Memorial tablet,</i>	209
[3].— <i>W. Chāl. Jayasimha III.,</i>	176	1030 (for 1028).— <i>Chōla Kulōttuṅga-Chōla I.,</i>	779
[95].— <i>Chōla Kulōttuṅga-Chōla I.,</i>	760	[1030 (Chā. Vi. 33)].— <i>W. Chāl. Vikramāditya</i>	
[96].— <i>W. Chāl. Sōmēśvara II.,</i>	177	<i>VI. and Kādamba Tailapa II.,</i>	210
[97].— <i>do.,</i>	178	[1030 (Chā. Vi. 33)].— <i>W. Chāl. Vikramāditya</i>	
[97].— <i>do., and W. Gaṅga Udayāditya,</i>	179	<i>VI.,</i>	211
[98].— <i>Āchārya Śrinandi-pāṇḍita,</i>	183	1032*[and 1033*].— ¶ <i>Śīlāhāra Gaṇḍarāditya,</i>	317
[98].— <i>Chōla Kulōttuṅga-Chōla I.,</i>	762	[1034 (Chā. Vi. 37)].— <i>W. Chāl. Vikram-</i>	
[99].— <i>W. Chāl. Vikramāditya VI. and</i>		<i>āditya VI. and Pāṇḍya ch. Kāmadēva,</i>	212
<i>Jayasimha III.,</i>	184	[1034 (Chā. Vi. 38 for 37 ?)].— <i>W. Chāl.</i>	
[399 (Chā. Vi. 2)].— <i>W. Chāl. Vikramāditya</i>		<i>Vikramāditya VI.,</i>	213
<i>VI.,</i>	185, 186, 187	[1035 (Chā. Vi. 38)].— <i>do.,</i>	214
1001*.— ¶ <i>E. Chāl. Vira-Chōda,</i>	672	1035.— <i>Chōla Kulōttuṅga-Chōla I.,</i>	783
[1001 (Chā. Vi. 3 for 4 ?)].— <i>W. Chāl. Vikram-</i>		[1035].— <i>do.,</i>	784
<i>āditya VI. and Jayasimha III.,</i>	188	[1036 (Chā. Vi. 39)].— <i>W. Chāl. Vikram-</i>	
[1004 (Chā. Vi. 7)].— ¶ <i>W. Chāl. Vikram-</i>		<i>āditya VI.,</i>	216
<i>āditya VI., Sinda Muṭṭiṇa, and Raṭṭa</i>		[1036].— <i>Chōla Kulōttuṅga-Chōla I.,</i>	785
<i>Kannakaira II.,</i>	189	1036.— <i>do.,</i>	786
[1006 (Chā. Vi. 9)].— <i>W. Chāl. Vikramāditya</i>		1037 (for 1035).— <i>Son of Hoysaḷa min.</i>	
<i>VI.,</i>	190	<i>Gaṅgarāja,</i>	386
1006.— ¶ <i>E. Chāl. Chōdagāṅga Rājārāja,</i>	571	1037.— <i>Jaina Mēghachandra-traividya-dēva,</i>	387
[1007].— <i>Chōla Kulōttuṅga-Chōla I.,</i>	1085	1037.— <i>Chōla Kulōttuṅga-Chōla I.,</i>	787
1008 (for 1009).— <i>W. Chāl. Vikramāditya VI.,</i>	191	1039.— ¶ <i>Hoysaḷa Vishnuvardhana,</i>	388, 389
1009.— <i>do., and Raṭṭa Kārtavīrya II.,</i>	192	[1039].— <i>Chōla Kulōttuṅga-Chōla I.,</i>	789, 790, 791
[1009 (Chā. Vi. 12)].— <i>W. Chāl. Vikram-</i>		[1040 (Chā. Vi. 43)].— <i>Private inscription,</i>	217
<i>āditya VI. and Jayakarna,</i>	193	1040.— <i>Chōla Kulōttuṅga-Chōla I.,</i>	792
[1013 (Chā. Vi. 16)].— <i>W. Chāl. Vikram-</i>		1040.— <i>Śīlāhāra Gaṇḍarāditya,</i>	318
<i>āditya VI.,</i>	194, 195	1041*.— <i>Disciple of Divākaranandi-siddhānta-</i>	
[1015 (Chā. Vi. 18)].— <i>do.,</i>	196	<i>dēva,</i>	968
[1015 (Chā. Vi. 18) ?].— <i>Hoysaḷa inscription,</i>	197	1012*.— <i>Daughter of Hoysaḷa min. Gaṅga-</i>	
1016.— ¶ <i>Śīlāra Anantapāla,</i>	309	<i>rāja,</i>	390

Śaka-S.	NUMBER
1013*.— <i>Mother of Hoysala min Gaṅgarāja</i> ,	392
[1043 (Chā. Vi. 46)].— <i>W. Chāl. Vikramāditya VI. and ch. Tribhuvanamalla Pāṇḍyadēva</i> ,	219
1044*.— <i>Wife of Hoysala min. Gaṅgarāja</i> ,	393
[1044].— <i>Chōla Vikrama-Chōla</i> ,	794, 797
[1044 (Chā. Vi. 45 for 47) P].— <i>W. Chāl. Vikramāditya VI. and Sinda Ācha II.</i> ,	218
1045.— <i>Tēridāla ch. Goṅka</i> ,	220
[1045].— <i>Chōla Vikrama-Chōla</i> ,	798, 799
1045.— <i>Queen of Hoysala Vishnuvardhana</i> ,	396, 397
1045.— <i>Jaina Śubhachandra-siddhāntadēva and min. Gaṅgarāja</i> ,	398
1045 (?).— <i>W. Chāl. Jagadēkamalla II. (?) and ch. Vijaya-Pāṇḍyadēva</i> ,	225
1047.— <i>W. Chāl. Vikramāditya VI.</i> ,	221
[1047-48 (Kollam 301)].— <i>Vira-Kēralavarman of Vēṇḍu</i> ,	943
1049.— <i>Chōla Vikrama-Chōla</i> ,	800
[1050].— <i>do.</i> ,	802, 803, 804
[1050].— <i>W. Chāl. Sōmēśvara III. and Kādamba Tailapa II.</i> ,	227
1050.— <i>Jaina Mallishēṇa Maladhāridēva</i> ,	969
1051*.— <i>W. Chāl. Sōmēśvara III. and Kaḷachurya Permāḍi</i> ,	226
[1052].— <i>W. Chāl. Sōmēśvara III.</i> ,	228
1053.— <i>Queen of Hoysala Vishnuvardhana</i> ,	400
1054 (for 1057).— <i>Chōla Vikrama-Chōla</i> ,	808
[1056].— <i>do.</i> ,	807
1056 (for 1065).— <i>¶ E. Chāl. Kulōttuṅga-Chōla II.</i> ,	574
1058*.— <i>Śilāhāra Gaṇḍarāditya</i> ,	319
1059 (for 1051 P).— <i>Tribhuvanamalla Chaladāṅkarāva Hoysalasēṭṭi</i> ,	970
1060*.— <i>Hoysala Vishnuvardhana</i> ,	401
[1061].— <i>W. Chāl. Jagadēkamalla II.</i> ,	229
[1061].— <i>W. Chāl. Sōmēśvara III. (?)</i> ,	230
[1061 P].— <i>Ch. Singimayya</i> ,	403
[1061 P].— <i>Ch. Baladēva</i> ,	404
1063 (for 1064).— <i>Yādava ch. Sēṇadēva</i> ,	332
[1064].— <i>W. Chāl. Sōmēśvara III. (?) and ch. Vira-Pāṇḍyadēva</i> ,	231
[1064].— <i>W. Chāl. Jagadēkamalla II.</i> ,	232
1065*.— <i>Śilāhāra Vijayāditya</i> ,	321
1065* and 1066*.— <i>do.</i> ,	322
[1065-66 (Kollam 319)].— <i>Vira-Kēralavarman of Vēṇḍu</i> ,	944
[1066].— <i>W. Chāl. Jagadēkamalla II. and Sinda Permāḍi I.</i> ,	233
1068*.— <i>Jaina Prabhāchandra-siddhāntadēva</i> ,	408

Śaka-S.	NUMBER
[1069].— <i>W. Chāl. Jagadēkamalla II.</i> ,	235
[1069].— <i>do., and ch. Vira-Pāṇḍyadēva</i> ,	236
[1071].— <i>do., and ch. Jagadēva</i> ,	237
1073*.— <i>Śilāhāra Vijayāditya</i> ,	323
1075.— <i>Nikumbha ch. Indrarāja</i> ,	333
1076.— <i>W. Chāl. Taila III.</i> ,	239
1076.— <i>Śilāra Haripāla</i> ,	310
[1077].— <i>W. Chāl. Taila III. and Kaḷachurya Bijjana</i> ,	240
1078.— <i>Śilāra Mallikārjuna</i> ,	311
1079.— <i>Kaḷachurya Bijjana</i> ,	275
1079.— <i>E. Chāl. Vijayāditya III. of Piṭṭapuram</i> ,	575
1080.— <i>Kādambas Śivachitta Permāḍi and Vijayāditya II.</i> ,	241
[1080].— <i>Kaḷachurya Bijjana</i> ,	276
1080.— <i>do.</i> ,	277
1081.— <i>Hoysala Narasimha I. and min. Hulla</i> ,	409
[1081-82 (Kollam 335)].— <i>Private inscription</i> ,	945
[1082, 1085, and 1094].— <i>Kādamba Śivachitta Permāḍi</i> ,	242
[1083 (Kollam 336)].— <i>Vira-Ravivarman of Vēṇḍu</i> ,	946
[1083].— <i>Kaḷachurya Bijjala</i> ,	278, 279
1084.— <i>Kākatīya Rudradēva</i> ,	584
1084 (for 1085).— <i>Sinda Chāvunḍa II.</i> ,	243
1085.— <i>Jaina Dēvakīrti-panḍitadēva</i> ,	412
[1087].— <i>Ch. Vijaya-Pāṇḍyadēva</i> ,	244
[1087].— <i>Kaḷachurya Bijjala</i> ,	280
[1088-89 (Kollam 342)].— <i>Vira-Ravivarman of Vēṇḍu (?)</i> ,	947
[1090].— <i>Kaḷachuryas Bijjana and Sōvidēva</i> ,	285
[1091 (Chā. Vi. 94)].— <i>Sindas Chāvunḍa II., Bijjala and Vikrama</i> ,	247
1091.— <i>Ch. Vijaya-Pāṇḍyadēva</i> ,	248
[1091 and 1093 (Ky. 4270 and 4272)].— <i>Kādambas Śivachitta Paramardin and Vishnuchitta</i> ,	249
1093* and 1095*.— <i>Ch. Vijaya-Pāṇḍyadēva</i> ,	250
[1093].— <i>Kaḷachurya Sōvidēva</i> ,	286
1093.— <i>Koṇḍapaḍmaṭi ch. Buddharāja</i> ,	581
[1094 (Kollam 348 for 347 P)].— <i>Vira-Udaiyamārtāṇḍavarman of Vēṇḍu</i> ,	948
[1095].— <i>Kaḷachurya Sōvidēva</i> ,	287
1095 and 1103.— <i>W. Chāl. Sōmēśvara IV. (?) and (Sinda) ch. Irmāḍi-Rāchamalla</i> ,	253
1096.— <i>¶ Kaḷachurya Sōvidēva</i> ,	288, 289
[1096 (Ky. 4275)].— <i>Kādamba Śivachitta Permāḍi</i> ,	254

Saka-S.	NUMBER	Saka-S.	NUMBER
1099*.— <i>Jaina Nayakīrtidēva</i> ,	414	1121.— <i>Hoysala Ballāla II.</i> ,	427
[1100].— <i>Kalachurya Saṅkama</i> ,	291	1121.— <i>Maiduna-Chaudayya</i> ,	971
1101*.— <i>Śilāhāra Bhōjadēva II.</i> ,	324	[1121 (Ky. 430)].— <i>Kādamba Jayakēsin III.</i> ,	261
[1101].— <i>Kalachurya Saṅkama</i> ,	292, 293	[1121].— <i>Chōla Kulōttunga-Chōla III.</i> ,	831, 832
[1102].— <i>Chōla Kulōttunga-Chōla III.</i> ,	814	1123.— <i>Nātavādī ch. Rudradēvarāja</i> ,	591
[1102].— <i>Kalachurya Āhavamalla</i> ,	295, 296	[1123 (Ky. 4302)].— <i>Kādamba Jayakēsin III.</i> ,	262
[1103].— <i>do.</i> ,	297	1124*.— <i>Raṭṭa Kārtavīrya IV.</i> ,	264
1103.— <i>do., and Gutta Jōyidēva I.</i> ,	298	1124.— <i>E. Chōl. Mallapadēva III. of</i> <i>Piṭhāpuram</i> ,	576
1104*.— <i>Private inscription</i> ,	256	[1124].— <i>Hoysala Ballāla II.</i> ,	428, 429
1104*.— <i>Hoysala Ballāla II.</i> ,	416	[1125].— <i>Pāṇḍya Jaṭāvarman Kulasēkhara</i> ,	889
1104.— <i>Amarāvati ch. Kēta II.</i> ,	590	1127*.— <i>Raṭṭas Kārtavīrya IV. and</i> <i>Mallikārjuna</i> ,	265
[1105].— <i>Kalachurya Āhavamalla</i> ,	299	1127.— <i>Telugu-Chōla Tammusiddhi</i> ,	880
1105.— ¶ <i>Kalachurya Singhana</i> ,	300	[1127].— <i>Hoysala Ballāla II.</i> ,	430
1106.— <i>W. Chōl. Sōmēśvara IV.</i> ,	257	[1127].— <i>Chōla Kulōttunga-Chōla III.</i> ,	837
[1106].— <i>Chōla Kulōttunga-Chōla III.</i> ,	816	[1128].— <i>do.</i> ,	839
1107.— <i>Śilāra Aparāditya</i> ,	312	1128 (for 1129).— <i>Dēvagiri-Yādava Singhana</i> <i>and Nikumbha ch. Sōidēva</i> ,	337
[1107].— <i>Chōla Kulōttunga-Chōla III.</i> ,	817	1129.— <i>Telugu-Chōla Tammusiddhi</i> ,	881, 882, 883
1108.— <i>Velanāṇḍu ch. Prithivīśvara</i> ,	532	[1129].— <i>Hoysala Ballāla II.</i> ,	431
1109*.— <i>Śilāra Aparāditya</i> ,	313	1130 (for 1131).— <i>Sinda (?) Sōmēśvara</i> ,	972
1109.— <i>Ch. Bhāyidēva</i> ,	258	[1130-31 (Kollam 384)].— <i>Vira-Rāma [Kēraḷa-</i> <i>varman] of Vēṇāḍu</i> ,	951
1109.— <i>Śilāhāra Bhōjadēva II.</i> ,	325	1131*.— ¶ <i>Raṭṭas Kārtavīrya IV. and</i> <i>Mallikārjuna</i> ,	266
1110*.— <i>Toragale ch. Barma</i> ,	269	[1133].— <i>Chōla Kulōttunga-Chōla III.</i> ,	840
1110*.— <i>Gutta Vira-Vikramāditya II.</i> ,	298	1135*.— <i>Dēvagiri-Yādava Singhana</i> ,	338
1111.— <i>W. Chōl. Sōmēśvara IV. and Kādamba</i> <i>Kāmadēva</i> ,	260	1135.— <i>General Jāya of Kākatīya Gaṇapati</i> ,	585
[1111].— <i>Chōla Kulōttunga-Chōla III.</i> ,	821	1136*.— <i>Dēvagiri-Yādava Singhana</i> ,	339
1112, 1114 [and 1115].— <i>Śilāhāra Bhōjadēva</i> <i>II.</i> ,	326	1136*.— <i>Gutta Vira-Vikramāditya II.</i> ,	340
1113.— <i>Dēvagiri-Yādava Bhīllama</i> ,	334	[1136].— ¶ <i>Pāṇḍya Jaṭāvarman Kulasēkhara</i> ,	890
1113.— ¶ <i>Śilāhāra Bhōjadēva II.</i> ,	327	[1137 (Kollam 389 for 390 ?)].— <i>Vira-Rāma</i> <i>Kēraḷavarman of Vēṇāḍu</i> ,	952
1113.— <i>Gutta Vira-Vikramāditya II.</i> ,	335	[1137].— <i>Chōla Kulōttunga-Chōla III.</i> ,	842
1113 (?).— <i>Hoysala Ballāla II.</i> ,	418	1137.— <i>Dēvagiri-Yādava Singhana</i> ,	341
[1113].— <i>Chōla Kulōttunga-Chōla III.</i> ,	822	[1138 (Ky. 4317, Kollam 392)].— <i>Private (?)</i> <i>inscription</i> ,	953
1114.— <i>Hoysala Ballāla II.</i> ,	419, 420	1140.— <i>Dēvagiri-Yādava Singhana</i> ,	342
1114 (for 1115).— <i>do.</i> ,	421	1141*.— <i>Raṭṭa Kārtavīrya IV.</i> ,	267
1114-15 (Kollam 368).— <i>Vira-Kēraḷavarman (?)</i> <i>of Vēṇāḍu</i> ,	949	[1142].— <i>Chōla Rājārāja III.</i> ,	843
1116].— <i>Chōla Kulōttunga-Chōla III.</i> ,	823, 824	[1142-43 (Kollam 396)].— <i>Private (?) in-</i> <i>scription</i> ,	954
1117*.— <i>Hoysala Ballāla II.</i> ,	422	1144.— <i>Astrologer Anantadēva of Dēvagiri-</i> <i>Yādava Singhana</i> ,	343
[1117].— <i>Chōla Kulōttunga-Chōla III.</i> ,	825	[1144].— <i>Chōla Rājārāja III.</i> ,	844
1117.— <i>Kōṇamāṇḍala chiefs Mallidēva and</i> <i>Manma-Satya II.</i> ,	583	1145*.— <i>Dēvagiri-Yādava Singhana</i> ,	344
1117-18 (Kollam 371).— <i>Vira-Rāmavarman</i> <i>of Vēṇāḍu</i> ,	950	[1145].— <i>Pāṇḍya Mājavarman Sundara-</i> <i>Pāṇḍya I.</i> ,	891
1118*.— <i>Hoysala Ballāla II.</i> ,	423		
1118].— <i>do.</i> ,	426		
1118].— <i>do., and Kādamba Kāmadēva</i> ,	424		
1118].— <i>Chōla Kulōttunga-Chōla III.</i> ,	826, 827		
1119].— <i>do.</i> ,	828		
1119.— <i>do.</i> ,	829		

Śaka-S.	NUMBER	Śaka-S.	NUMBER
1145.— <i>Dēvagiri-Yādava</i> Singhapa, . . .	345	[1175].— <i>Pāṇḍya</i> Jaṭāvarman Sundara-	
1145.— <i>Hoysaḷa</i> Narasiṃha II., . . .	434	Pāṇḍya I.,	900, 901, 902
[1147].— <i>Pāṇḍya</i> Mājavarman Sundara-		[1176].— ¶ <i>Hoysaḷa</i> Narasiṃha III., . . .	439
Pāṇḍya I.,	893	1177.— <i>do.</i> ,	440
1148*.— <i>Dēvagiri-Yādava</i> Singhapa (P), . . .	346	[1178].— <i>Telugu-Chōḍa</i> Vijaya-Gaṇḍagopāla, . . .	835
[1148].— <i>Chōḷa</i> Rājārāja III.,	845	[1178].— <i>Hoysaḷa</i> Vira-Rāmanātha, . . .	441
1151*.— <i>Raṭṭa</i> Lakṣmīdēva II.,	268	[1179].— <i>Pāṇḍya</i> Jaṭāvarman Sundara-	
1153.— <i>Kākatīya</i> Ganapati,	586	Pāṇḍya I.,	903
[1153].— <i>Hoysaḷa</i> Narasiṃha II.,	435	1180.— Rājagambhīra Śambuvārāyaṇ, . . .	866
[1154].— <i>Chōḷa</i> Rājārāja III.,	848, 849	1181.— <i>Śīldhāra</i> Sōmēśvara,	314
[1155].— <i>do.</i> ,	850, 851, 852	[1181].— <i>Dēvagiri-Yādava</i> Kanhara, . . .	361
1156.— <i>Dēvagiri-Yādava</i> Singhapa,	347	[1181].— <i>Pāṇḍya</i> Jaṭāvarman Sundara-Pāṇḍya	
1156.— <i>Daughter of Nātavādī ch.</i> Rudra-		I.,	904, 905
dēva,	592	[1181].— <i>Pāṇḍya</i> Vira-Pāṇḍya,	906
[1156].— <i>Chōḷa</i> Rājārāja III.,	853	[1182].— <i>Pāṇḍya</i> Jaṭāvarman Sundara-Pāṇḍya	
[1156].— <i>Pāṇḍya</i> Mājavarman Sundara-		I.,	907
Pāṇḍya I.,	895, 896	1182.— ¶ <i>Chōḷ.</i> Kāmavadēvarāya,	271
1156.— <i>Image inscription</i> ,	973	1183.— <i>Dēvagiri-Yādava</i> Mahādēva,	362
[1156-57 (Kollam 419)].— Vira-Ravi Kērajavar-		[1183].— <i>Pāṇḍya</i> Jaṭāvarman Sundara-	
man of <i>Vēṇāḍu</i> ,	955	Pāṇḍya I.,	908
1157.— <i>Dēvagiri-Yādava</i> Singhapa,	348	[1183].— <i>Hoysaḷa</i> Vira-Rāmanātha,	442
1157.— <i>Kākatīya</i> general Jāya,	587	1184*.— ¶ <i>Hoysaḷa</i> Narasiṃha III.,	443
1158.— <i>Dēvagiri-Yādava</i> Singhapa,	349	[1184].— <i>Dēvagiri-Yādava</i> Mahādēva and	
[1159].— <i>Chōḷa</i> Rājārāja III.,	855	<i>Gutta</i> Gutta III.,	363
1160*.— ¶ <i>Dēvagiri-Yādava</i> Singhapa,	350, 351	1185*.— <i>do.</i> <i>do.</i> ,	364
1160*.— <i>Chōḷa</i> Rājārāja III.,	856	[1185].— <i>do.</i> ,	365
[1160].— <i>do.</i> ,	857, 858, 859	1187.— <i>Telugu-Chōḍa</i> Vijaya-Gaṇḍagopāla, . . .	886, 887
1161.— <i>do.</i> ,	860	1187.— <i>Dēvagiri-Yādava</i> Mahādēva,	366
1162.— <i>Dēvagiri-Yādava</i> Singhapa,	352	[1188].— <i>Chōḷa</i> Rājendra-Chōḷa III.,	867
[1164].— <i>do.</i> ,	354	1188.— <i>Kēraḷa k.</i> Ravivarman,	939, 940
1165.— <i>Chōḷa</i> Rājārāja III.,	862	[1189].— <i>Chōḷa</i> Rājendra-Chōḷa III.,	868
[1168].— <i>Dēvagiri-Yādava</i> Singhapa,	355	1189.— <i>Dēvagiri-Yādava</i> Mahādēva,	367
[1171].— <i>Chōḷa</i> Rājendra-Chōḷa III.,	863	[1189].— <i>Pāṇḍya</i> Vira-Pāṇḍya,	910
[1171].— <i>Pāṇḍya</i> Mājavarman Sundara-		1189.— <i>Jaina</i> Śrinandi-bhaṭṭarakadēva, . . .	974
Pāṇḍya II.,	897	1190.— <i>Hoysaḷa</i> Narasiṃha III. (P),	444
1171.— ¶ <i>Dēvagiri-Yādava</i> Kanhara,	357, 358	1191.— ¶ <i>Oḍḍavādī ch.</i> Arjuna,	600
1172*.— <i>do.</i> ,	356	[1191].— <i>Hoysaḷa</i> Vira-Rāmanātha,	445
1172*.— <i>Kākatīya</i> Ganapati,	588	1191 (for 1195 P).— <i>Hoysaḷa</i> Narasiṃha III., . . .	446
[1172*].— Ganapāmbā, daughter of <i>do.</i> ,	589	1192* [and 1198].— <i>do.</i> ,	447
[1172 (Ky. 4351)].— ¶ <i>Kūḍamba</i> Śivachitta		[1192].— <i>Hoysaḷa</i> Vira-Rāmanātha,	448
Shashṭha II.,	269	[1193].— <i>Dēvagiri-Yādava</i> Mahādēva (P),	368
[1172].— <i>Pāṇḍya</i> Mājavarman Sundara-		[1193].— <i>Hoysaḷa</i> Vira-Rāmanātha,	449
Pāṇḍya II.,	898	1193.— ¶ <i>Dēvagiri-Yādava</i> Rāmaachandra,	369
[1173].— <i>do.</i> ,	899	1194.— ¶ <i>do.</i> ,	370, 371
1174*.— <i>Dēvagiri-Yādava</i> Kanhara,	359	1195.— <i>E. Chōḷ.</i> Vijayāditya II. of	
[1174 (Kollam 427)].— Vira-Padmanābha		<i>Śrīkūrmam</i> ,	577
Mārtāṇḍavarman of <i>Vēṇāḍu</i> ,	956	1197*.— <i>Jaina</i> Māghanandi-bhaṭṭarakadēva, . . .	975
[1174].— <i>Chōḷa</i> Rājendra-Chōḷa III.,	864	1199*.— <i>Dēvagiri-Yādava</i> Rāmaachandra,	372
1175*.— ¶ <i>Hoysaḷa</i> Sōmēśvara,	436	1199.— <i>do.</i> ,	373
1175.— ¶ <i>Dēvagiri-Yādava</i> Kanhara,	360	1199.— <i>E. Chōḷ.</i> Purushōttama of <i>Śrīkūrmam</i> , . . .	578

Saka-S.	NUMBER	Saka-S.	NUMBER
[1199].— <i>Pāṇḍya</i> Māra-varman Kulasekhara I.,	911	[1274].— <i>Pāṇḍya</i> Māra-varman Parākrama-	
1200.— <i>Disciple of Jaina</i> Udayachandradēva,	976	<i>Pāṇḍya</i> ,	926
1200.— <i>Hoysala</i> Narasimha III.,	450	1276*.—¶ Bukkarāya I. of <i>Vijayanagara</i> ,	455
1201.— <i>Disciple of Jaina</i> Paḍumasina-		1277.—do.,	456
bhaṭṭarakadēva (P),	977	1278.—do.,	457
1203 (for 1201 P) [and 1210].— <i>Private</i>		1278.—¶ Saṅgama II. of <i>Vijayanagara</i> ,	459
<i>inscription</i> ,	978	1286 (for 1287).—Kampaṇa II. of <i>Vijaya-</i>	
[1203].— <i>Pāṇḍya</i> Jaṭavarman Sundara-Pāṇḍya		<i>nagara</i> ,	460
II.,	912	[1290].—do.,	462
1203.—Naraharitirtha, governor of <i>Kaliṅga</i> (P),	979	1290.—Bukkarāya I. (P) of <i>Vijayanagara</i> ,	461
[1204].— <i>Dēvagiri-Yādava</i> Rāmachandra,	374	1293.—General Goppanāya of Kampaṇa II.	
1205*.— <i>Disciple of Jaina</i> Nāmichandra-		of <i>Vijayanagara</i> ,	463
paṇḍitadēva,	980	1293.— <i>Pāṇḍya</i> Jaṭavarman Parākrama-	
[1205].— <i>Dēvagiri-Yādava</i> Rāmachandra,	375	<i>Pāṇḍya</i> ,	937
[1206].—do.,	376, 377	1295*.— <i>Jaina</i> Vardhamānasvāmīn (P),	982
[1207].— <i>Pāṇḍya</i> Jaṭavarman Sundara-		1296.—Jammapa-Uḍaiyar, son of Kampaṇa	
<i>Pāṇḍya</i> II.,	913	II. of <i>Vijayanagara</i> ,	464
[1208].— <i>Dēvagiri-Yādava</i> Rāmachandra,	378	1296.—¶ <i>Redḍi</i> Anna-Vēma of <i>Konḍaviḷu</i> ,	593
1208.— <i>Hoysala</i> Narasimha III.,	451	1296.— <i>Kēraḷa</i> (P) ch. Sarvaṅganātha,	941
[1209].— <i>Pāṇḍya</i> Jaṭavarman Sundara-		1300 (for 1301).—¶ <i>Redḍi</i> Anna-Vēma of	
<i>Pāṇḍya</i> II.,	914	<i>Konḍaviḷu</i> ,	594
[1211].—do.,	915, 916	1301.—¶ Harihara II. of <i>Vijayanagara</i> ,	465, 466
1212*.—¶ <i>Dēvagiri-Yādava</i> Rāmachandra,	379	1304.—¶ do.,	467
[1212].— <i>Pāṇḍya</i> Jaṭavarman Sundara-		[1304].—Min. Irugappa,	1062
<i>Pāṇḍya</i> II.,	917, 918	1305 (for 1306).—¶ Vīrāpāksha I. of <i>Vijaya-</i>	
[1215].— <i>Pāṇḍya</i> Māra-varman Kulasekhara I.,	919	<i>nagara</i> ,	468
[1216].—do.,	920	1307.—Harihara II. of <i>Vijayanagara</i> ,	469
1219*.— <i>Dēvagiri-Yādava</i> Rāmachandra,	380	1309*.—¶ do.,	470
1222.—do.,	381	[1309].—General Irugappa,	1063
1227.—do.,	382	1312.— <i>Kēraḷa</i> k. Mārtandavarman,	942
[1229].— <i>Pāṇḍya</i> Māra-varman Kulasekhara I.,	921	1313.—¶ Harihara II. of <i>Vijayanagara</i> ,	471
1231.— <i>E. Chāl.</i> Viśvannātha of <i>Śrīkūrmam</i> ,	579	1313.— <i>Redḍi</i> Kāṭaya-Vēma,	595
[1232].— <i>Hoysala</i> Ballāla III.,	463	1315.—Harihara II. of <i>Vijayanagara</i> ,	472
1235.— <i>Jaina</i> Śubhachandramuni,	981	1317.—¶ do.,	473
1236.— <i>Chōḷa</i> Vira-Champa,	869, 870	1317 (for 1318).—¶ do.,	474
[1237-38 (Kollam 491)].—Vira-Udaiyamār-		1320*.— <i>Jaina</i> Purupaṇḍita,	983
tāṇḍavarman of <i>Vēnāḍu</i> ,	957	1321.—¶ Harihara II. of <i>Vijayanagara</i> ,	475
1238.— <i>Kākaṭiṅga</i> Pratāparudra,	1066	[1325 (Kollam 578)].— <i>Kēraḷa</i> k. Vira-Kēraḷa	
[1239].— <i>Pāṇḍya</i> Māra-varman Kulasekhara II.,	922	Mārtandavarman,	958
1240.— <i>E. Chāl.</i> Purushōttama of <i>Śrīkūrmam</i> ,	580	1328 [and 1327].—Bukkarāya II. of <i>Vijaya-</i>	
[1240].— <i>Pāṇḍya</i> Māra-varman Kulasekhara II.,	923	<i>nagara</i> ,	479
[1241].—¶ Vira-Rāghava-Chakravartin (of		1328.—¶ Dēvarāya I. of <i>Vijayanagara</i> ,	480
<i>Kēraḷa</i>),	965	1328 (for 1338).— <i>Subordinate of Redḍi</i>	
[1243].— <i>Pāṇḍya</i> Māra-varman Kulasekhara II.,	924	Kāṭaya-Vēma,	598
1259.—(for 1260 P).—¶ Nāmaya-Nāyaka of		1331.— <i>Disciple of Jaina</i> Chandrakīrti,	984
<i>Piṭhāpurī</i> ,	601	1332.—Dēvarāya I. of <i>Vijayanagara</i> ,	481
[1261].—Venṇumankonda Śambavarāya,	871	1333.—¶ <i>Redḍi</i> Kāṭaya-Vēma of <i>Rāja-</i>	
1261 (for 1262).—Harihara I. of <i>Vijayanagara</i> ,	454	<i>mahēndranagara</i> ,	596
1262.— <i>Pāṇḍya</i> Māra-varman Parākrama-		1334*.—Son of Dēvarāya I. of <i>Vijayanagara</i> ,	483
<i>Pāṇḍya</i> ,	925	1336.— <i>Subordinate of Redḍi</i> Kāṭaya-Vēma,	597

Saka-S.	NUMBER	Saka-S.	NUMBER
1338.—¶ Vijaya of Vijayanagara, . . .	484	1450 and 1451.—Krishnarāya of Vijaya-	
1344.—do., . . .	485	nagara, . . .	513
[1344].—General Irugapa, . . .	486	1452.—Achutarāya of Vijayanagara, . . .	514
1346.—¶ Dēvarāya II. of Vijayanagara, 487, 488		1453.—do., . . .	515
1347.—do., . . .	489	1455*.—do., . . .	516
1348.—do., . . .	490	1459.—Pāṇḍya Jaṭilavarman . . . Śrīvallabha-	
1352.—¶ Redḍi Allaya-Dodḍa of Rājamahēn-		dēva, . . .	933
dranagara, . . .	599	1459 (for 1460).—Private inscription, . . .	990
1353*.—¶ Dēvarāya II. of Vijayanagara, 491, 492		1460.—Achutarāya of Vijayanagara, . . .	517
1353.—Vira-Pāṇḍya, son of Bhairava, . . .	985	1461.—do., . . .	518
1355*.—Jaina Śrutamuni, . . .	986	1462.—¶ do., . . .	519
[1355].—Dēvarāya II. of Vijayanagara, . . .	493	1463*.—do., . . .	520
[1356].—do., . . .	494	[1465].—Sadāśivarāya of Vijayanagara, 521, 522	
1358*.—Vira-Pāṇḍya, son of Bhairava, . . .	987	1466*.—do., . . .	523
[1368].—Pratāpa-Dēvarāya of Vijayanagara, 495		1466.—Jaina Śāntikīrtidēva, . . .	991
1368.—Dēvarāya II. of Vijayanagara, . . .	496	1467.—Sadāśivarāya of Vijayanagara, . . .	524
1371.—Mallikārjuna of Vijayanagara, . . .	497	1469.—do., . . .	525
[1375].—Pāṇḍya Jaṭilavarman Parākrama-		1470.—do., . . .	526
Pāṇḍya, . . .	928	1471.—Bōmmu-Nāyaka of Vēlūr, . . .	527
1377.—Śāluva Tirumalaidēva, . . .	498	1476*.—Private inscription, . . .	992
1377.—Pāṇḍya Parākrama-Pāṇḍya, . . .	929	1476.—Sadāśivarāya of Vijayanagara, . . .	528
[1378].—Pāṇḍya Jaṭilavarman Parākrama-		1477.—do., . . .	529
Pāṇḍya, . . .	930	1477.—Pāṇḍya Māṇavarman Sundara-Pāṇḍya	
1381 (for 1383).—Pāṇḍya Arikēsariidēva Parā-		III., . . .	934
krama-Pāṇḍya, . . .	931	1478.—¶ Sadāśivarāya of Vijayanagara, . . .	530
1387.—Mallikārjuna of Vijayanagara, . . .	499	1482 (for 1483).—do., . . .	531
[1390-91 (Kollam 644)].—Kēraḷa prince		1482 (? for 1485).—do., . . .	533
Ādityavarman, . . .	959	1483.—do., . . .	532
1392.—Virūpāksha II. of Vijayanagara, . . .	500	1488.—do., . . .	534
[1400 (Kollam 654)].—Kēraḷa prince Rāma-		1489.—Pāṇḍya Jaṭilavarman . . . Ativirarāma	
varman, . . .	960	Śrīvallabhadēva, . . .	935
[1402 (Kollam 655)].—Kēraḷa prince Mārtāṇḍa		1497.—Śrīraṅgarāya II. of Kārṇāṭa, . . .	535
1403.—Vālaka-Kāmaya alias Akkalarāja, . . .	874	1500.—do., . . .	536
1421.—Pāṇḍya Jaṭilavarman Parākrama-		1506.—¶ do., . . .	537
Pāṇḍya Kulasēkhara, . . .	932	1508.—Immaḍi-Bhairava-Oḍeya (Bhairava II.), 993	
1427*.—¶ Śāluva Immaḍi-Nṛsimha, . . .	501	1514.—Venkaṭapati I. of Kārṇāṭa, . . .	538
1430 (for 1431).—Krishnarāya of Vijaya-		1523.—¶ do., . . .	539
nagara, . . .	502	1525.—Chāmunda ch. Timmarāja, . . .	994
1432*.—Kulōttunga-Chaṅgāḷa-Mahādēva, . . .	988	1543.—¶ Rāmadēva (IV. of Kārṇāṭa ?), . . .	540
1434 (for 1435).—¶ Krishnarāya of Vijaya-		1547.—Krishnappa-Nāyaka, etc., . . .	541
nagara, . . .	503	1556.—¶ Venkaṭapati II. of Kārṇāṭa, . . .	542
1435.—do., . . .	504	1556.—¶ Chāmarāja-Voḍeyar of Mahiśūra, . . .	995
1435 (for 1436).—do., . . .	505	1558.—¶ Venkaṭapati II. of Kārṇāṭa, . . .	543
1436.—do., . . .	506, 507	1560*.—Venkaṭādri-Nāyaka Ayya of Bēlūr, . . .	544
1437.—do., . . .	1064	1565.—Jaina Chārukīrti-paṇḍita, . . .	996
1437-1443.—do, . . .	508	1566.—¶ Śrīraṅgarāya VI. of Kārṇāṭa, . . .	545
1438 (?).—Ch. Gōparāja (Śāluva-Gōparāja), . . .	989	1576.—Mudda-bhūpati of Padinbōdu, . . .	997
1442.—Krishnarāya of Vijayanagara, . . .	509, 510	1594*.—¶ Keladi-Sōmasēkhara-Nāyaka, . . .	998
1444 (for 1445).—do., . . .	511	1601.—¶ Chikkadēvēndra of Mahiśūra, . . .	999
1448.—do., . . .	512	1615.—¶ Krishnappa-Nāyaka of Bēlūr, . . .	546

Śaka-S.	NUMBER	Śaka-S.	NUMBER
1619.—¶ Gôpāla-Gaṇḍa, 'lord of Āvatīnād,'	1000	[1701 (Ky. 4881*)].—¶ Koḍagu ch. Liṅga-	
1620.—¶ 'Prithvi Saṭṭi,' etc.	1001	Rājendra-Voḍeyar,	1008
1621 (for 1645 ?).—Kṛishṇarāja of Mahīśūra,	1002	1718.—¶ Koḍagu ch. Vīra-Rājendra-Voḍeyar,	1009
1636*.—¶ Basavappa-Nāyaka,	1003	1731.—Aditakīrtidēva,	1010
1644.—¶ Kṛishṇarāja of Mahīśūra,	1004	1739 [and 1742].—¶ Koḍagu ch. Liṅga-	
1646.—¶ do.,	1005	Rājendra-Voḍeyar,	1011
1650.—¶ Koḍagu ch. Dodda-Virappa-		1748.—Kṛishṇarāja of Mahīśūra,	1012
Voḍeyar,	1006	1752 (V. 1888*, Vardhamāna's-Nirvāṇa 2493).—	
1688.—¶ Chikkappa-Śeṭṭi, etc.,	1007	do.,	1013

II.—INDEX TO THE APPENDIX.

A	NUMBER	NUMBER	
Abbalabbā, <i>queen of Bātuga I.</i> ,	127	Agrapipidngu, <i>Telugu-Chōḍa ch.</i> ,	883
Abhimānavalli, <i>queen of Chōḷa Rājarāja I.</i> ,	716	Āhavamalla, <i>Kaḷachurya k.</i> ,	295-300
Abhinava-Chārūkīrtipāḍita, <i>Jaina teacher</i> ,	991	Āhavamalla, <i>sur. of W. Chōḷ.</i> Sōmēśvara I., 166, 171, 185, 741, 744-746, 748, 749, 751, 753, 969, 1080-82, 1084	
Abhinava-Dēvarāja, <i>s. a. Dēvarāja II.</i> ,	490	Āhavamalla, <i>sur. of W. Chōḷ.</i> Taila II., 143, 145, 201, 328	
Abhinavapāḍita, <i>Jaina teacher</i> ,	983	Āhavamalla-Bhūtiga, <i>ch.</i> ,	259
Ācha (Āchugi) I., <i>Sinda ch.</i> ,	224, 243	Āhavamallakulakāla, <i>sur. of Virarājendra I.</i> ,	1081
Ācha (Āchama, Āchugi) II., <i>do.</i> ,	218, 224, 243	Āhavamallanai-mummaḍi-ven-kaṇḍa, <i>do.</i> ,	1081
Achala, <i>poet</i> ,	1042	Aiyapadēva, <i>ch.</i> ,	309
Āchaladēvi (Āchiyakka), <i>wife of Chandramauli</i> ,	417	Aiyaparāja, <i>Silāra ch.</i> ,	301
Āchama (Ācha) II., <i>Sinda ch.</i> ,	218	Ajavarman, <i>k. or ch.</i> ,	142
Āchidēva III., <i>do.</i> ,	243	Ajitasēna, <i>Jaina teachers</i> ,	131, 138, 869
Achintēdravara, <i>poet</i> ,	584	Ajjanandi, <i>Jaina teacher</i> ,	667n
Āchugi (Ācha) I., II., <i>Sinda chiefs</i> ,	224, 243	Akalabka, <i>do.</i> ,	969
Achyutamallapanna (Akkapa), <i>min. of Achyuta-</i> <i>tarāja</i> ,	517	Akalabka, <i>sur. of Vikrama-Chōḷa</i> ,	807
Achyuta-Nāyaka, <i>ch.</i> ,	370	Akalankacharita, <i>sur. of Iṇivabedaṅga Satyā-</i> <i>śraya</i> ,	150n
Achyutarāja, <i>Vijayanagara k.</i> ,	514-520, 530	Akalavarsha, <i>sur. of Rāshtrakūṭa Krishnarāja I.</i> , 55, 56, 61, 66	
Achyutēndra, <i>s. a. Achyutarāja</i> ,	519	Akalavarsha, <i>sur. of Rāshtrakūṭa Krishnarāja</i> II.,	82, 84, 86, 91, 105, 130, 301
Adhika, <i>s. a. Adigaṇ</i> ,	834	Akalavarsha, <i>sur. of Rāshtrakūṭa Krishnarāja</i> III.,	93, 94, 96, 98, 105
Adhirājendra, <i>Chōḷa k.</i> ,	755	Akalavarsha Krishnarāja, <i>Guj. Rāshtrakūṭa ch.</i> ,	81
Adhōra or Ādhōra, <i>Mukūḷa ch.</i> ,	74	Akalavarsha Śubhatuṅga, <i>do.</i> ,	77, 78
Adigai, <i>vi. (Tiruvadi)</i> ,	833n, 834n	Akkādēvi, <i>sister of W. Chōḷ.</i> Jayasimha II.,	163
Adigaṇ, ' <i>lord of Adigai</i> ,'	833, 834	Akkalarāja, <i>Uṇṇai ch.</i> ,	874
Ādinagar, <i>vi.</i> ,	733	Akkāmbikā (Ānkama), <i>queen of Velanāṇḍu ch.</i> Rājendra-Chōḍa,	581, 582
Aditakīrtidēva, <i>m.</i> ,	1010	Akkapa, <i>s. a. Achyutamallapanna</i> ,	517
Āditya, <i>Oḍḍavāḍi ch.</i> ,	600	Akkave, <i>mother of Chandramauli</i> ,	416
Āditya I., <i>Chōḷa k.</i> ,	676-681, 685, 712	Akkuka (Akkuva), <i>ch.</i> ,	84
Āditya II., <i>Karikāla, do.</i> ,	694n, 712	Aḷachapura, <i>vi.</i> ,	127
Ādityadēva, <i>poets</i> ,	266, 288, 300	Aḷagaṇ Ativirarāma Śrīvallabha, <i>Pāṇḍya k.</i> ,	935
Ādityavarman, <i>k.</i> ,	941n	Aḷagiya-Pallavaṇ, <i>ch.</i> ,	884
Ādityavarman, <i>Pallava k.</i> ,	635	Aḷagiya-Śōḷṇ, <i>Śeṅṅēni ch.</i> ,	856, 860, 862
Ādityavarman, <i>ruler of Vañchī</i> ,	959	Alla, <i>k. or ch.</i> ,	131
Ādityavarman, <i>Silāra ch.</i> ,	301	Alla or Allāḍa, <i>Reḍḍi ch. of Rājamahēndra-</i> <i>nagara</i> ,	599
Ādityavarman, <i>son and grandson of Pulakēśin</i> II.,	25, 150	Allāḍareḍḍi-Doḍḍa, <i>s. a. Doḍḍa II.</i> ,	599
Ādityavarmarāja, <i>dūtaka</i> ,	54	Allaya-Doḍḍa, <i>do.</i> ,	599
Adiyama, <i>Chōḷa feudatory</i> ,	396n, 409, 415n	Allaya-Vēma, <i>Reḍḍi ch. of Rājamahēndra-</i> <i>nagara</i> ,	599
Adiyaṇ, <i>ch.</i> ,	937n		
Ādiyappēndra Nāyakas,	519		
Advayāmpita, <i>m.</i> ,	584		
Agaraya, <i>m.</i> ,	124		
Āgnīśarman, <i>poet</i> ,	419		
Agamalla (P), <i>s. a. Malla (Mallisaiṭṭi)</i> ,	360		

	NUMBER		NUMBER
Āluka, co.,	5	Āṅkama, s. a. Akkāmbikā,	581
Ālupa, Ālupa, people or k.,	10, 20, 249	Āṅkulāsvara, vi.,	81
Ālupa, do.,	30	Anmakonḍa, ^o kunḍā, vi.,	584, 586
Āmaṇa, <i>Dēvagiri-Yādava k.</i> ,	369	Anna, <i>Redḍi ch. of Rājamahēndranagara</i> ,	599
Amarābharapa-Śiyagaṅga, <i>Gaṅga ch.</i> ,	841	Anna-Vēma, <i>Redḍi ch. of Koṇḍaviḍu</i> , 593, 594, 596	
Amaragaṅga, <i>Dēvagiri-Yādava k.</i> ,	834	Anna-Vōta, do.,	593, 595, 596
Amaragāṅgēya, do.,	351, 360	Annavrōla, <i>Redḍi ch. of Rājamahēndra-</i>	
Amarāvati, vi.,	589, 590n	nagara,	599
Ambarāja I., s. a. Ammarāja I.,	566	Anṇiga, <i>Pallava k.</i> ,	93, 98
Ambēra or ^o rā (P), son or daughter (?) of		Anumakonḍa, s. a. Anmakonḍa,	584
Pulakēsīn II.,	15	Aparāditya, <i>Śīlāra ch.</i> ,	312, 313
Amitravalli, f.,	1076	Aparājita, do.,	305-307, 309
Amma I., s. a. Ammarāja I.,	559, 560	Aparājita, sur. of Pṛithivīpati I.,	670
Ammaiappaṇ Kappuḍaipperumāṇ, <i>Seṅgēni ch.</i> , 820		Aparimitavarsha Dantivarman, <i>Guj.</i>	
Ammaiappaṇ (Ammaiappaṇ) Aḷagiya-Śōḷaṇ, do.,		<i>Rāshṭrakūṭa ch.</i> ,	78
	856, 860, 862	Appa (Nādiṇḍla-Appa), min.,	503
Ammanadēva, <i>Chēdi k.</i> ,	91	Appājēndra-Vodeyar, <i>Koḍagu ch.</i> ,	1008, 1009
Ammapayya, <i>Danḍanāyaka</i> ,	280	Appāji-Rājēndra, do.,	1011
Ammaṅgadēvi, queen of E. Chal. Rājarāja I., 571		Appaṇa, <i>Hoysala general</i> ,	847
Ammarāja I., E. Chal. k.,	558-560,	Āppāyika, k. or ch.,	10
	562, 563, 566-568, 576, 1065	Appimayya, <i>Danḍanāyaka</i> ,	742
Ammarāja II. (Vijayāditya VI.), do., 563-568,		Apramēya, general of Chōḷa Rājarāja I.,	713
	574, 1065	Āradavāḍa, vi.,	576
Amōghavarsha, k.,	120	Aravaṇai Māl-Ari-Kēsavaṇ, m.,	1046
Amōghavarsha I., <i>Rāshṭrakūṭa k.</i> , 68, 70-77,		Āraviḍu, Āraviḍu, vi.,	530, 539
80, 84, 86, 91, 93, 105, 127, 301, 305, 652n,		Arhaddāsa, poet,	983
	670, 1054, 1055, 1065n	Arhanandin, <i>Jaina teacher</i> ,	1065
Amōghavarsha II., do.,	93, 301, 305	Arihararāja, s. a. Harihara II.,	1062
Amōghavarsha III., do., 93, 94, 95n, 98, 105,		Arikēsarin, <i>Śīlāra ch.</i> ,	306, 307, 309
	127, 130	Arikēsarin Parākrama-Pāṇḍya Jaṭilavarman,	
Amōghavarsha, sur. of <i>Rāshṭrakūṭa</i> Kakkarāja		<i>Pāṇḍya k.</i> ,	928-931
II.,	105	Arikulakēsarin, s. a. (P) Arimjaya,	1074
Amṛitāmbā, queen of Dōḍḍadēvarāja,	999	Arimjaya, <i>Chōḷa k.</i> ,	712, 1074
Ānanda, sage,	1015	Arishtanēmi-āchārya, m.,	1047
Ānandatīrtha, author,	979	Arivarman (Hari ^o), <i>W. Gaṅga k.</i> ,	108
Ananta, family of,	519	Ariyapillai, queen of Amarābharapa-Śiyagaṅga, 841	
Anantadēva, astronomer,	343	Arjuna, <i>Chēdi k.</i> ,	91
Anantadēva, Anantapāla, <i>Śīlāra ch.</i> ,	309	Arjuna, <i>Oḍḍavādi ch.</i> ,	600
Anantapāla, <i>Danḍanāyaka</i> , 204, 207, 208, 216		Arjuna, probably <i>Paramāra k.</i>	
Anantapālāyā, do.,	213	Arjunavarman,	343, 369
Ana-Vēma, s. a. Anna-Vēma,	593, 594, 596	Arkakīrti, <i>Jaina teacher</i> ,	66
Ana-Vōta, s. a. Anna-Vōta,	596	Arkavarman, <i>Pallava k.</i> ,	641
Āndra, co.,	343, 369, 663, 880	Arumoli, sur. of Chōḷa Rājarāja I.,	711n
Āndra maṇḍala,	668	Arumoli-Nāṅgaiyār, queen of Virarājēndra I., 765	
Āṅga, co.,	5	Ārya, <i>Oḍḍavādi ch.</i> ,	600
Anivārta, sur. of W. Chal. Vikramāditya I.		Āryā-mahādēvi, queen of Dāna,	568
and II.,	20n, 48n	Āryanandin, <i>Jaina teacher</i> ,	667n
Aniyankabhima, sur. of <i>Koṇḍapaḍmaṭi ch.</i>		Āryapura, vi. (Aihole),	1026
Buddharāja,	581	Āryasēna, <i>Jaina teacher</i> ,	167
Āṅka, <i>Raṭṭa ch.</i> ,	163, 181, 201	Āsatimayūrapura, vi.,	427

	NUMBER		NUMBER
Aśōkavarman, ancestor of Pallava kings,	635	Ballāla, Ballāla, Śilāhāra ch.,	316, 317, 321, 327
Aśvatthāman, legendary being,	644	Ballāla I., Hoysala k.,	385, 388, 405, 406, 419, 434
Aṭavidurjaya, dūtaka,	548	Ballāla II., do.,	369, 388,
Atirapachanda, Pallava k.,	639		415-424, 426-434, 437, 443
Atisayadhavala, sur. of Amōghavarsha I.,	75	Ballāla III., do.,	453
Ativīrarāma Śrīvallabha Jaṭilavarman,		Ballāladēva-Vēlābhāṭa (Boḍḍiya), ch.,	564
Pāṇḍya k.,	935	Bamma, brother of Gaṅgarāja,	406
Attimallaṇ (Miṇḍaṇ A ^o), Śēṅḡēni ch.,	818	Bamma, Śinda ch.,	224, 243
Attimallaṇ Śambukula-Perumāḷ, ch.,	854	Bammadēva, father of min. Nāgadēva,	414
Attimallar Kapparaḍēva-Prithvigaṅgaraiyar,		Bammaṇṇayya, Daṇḍanāyaka,	232
Gaṅga ch.,	1056, 1057	Bammarasa (Barmarasa), do.,	211
Attihāja, father of Polāḷva,	434	Bāṇa, family and kings,	119, 659 ff., 685
Attivarman, k.,	1015	Bāṇa, poet,	641n
Atvivarman (P), W. Gaṅga ch.,	1070	Bāṇa, son of Asura Bali,	663
Aṭyantakāma, Pallava k.,	629, 638	Bāṇādhirāja, ancestor of Bāṇa kings,	662
Avanibhājana-Pallavēśvara, temple,	621	Bāṇarāja, 'a Bāṇa k.,'	667
Avanisiṁha, Pallava k. Siṁhaviṣṇu,	635	Banavāsapura, vi.,	227
Āvanyapura, vi.,	663	Banavāsi, vi.,	127, 162, 173, 210, 241, 242, 262
Avasara I., II., III., Śilāra chiefs,	301	Bāṇavidyādhara, Bāṇa k.,	663
Āvatinaḍ, di.,	1000	Bāṇavidyādhara, sur. of Bāṇa Vikramāditya I.,	662
Avinīta, W. Gaṅga k.,	112, 114, 115	Baṅkāpura, vi.,	131, 174
Avalladēvi (Hammā), queen of Bhīllama III.,	331	Baṅkēsa, Baṅkēya, Baṅkēyarāja, Crasa,	
Ayōdhyā, vi.,	150, 568	Mukula ch.,	74, 1055
Ayyapa I., W. Chāḷ. k.,	150, 232	Bappāra, family,	7
Ayyapa II., do.,	179	Bappuvarasa, ch.,	967
Ayyapa, k. or ch.,	1065	Barbarabāha, sur. of Nṛsiṁharāja,	501
Ayyapaḍēva, Nolamba k.,	126, 1035n	Baregedēva-Nāyaka, ch.,	1027
Ayyapillāya, poet,	582	Barma, ch. (son of Bhūtiga),	259
Ayyapōṭi, Jaina teacher,	1065	Barmadēva, Daṇḍanāyakas,	186, 187, 294
Ayyāvōḷe, vi. (Aihole),	1026	Barmarasa, do.,	211, 279, 281
		Basappayya, Basappa, Basavappa-Nāyaka, ch.,	1003
		Batpūra, family,	5
		Bayappa-Nāyaka, ch.,	523, 533
		Bāyiga, Bāyika, m.,	134, 135
		Bayyamāmbā, daughter of Nātarāḍi ch.,	
		Rudradēva,	592
		Bayyāmbikā, queen of Kākatiya Mahādēva,	586
		Bēlāpura (Vēlāpura), vi.,	385, 388
		Bellakoṇḍa, vi.,	1064
		Bēlūr, vi.,	544, 546
		Bēta, E. Chāḷ. Vijayāditya V.,	576
		Bēta, Kākatiya Tribhuvanamalla,	585
		Bēta, Kōṇamāṇḍala ch.,	583
		Bēta, Kōṇātavarāḍi-vishaya ch.,	589
		Betmarāja, Kākatiya Bēta,	588
		Betta (Vetta) I., II., III., Telugu-Chōḍa	
		chiefs,	880, 881, 883
		Bhadrabāhu, Jaina teacher,	669
		Bhāgaladēvi, Bhāgalāmbikā, queen of Katta	
		II.,	181, 192, 201
Bāchaladēvi, queen of Kādamba Tailapa II.,	210		
Bāchikabbe, mother of Singimayya,	400n, 403, 404		
Bādāmi, W. Chalukyas of,	1 ff.		
Paddega, Baddiga, Rāshtrakūṭa			
Amōghavarsha III. (Vaddiga),	93, 127, 130		
Bāganabbe, f.,	406		
Baicha (Baichapa), Vijayanagara min.			
(Vaichaya),	469, 486		
Baichapa, grandson of Baicha,	486		
Bālachandra, Jaina teachers,	667n, 980		
Bālachandra, m.,	408		
Baladēva, father of Singimayya,	400n, 403, 404		
Baladēva, grandson of Baladēva,	404		
Balāmma-Thakkura, m.,	17		
Balavarman, Chāḷ. ch.,	66		
Bali, Asura,	663		
Ballāla, Śāntali māṇḍala ch.,	340		

	NUMBER		NUMBER
Bhāgaladēvi (Bhāgyavati), mother of W. Chāl.		Bhīma, s. a. Vimaṇ,	795
Vikramāditya V.,	153	Bhīmanabhaṭṭa, poet,	568n
Bhagiratha, Kadamba k.,	603	Bhīmarāja, Maurya ch.,	330
Bhāgyavati (Bhāgaladēvi), mother of W. Chāl.		Bhīmarasa, ch.,	145
Vikramāditya V.,	150	Bhīmavarman, Pallava k.,	635
Bhāilēka, Maurya ch.,	330	Bhīvaṇṇya, Daṇḍanāyaka,	202
Bhairava I. (Bhairarasa-Oḍeya), ch.,	993	Bhōgadēvarasa, ch.,	165
Bhairava II. (Immaḍi-Bhairarasa-Oḍeya), ch.,	993	Bhōganātha, narma-sachiva of Saṅgama II.,	459
Bhairava or Bhairavendra, ch.,	985, 987	Bhōgavati, vi.,	144, 156, 189, 972
Bhambhāgiri, vi.,	369	Bhōja, kings,	337, 940
Bhammaha-Raṭṭa, Rāśākṛaṭṭa ch.,	150	Bhōja, Paramāra k.,	152
Bhaṇḍanāditya-Kuntāditya, officer of		Bhōja I., Bhōjadēva I., Śilāhāra ch.,	243,
Ammaṛāja I.,	559		317, 321, 327
Bhaṇḍāragaviṭṭage, vi.,	49	Bhōja II., Bhōjadēva II., do.,	325-327, 369
Bhānūdēva II., E. Gaṅga k.,	579n	Bhōjarāja, k. of Dhārā,	1022
Bhānukirtidēva, Jaina teacher,	406	Bhṛigukachchha, vi.,	77
Bhānuśakti, Śēndraka k.,	612	Bhujabala-Gaṅga, sur. of Hoysaḷa Vishṇu-	
Bhānuvarman, Kadamba prince,	610	vardhana,	388
Bharata, author,	1042	Bhujabala-Vira-Gaṅga, sur. of Hoysaḷa	
Bharata, Bharataṇa, Bharatamayya,		Narasimha I.,	409
Daṇḍanāyaka,	401, 402	Bhujagāndra, lineage,	16
Bhāravi, poet,	10	Bhujagāndhirāja (?), k.,	1016
Bhārgava, lineage of,	1080	Bhujjabbarasi, mother of Bātuga II.,	130
Bharukachchha, vi.,	69	Bhukka, s. a. Fukka I.,	475
Bhāskara, min.,	1001	Bhūlōkamalla, sur. of W. Chāl. Sōmēśvara III.,	
Bhāskarabhaṭṭa, Vidyaḍpati,	337		227, 228, 230, 231
Bhāskarāchārya, astronomer,	337	Bhūpamahēndra, sur. of E. Chal. Vimalāditya,	568
Bhāskara Ravivarman, k.,	962, 963	Bhūta (Bhūtiga), ch.,	259
Bhāyidēva, Daṇḍanāyaka,	258	Bhūtārya, s. a. Bātuga II.,	93, 98
Bhillama, Dēvagiri-Yādava k.,	334, 336,	Bhūtiga (Bhūta), ch.,	259
	337, 342, 343, 351, 369, 370, 379, 419	Bhuvanaikamalla, sur. of W. Chāl. Sōmēśvara	
Bhillama, k.,	309	II.,	156, 174, 175, 177-183, 185
Bhillama I., Yādava ch. of Śēmaḍēsa,	328, 329, 331	Bhuvanaikamalla-Śāntināthadēva, Jaina	
Bhillama II., do.,	328, 329, 331	temple or image,	183
Bhillama III., do.,	329, 331	Bhuvanaikavira Udayāditya, ch.,	179, 180
Bhīma, ch.,	532n	Bhuvanamuḷududniyāl, ōyār, title of Chōḷa	
Bhīma, Chōḷa ch.,	599	queens,	768, 774, 814, 827, 1087, 1088
Bhīma, E. Chal. k.,	560	Bhūvikrama, W. Gaṅga k.,	115, 116, 121,
Bhīma, Maurya ch.,	330		127, 670
Bhīma, Śilāra ch.,	301	Bīcha, Bīchirāya, Daṇḍēsa (Vichapa),	351, 357
Bhīma, Sinda ch.,	189	Bijja, ch.,	1065
Bhīma, W. Chāl. kings,	150	Bijjabe, wife of Maruḷadēva,	130
Bhīma I., E. Chal. Chālūkyā-Bhīma I.,	557,	Bijja-Dantivarman, Banavāsī k.,	127, 1065n
	558, 566, 1065	Bijjala (Bijjana), Kaḷachurya k.,	232, 238,
Bhīma II., E. Chal. Chālūkyā-Bhīma II.,	560,		245, 277-280
	563, 566-568, 1065	Bijjala, Sinda ch.,	247
Bhīma I., II., III., Kōṇamaṇḍala chiefs,	588	Bijjalā, queen of Hoysaḷa Sōmēśvara,	443
Bhīma I., II., III., IV., Oḍḍavāḍi chiefs,	600	Bijjana (Bijjala), Kaḷachurya k.,	240, 275,
Bhīma I., II., Śrī-Dhānyakaṭṭaka chiefs,	590		276, 281-285, 288, 293
Bhīma, s. a. Bhīmanabhaṭṭa,	569a	Birudātka-Bhīma, sur. of E. Chal. Vimalāditya,	568

	NUMBER		NUMBER
Birudaṅka-Rāma, <i>sur. of Śilāra Aparājita</i> , . . .	300n	Chaladāṅkarāva Hoysalasetṭi, <i>m.</i> , . . .	970
Biṭṭarasa, <i>E. Chal. Vishṇuvardhana I.</i> , . . .	547n	Chalikiya, Chalikiya, <i>s. a. Chalukya</i> , 5, 5n, 6n ff.,	547
Biṭṭidēva, Biṭṭiga, <i>Hoysala Vishṇuvardhana</i> , . . .	234, 396, 434	Chālikiya, <i>s. a. Chālukya</i> ,	6
Bodḍiya (Ballāladēva-Vēlābhāṣa), <i>ch.</i> , . . .	564	Chalkya, <i>s. a. Chalukya</i> ,	3n
Bolikeya-Kēsimayya, <i>Daṇḍanāyaka</i> , . . .	285	Chālukya, <i>kings</i> ,	249
Bomma, <i>s. a. Bommu-Nāyaka</i> ,	539	Chalukya- or Chālukya-Bhīma I., <i>E. Chal. k.</i> , . . .	557-560, 562, 563, 566, 567, 1065
Bomma Guṇḍa II., <i>Sāluva ch.</i> ,	501	Chalukya- or Chālukya-Bhīma II., <i>do.</i> , . . .	126n, 560-568, 1065
Bommu-Nāyaka, <i>Vēlūr ch.</i> ,	527, 534, 535, 539n	Chālukya-Chandra, <i>sur. of E. Chal. Śakti-varman</i> , . . .	569
Bonthādēvi, <i>queen of W. Chāl. Vikramāditya IV.</i> , . . .	140, 150	Chāluky-Ārjuna, <i>sur. of E. Chal. Vijayāditya II.</i> , . . .	536
Boppadēva, Boppa, <i>son of Gaṅgarāja</i> , . . .	406, 407	Chalukyas or Chālukyas, Eastern, 86, 91, 105, . . .	547 ff., 1065
Boppadēvi, <i>queen of Ballāla I.</i> ,	385	Chalukyas, Western, <i>of Bādāmi</i> ,	1 ff.
Boppa Sujanōttamsa, <i>poet</i> ,	137	Chalukyas, Western, <i>of Gujārāt</i> ,	1n
Brahmadēva (Barmarasa), <i>Daṇḍanāyaka</i> , . . .	291	Chālukyas, Western, <i>of Kalyāṇi</i> ,	140 ff.
Brahmakshata, <i>lineage</i> ,	136, 179n	Chāmaṇḍa, <i>Daṇḍādhipa</i> ,	193
Brahman, <i>general</i> ,	294n, 419	Chāmarāja (Chāmeya-Nāyaka), <i>ch.</i> , . . .	454
Brahman, <i>Haiḥaya ch.</i> ,	576	Chāmarāja, <i>Daṇḍanūtha</i> ,	489
Brahmasēna, <i>Jaina teacher</i> ,	167	Chāmarāja, <i>Mahīśāra k.</i> ,	1013
Brahmasrīrāja, <i>min.</i> ,	635	Chāmarāja-Voḍeyar, <i>do.</i> ,	995
Brahmavaka, <i>race of</i> ,	84	Chāmekāmbā, <i>f.</i> ,	1035
Brahmayuvarāja, <i>min.</i> ,	635	Chāmeya-Nāyaka (Chāmarāja), <i>ch.</i> , . . .	454
Bṛihatphalāyanas, <i>gōtra of</i> ,	1014	Champa, <i>s. a. Vira-Champa</i> ,	870
Būchapa, Būchirāja, <i>son of Gaṅgarāja</i> , . . .	386, 390	Chāmuṇḍa, <i>family</i> ,	994
Budda, <i>Nātavādī ch.</i> ,	591, 592	Chāmuṇḍa, Chāmuṇḍarāja, <i>°rāja, min. of W. Gaṅga kings</i> , . . .	137-139
Buddha, Buddharāja, <i>Kalachuri k.</i> ,	5, 6	Chāmuṇḍa (Chāvunḍa) II., <i>Sinda ch.</i> , . . .	243, 247
Buddharāja, <i>Koṇḍapaḍmaṭi ch.</i> ,	581	Chāmuṇḍasetṭi, <i>m.</i> ,	390
Buddhavarasa, <i>brother (P) of Pulakēsin II.</i> , . .	1n	Chandaladēvi, <i>queen of Mallapa II.</i> , . . .	576
Buddhavarasa, <i>Sulukika ch.</i> ,	67	Chandaladēvi, <i>Raṭṭa queen Chandrikādēvi</i> , . .	265
Buddhavarman, <i>ancestor of Koṇḍapaḍmaṭi chiefs</i> ,	581	Chandradēva, <i>m.</i> ,	634n
Buddhavarman, <i>Pallava k.</i> ,	625	Chandrāditya (Chandrarāja), <i>Śilāhāra ch.</i> , . .	321, 327
Budhamitra, <i>father of Gaṅgarāja</i> ,	395	Chandrāditya, <i>W. Chal. prince</i> ,	23, 24
Bukka, <i>Karṇāṭa ch. of Āṇavīḍu</i> ,	530, 539	Chandrādityapura, <i>vi.</i> ,	331
Bukka, <i>perhaps s. a. Bukkarāja I.</i> ,	458	Chandragupta, <i>k.</i> ,	969
Bukka I., <i>s. a. Bukkarāja I.</i> ,	456n, 459, 465, 469, 475, 484, 487, 490	Chandrakirti, <i>Jaina teacher</i> ,	984
Bukkamā, <i>wife of general Īśvara</i> ,	502	Chandramauli, <i>min.</i> ,	416, 417
Bukkaṇa, <i>son of Baiḥa (Baichapa)</i> ,	486	Chandrapandin, <i>Jaina teacher</i> ,	119
Bukkarāja (Bukkarāja) I., <i>Vijayanagara k.</i> , . .	455-458, 460n, 461, 463, 468, 474, 480, 486	Chandrapillai, <i>m.</i> ,	1048
Bukkarāja (Bukkarāja) II., <i>do.</i> ,	479, 1062	Chandraprabhadēva, <i>Jaina teacher</i> ,	446
Būtayya, <i>s. a. Būtuga II.</i> ,	130	Chandrarāja, <i>Śilāhāra ch.</i> ,	317, 327
Būtuga I., <i>W. Gaṅga k.</i> ,	125n, 127	Chandrikādēvi, Chandrike, <i>queen of Raṭṭa Lakshmidēva I.</i> ,	265, 266
Būtuga II., <i>do.</i> ,	93, 95, 98, 127, 128, 130	Chāṅgadēva, <i>astrologer</i> ,	337
C		Chāṅgadēva, <i>min.</i> ,	333
Chākirāja, <i>Gaṅga ch.</i> ,	66	Chāṅkaṇārya, Chāṅkimayya, Chāṅkirāja, <i>m.</i> , . .	167
Chakragōṭṭa, Chakrakōṭṭa, <i>vi.</i> ,	396n, 409, 733, 756, 761, 1083	Chārūkirti, <i>Jaina priest</i> ,	994

	NUMBER
Arakirti-panḍita, <i>Jaina teacher</i> ,	906
atṭa, <i>ch.</i> ,	234
atṭa I., II., <i>chiefs</i> ,	259
atṭaladēvi, <i>f.</i> ,	254, 255
atṭara-Revadi-Ovajja, <i>m.</i> ,	1040
atūthābhijana, <i>Sūdra caste</i> ,	581
atūthā-kula, <i>do.</i> ,	592
atūthānvaya, <i>do.</i> ,	582
atyaṇārya, <i>poet</i> ,	269
auṇḍa (Chāvūṇḍa) I., <i>Sinda ch.</i> ,	224, 243
auṇḍarāja (Chāvūṇḍarāja), <i>min.</i> ,	360
auṇḍasatṭi, <i>Chauṇḍisetti, min.</i> ,	357, 358
hāva, <i>Sinda ch.</i> ,	224, 243
hāvalidēvi, <i>queen of Ballāla I.</i> ,	385
hāvūṇḍa (Chauṇḍa) I., <i>Sinda ch.</i> ,	224, 243
hāvūṇḍa (Chāmūṇḍa) II., <i>do.</i> ,	243, 247
hāvūṇḍarāja, <i>s. a. Chāmūṇḍarāja</i> ,	136, 139
hāvūṇḍarāja, <i>s. a. Chauṇḍarāja</i> ,	360
hāvūṇḍarāja, <i>ch.</i> ,	161, 162
hēdi <i>kings</i> ,	86, 98, 105
hōra, <i>co.</i> ,	741n
heramma, <i>k. (P)</i> ,	1016
hegupūra, <i>vi.</i> ,	518
hētanaabhaṭṭa, <i>poet</i> ,	569n
hhalanattigandā, <i>sur. of Kākatīya Gaṇapati</i> ,	585
hhitarrāja, <i>Silāra ch.</i> ,	307-309
hikkadēva, <i>father of Bicha</i> ,	351, 357
hikkadēvōndra, <i>Mahisūra k.</i> ,	999, 1004
hikka-Kētaya, <i>Dandāyaka</i> ,	447
hikkappa-setṭi, <i>m.</i> ,	1007
hina (Pina)-Vēṅkaṭa III., <i>Karṇāṭa prince</i> ,	545
hīṅganāmbā, <i>queen of Oḍḍavādi ch. Jayanta</i> ,	600
hinnapa-Nāyaka, <i>general</i> ,	518
Chitakāchārya, <i>Jaina teacher</i> ,	2
Chitramāya, <i>Pallava k.</i> ,	634
Chitrasedu, <i>vi.</i> ,	29
Chitravāha, <i>Ālupa k.</i> ,	29
Chōḍa, Chōḍerāja, <i>Koṇḍapaḍmaṭi ch.</i> ,	581n
Chōḍa, <i>Velanḍu ch.</i> ,	582
Chōḍagaṅga (Rājārāja), <i>E. Chal. ruler of Vēṅgi</i> ,	571
Chōḍamāmbā, <i>queen of Prōlaya-Nāyaka</i> ,	601
Chōḍerāja, <i>Koṇḍapaḍmaṭi ch.</i> ,	581n
Chōḍerāja, <i>Śrī-Dhānyakaṭaka ch.</i> ,	580
Chōḍōdaya, <i>ch.</i> ,	584, 586
Chōḍidēva, <i>Kādamba ch.</i> ,	210
Chokka, <i>Pāṇḍya ch.</i> ,	999
Chōḷa, <i>co. people, race</i> ,	10, 586, 891-896, 904, 939
Chōḷa <i>kings</i> ,	672 ff.
Chōḷa, <i>legendary Chōḷa k.</i> ,	685, 712

	NUMBER
Chōḷamahādēvi, <i>queen of Chōḷa Rājārāja I., f.</i> ,	716
Chōḷiya, <i>co.</i> ,	5
Chōḷāmapivarmaṇ, <i>Kaṭṭaka (Kīḍāram) k.</i> ,	712n
Comorin, <i>Cape</i> ,	764

D

Daddara, <i>k.</i> ,	559n
Daḍigarasa, <i>governor of a di.</i> ,	122
Dahāḷa, <i>co.</i> ,	127
Dakshina-Lāṭa, <i>co.</i> ,	733
Dāma (Dāva), <i>Sinda ch.</i> ,	224, 243
Dāman, <i>Tigula ch.</i> ,	415n
Dāmari, <i>Nūḷuvugiri k.</i> ,	127
Dāmōdara, <i>ch.</i> ,	415n
Dāmōdara, <i>Kadamba k.</i> ,	615
Dāna, Dānāpava, <i>E. Chal. k.</i> ,	568, 569, 574
Danḍabhukṭi, <i>co.</i> ,	733
Dantidurga, <i>ḍurgarāja, Rāshṭrakūṭa k.</i> ,	53,
	61, 66, 71, 86, 91, 92, 105, 301
Dantiga, <i>k. (Bijja-Dantivarman P)</i> ,	93, 98
Dantiga, <i>Kāñchī k. (Dantivarman P)</i> ,	62
Dantivarman, <i>dātaka</i> ,	65
Dantivarman, <i>Gaṅga-Pallava k.</i> ,	652
Dantivarman, <i>Kāñchī k.</i> ,	62n
Dantivarman, <i>Rāshṭrakūṭa ch. (P)</i> ,	56
Dantivarman I., <i>Rāshṭrakūṭa k.</i> ,	71
Dantivarman II. (Dantidurga), <i>do</i> ,	53, 58, 305
Dantivarman <i>Aparimitavarsha</i> , <i>Guj.</i>	
	<i>Rāshṭrakūṭa ch.</i> ,
	78, 81
Dāsa, <i>Sinda ch.</i> ,	224, 243
Dāsānapura, <i>vi.</i> ,	620, 622
Dāsavarman (Yaśovarman), <i>W. Chal. prince</i> ,	153, 154n
Dattakasūtra-vṛtti, <i>-vyākhyā</i> ,	108, 111-113, 129
Dāva (Dāma), <i>Sinda ch.</i> ,	224, 243
Dāvaramalla I., II., <i>chiefs</i> ,	259
Dāvāri (Dāyima), <i>Raṭṭa ch.</i> ,	181, 201
Dāyabhima, <i>Telugu-Chōḷa ch.</i> ,	880
Dāyima (Dāvāri), <i>Raṭṭa ch.</i> ,	181, 201
Dēgaḍi, <i>ch.</i> ,	84
Dēmaladēvi, <i>queen of Chāvūṇḍa II.</i> ,	243
Dēmatī, <i>Dēmiyyaka, daughter of Gaṅgarāja</i> ,	330
Dēvagiri, <i>vi.</i> ,	339, 344, 359
Dēvagiri, <i>Yādavas of</i> ,	334 ff.
Dēvāhastin, <i>Maurya ch.</i> ,	330
Dēvaki, <i>queen of Puḷuva k Timma</i> ,	503
Dēvakīrti-guru, <i>Jaina teacher</i> ,	120
Dēvakīrti-panḍita, <i>Mahāmaṇḍalāchārya</i> ,	412, 413
Dēvaladēvi, <i>queen of Hoysala Sōmēśvara</i> ,	441

	NUMBER		NUMBER
Dēvanātha, <i>Chakrabhṛta ch.</i> ,	1033	Dīvākaranandi-siddhāntadēva, <i>Jaina teacher</i> ,	963
Dēvarāja, <i>Mahāsūra k.</i> ,	999	Divalāmbā, <i>mistress of Bātuga II.</i> ,	127
Dēvarāja (Dēvarāja) I., <i>Vijayanagara k.</i> ,	480-485, 487, 490	Dōchi, <i>father of Sāmanta-Bhōja</i> ,	588n
Dēvarāja (Dēvarāja) II., <i>do.</i> ,	487-496, 499, 501	Doḍḍa I., II., <i>Redḍi chiefs of Rājamahēndra-nagara</i> ,	599
Dēvasakti-paṇḍita, <i>Jaina priest</i> ,	190	Doḍḍadēvarāja, <i>Mahāsūra k.</i> ,	999
Dēvasaktirāja, <i>Sēndraka k.</i> ,	19	Doḍḍa-Krishnarāja-Voḍeyar, <i>do.</i> ,	1002
Dēvaraman, <i>Kudumāda prince</i> ,	613	Doḍḍāmbikā, <i>mother of Kāṭaya-Vēma</i> ,	596
Dēvēndra, <i>Jaina priest</i> ,	74	Doḍḍasāni-amma, <i>do.</i> ,	595
Dēvēndra, <i>Jaina teacher</i> ,	129	Doḍḍa-Virappa-Voḍeyar, <i>Koḍḍagu ch.</i> ,	1006, 1009
Dēvēndragiri, <i>s. a. Dēvagiri</i> ,	345	ḍomma, <i>ch.</i> ,	584
Dhādīadēva, Dhādībhaṇḍaka, <i>Mahārāshtrakūṭa ch.</i> ,	191	Dōra (Dhōra), <i>Rāshtrakūṭa k. Dhruvarāja</i> ,	58
Dhādīyappa, <i>Yādava ch. of Sēṇadēśa</i> ,	328, 329, 331	Dōrasamudra, <i>vi.</i> ,	401, 434, 443, 446, 447, 450, 451, 453, 847
Dhaladi (P), <i>ch.</i> ,	562	Dōsi, <i>Banavāsī governor</i> ,	51
Dhalaga, <i>ch.</i> ,	1065	Dōsirāja, <i>m.</i> ,	49
Dhammiyara, <i>Siddāra ch.</i> ,	301	Dramila, <i>co.</i> ,	5
Dhanadapura, <i>ṇpīḍlu, vi. (Tsandavōlu)</i> ,	581n	Drīḍnaprabhāra, <i>ancestor of Yādavas of Sēṇadēśa</i> ,	331
Dhārā, <i>vi.</i> ,	409, 756, 1022	Drōbhārjuna, <i>sur. of Chālākya-Bhīma I.</i> ,	559n
Dharaṇimulududaiyāl, <i>title of Chōḷa queen</i> ,	803	Dunḍu-Nirgunda-yuvarāja, <i>Bāṇa (P) ch.</i> ,	119
Dharaṇivarāha, <i>sur. of Nṛsiṃharāja</i> ,	501	Durga, <i>Nṛtāvāḍi ch.</i> ,	592
Dharāśraya Jayasimhavarmanrāja, <i>W. Chal. prince</i> ,	17	Durgasakti, <i>Sēndra k.</i> ,	16
Dhārāvārāha, <i>sur. of Nṛsiṃharāja</i> ,	501	Durjaya, <i>family</i> ,	581, 800
Dhārāvārsha, <i>sur. of Guj. Rāshtrakūṭa ch.</i> ,	70, 77	Durjaya, <i>Kākatīya k.</i> ,	585
Dhārāvārsha, <i>sur. of Rāshtrakūṭa Dhruvarāja</i> ,	57, 61, 64, 66	Durlabha, <i>sur. of Amōghavarsha I.</i> ,	305
Dharmapāla, <i>Dandabhūkti k.</i> ,	733	Durlabhadēvi, <i>queen of W. Chal. Kirtivarman I.</i> ,	5
Dhavalappa, <i>ch.</i> ,	84	Durvinita, <i>W. Gaṅga k.</i> ,	114, 115, 670
Dhātātaran Mūrti-Eyinaṇ, <i>ch.</i> ,	937	Dvārakā, <i>vi.</i> ,	999
Dhōra, <i>Rāshtrakūṭa k. Dhruvarāja</i> ,	58, 64	Dvānavatī, <i>Dvārāvati, vi.</i> ,	328, 331, 332, 339, 341, 349, 351, 359, 360, 362, 370, 373, 379, 383, 388, 389, 396, 401, 405, 410, 416, 419, 423, 434, 435, 443, 447, 450
Dhōrappa, <i>probably Rāshtrakūṭa prince</i> ,	328		
Nirupama,	54		
Dhruvarāja, <i>Guj. Rāshtrakūṭa k.</i> ,	56		
Dhruvarāja, <i>Rāshtrakūṭa k. (P)</i> ,	57-61, 64-66, 68, 70, 75, 84, 86, 91, 93, 105, 301, 305		
Dhruvarāja I., <i>Guj. Rāshtrakūṭa ch.</i> ,	70, 77		
Dhruvarāja II., <i>do.</i> ,	77, 78, 81		
Dhruvarāja Indravarmān, <i>governor of Rēvatīdēvīpa</i> ,	7		
Dhuliprabhu, <i>m.</i> ,	44n		
Digambara Jainas,	969		
Dinachintāmaṇi, <i>queen of Kulōttuṅga-Chōḷa I.</i> ,	775, 777		
Dinḍi, <i>k.</i> ,	670		
Dīvākara, <i>Danḍanāyaka</i> ,	300n		
Dīvākara, <i>Telugu-Chōḷa ch.</i> ,	888		

	NUMBER		NUMBER
Edirili-Śōla-Sambuvārāyaṇ, s. a. Alagiya-Śōlaṇ,		Gaṇḍa, <i>Koṇḍapaḍmaṭi ch.</i> ,	581
	856, 860, 862	Gaṇḍa, <i>Velanāṇḍu ch.</i> ,	582
Ēkadēva, <i>Jaina teacher</i> ,	129	Gaṇḍagōpāla (Ērasiddhi), <i>Telugu-Chōḍa ch.</i> ,	880
Ēkasilānagari, vi. (Warangal),	1066	Gaṇḍagōpāla (Vijaya- ¹⁰), <i>do.</i> ,	884-887
Eladāyasimha, <i>sur. of Koṇḍapaḍmaṭi ch.</i> Bud-		Gaṇḍagōpāla (Vīra-G ^o), <i>ch.</i> ,	904
dhairāja,	551	Gaṇḍamahēndra, <i>sur. of Chālukya-Bhīma II.</i> ,	560
Ēlagam, vi.,	1087	Gaṇḍarāditya (P), <i>ch.</i> ,	741
Elājōla, <i>Telugu-Chōḍa ch.</i> ,	888	Gaṇḍarāditya, <i>Śīlāhāra ch.</i> ,	316-321,
Elipi, <i>Kēraḷa k.</i> (Yavanikā),	834		323, 327
Ēlisui-Vallabhi, <i>queen of Kulōttunga-Chōḷa I.</i> ,	775	Gaṇḍarāditya, <i>Śīlāhāra prince</i> ,	327
Ellore, vi.,	795n, 883	Gaṇḍarāditya, <i>son of Chōḷa k. (P) Madhurāntaka</i> ,	695
Elumpundale, vi.,	28	Gaṇḍarāditya (varman), <i>Chōḷa k.</i> ,	689, 712
Erāga, <i>Hoysala k.</i> Ereyāṅga,	406	Gaṇḍar-Dinakaraṇ, <i>k.</i> (Gaṇḍarāditya ?),	741
Erāga (Erega), <i>Raṭṭa ch.</i> ,	181, 201	Gaṅga, <i>co., family, k., people</i> ,	5, 10, 64, 556n
Erāha, <i>ch.</i> ,	293	Gaṅga, <i>Oḍḍavādi ch.</i> ,	600
Erākōri, <i>Mukula ch.</i> ,	74	Gaṅgā, <i>co.</i> ,	733, 735, 736
Erambarage, Erambirage, vi.,	224, 234	Gaṅgā, <i>queen of E. Chōḷ.</i> Vijayāditya III. <i>of</i>	
Ērasiddhi (Gaṇḍagōpāla), <i>Telugu-Chōḍa ch.</i> ,	880, 889	<i>Piṭhāpuram</i> ,	576
Erega (Ereyammarasa), <i>Raṭṭa ch.</i> ,	153, 181, 201	Gaṅga-Bāṇas,	669 ff.
Eregaṅga, <i>ch.</i> , or <i>W. Gaṅga Śivamāra I. (P)</i> ,	116	Gaṅgadēva, <i>Śīlāhāra ch.</i> ,	321
Eregaṅga I., II., <i>W. Gaṅga kings</i> ,	127	Gaṅgādharasūri, <i>poet</i> ,	261
Ereve, <i>ch.</i> ,	1031	Gaṅgamahādēvi, <i>queen of Sinda (P) Sōmēsvara</i> ,	972
Ereyamma, <i>Telugu-Chōḍa ch.</i> ,	858	Gaṅga-maṇḍalam, <i>co.</i> ,	763
Ereyammarasa (Erega), <i>Raṭṭa ch.</i> ,	158	Gaṅga-Nārāyaṇa, <i>sur. of Būtuga II.</i> ,	127
Ereyāṅga, <i>Hoysala k.</i> , 388, 405, 406, 409, 419,	434, 443	Gaṅga-pāṇi, <i>co.</i> ,	702-704
Ereyapa, <i>W. Gaṅga k.</i> ,	95	Gaṅga-Pallavas,	614 ff.
Ereyapa, <i>W. Gaṅga k.</i> Ereyapparasa,	126	Gaṅga-pāṭi, Gaṅga-pāṭi, <i>co.</i> ,	93, 98
Ereyappa, <i>H. Gaṅga k. (P)</i> ,	127	Gaṅgapermāṇḍi Bhuvanaikavīra Udayāditya,	
Ereyapparasa, <i>W. Gaṅga k.</i> ,	126	<i>ch.</i> ,	179
Ereyya, s. a. (P) Pulakēśin II.,	16	Gaṅgarāja, <i>Hoysala min.</i> ,	139, 386, 387,
Eriyavarman, <i>Velanāṇḍu ch.</i> ,	582		389, 391-395, 398, 406, 407, 415
Erri-Maṇḍa, <i>Koṇḍapaḍmaṭi ch.</i> ,	581n	Gaṅgarasa, <i>W. Gaṅga ch.</i> ,	384
Erraya, <i>Velanāṇḍu ch.</i> ,	582	Gaṅgas, Western,	108 ff.
Ētagiri, vi.,	186, 187	Gaṅgavādi, <i>co.</i> ,	74n
		Gaṅgeṅḍa, <i>sur. of Chōḷa Rājendra-Chōḷa I.</i> ,	737
		Gāṅgēya, <i>family</i> ,	1070
		Gaurāmbikā, Gauri, <i>queen of Bukkarāya I.</i> ,	474, 475, 484, 487
		Gauri, <i>queen of Satyāśraya of Piṭhāpuram</i> ,	576
		Gautā, Gautaya I., II., <i>Sāluva chiefs</i> ,	501
		Ghayuvanta (P Vappuvanna), <i>Śīlāra ch.</i> ,	307
		Gōḍa-Mārtāṇḍa, <i>lord of Gōḷamba</i> ,	966
		Gōḍavari, <i>vi.</i> ,	91n
		Goggi, Goggirāja, <i>Śīlāra ch.</i> ,	305, 307, 309
		Gōgi, <i>Chōḷ. ch.</i> ,	331
		Gojjigadēva, s. a. Gōvindarāja IV.,	90
		Gōkala, Gōkalla, <i>Śīlāhāra ch. (Gonka)</i> ,	327
		Gōkarṇa, <i>vi.</i> ,	212
		Gōḷamba, <i>vi. (Kōḷamba)</i> ,	0
		Golkonḍa, <i>vi.</i> ,	
			2 B

G

Gajapati kings of Orissa,	508, 904n, 1064
Gāmunaḍabbe, <i>queen of Gōvindarāja III.</i> ,	62
Gaṇapa, <i>Kākatīya Gaṇapati</i> ,	589
Gaṇapāmbā, ^o bikā, <i>daughter of Kākatīya Ga-</i>	
<i>ṇapati</i> ,	589
Gaṇapati, <i>k.</i> ,	741
Gaṇapati, <i>Kākatīya k.</i> ,	343, 369, 585,
	586, 588, 589, 591, 904
Gaṇapati, <i>m.</i> ,	843
Ganasobha, <i>m.</i> ,	1025n

	NUMBER
Gôma, <i>ch.</i> ,	309
Gommatasetti, <i>m.</i> ,	435
Gônaṅga I., II., <i>Oḍḍavādi chiefs</i> ,	600
Gonḍa, <i>ch.</i> ,	2
Gondavādi, <i>vi.</i> ,	176
Gonka, Gonkala, <i>Śilāhāra ch.</i> ,	315, 317, 321, 323
Gonka, <i>Tēridāla ch.</i> ,	220
Gonka I., II., III., <i>Velanāṇḍu chiefs</i> ,	581, 582
Gonkidēvarasa (Gonka), <i>Tēridāla ch.</i> ,	220
Gôpa (Nādiṇḍa-Gôpa), <i>min.</i> ,	508
Gôpakapaṭṭana, <i>vi.</i> ,	249
Gôpakapuri, <i>vi.</i> ,	254
Gôpāla (Vira-G ^o P), <i>k. (P)</i> ,	967
Gôpāla, <i>Karnāṭa prince</i> ,	545
Gôpāla-Gauḍa, <i>ch. of Āvatīnāḍ</i> ,	1000
Gôpaṇa (Goppapārya), <i>officer of Kampāṇa II.</i> ,	463
Gôparāja, <i>ch.</i> ,	989
Goppapārya, <i>s. a. Gôpaṇa</i> ,	463
Gôvana I., II., III., <i>Nikumbha chiefs</i> ,	333, 337
Gôve, <i>vi.</i> ,	224, 242, 243
Gôvinda, <i>ch. or k.</i> ,	10
Gôvinda, <i>Rāshtrakūṭa k.</i> ,	121
Gôvindachandra, <i>Vaṅḡāla-dēsam k.</i> ,	733
Gôvinda-Daṇḍēsa, <i>s. a. ch. Gôvindarāja</i> ,	586
Gôvindadēva, <i>poet</i> ,	254
Gôvindamayya, <i>Daṇḍanāyaka</i> ,	216
Gôvindāmbā, <i>wife of Jagattunga II.</i> ,	105
Gôvindarāja, <i>ch. (Gôvinda-Daṇḍēsa)</i> ,	584, 586
Gôvindarāja, <i>Daṇḍanāyaka</i> ,	207, 208, 216
Gôvindarāja, <i>dūtaka</i> ,	77
Gôvindarāja, <i>Guj. Rāshtrakūṭa ch.</i> ,	67, 69
Gôvindarāja, <i>Guj. Rāshtrakūṭa k.</i> ,	54
Gôvindarāja, <i>Maurya chiefs</i> ,	330
Gôvindarāja, <i>Nikumbha ch.</i> ,	333
Gôvindarāja I., <i>Rāshtrakūṭa k.</i> ,	53, 56, 61, 65, 66, 68, 69, 71, 77, 81, 305
Gôvindarāja II., <i>do.</i> ,	56, 61, 64, 66, 68, 70, 91, 93, 105, 301, 305
Gôvindarāja III., <i>do.</i> ,	61-70, 73-75, 84, 86, 91, 93, 105, 301, 305
Gôvindarāja IV., <i>do.</i> ,	89-93, 301, 305, 1065
Gôvindarasa, <i>ch.</i> ,	223
Gôvindarasa, <i>Daṇḍanāyaka</i> ,	204, 206, 213, 215
Gôvindrāya, <i>Chāl. k.</i> ,	272
Gôvinda-sarvajña, <i>m.</i> ,	337
Gôvindavarman, <i>Pallava k.</i> ,	635
Gôvunarasa, <i>Śilāhāra ch.</i> ,	94n
Gôyinda, <i>s. a. Gôvindarāja III.</i> ,	62
Guḍḍa I., II., III., <i>Oḍḍavādi chiefs</i> ,	600
Gudrahāra, Gudrāra, Gudravāra, Gudrāvāra, <i>di.</i> ,	1014n

	NUMBER
Gūhala I., <i>s. a. Gūvala I.</i> ,	315
Gūhalla Vyāghramārin, <i>Kādamba ch.</i> ,	254, 269
Gujarāt, <i>Rāshtrakūṭas of</i> ,	54, 65, 67-70, 77, 78, 81
Gujarāt, <i>W. Chalukyas of</i> ,	1n
Guṇabhara, <i>Pallava k.</i> ,	623-625
Guṇachandradēva, <i>Jaina teacher</i> ,	414, 415
Guṇaduttaraṅga, <i>sur. of Bātuga I.</i> ,	127
Guṇaga-, <i>Guṇagāṅka-Vijayāditya, E. Chal.</i> <i>Vijayāditya III.</i> ,	560, 563n, 573n, 1065
Guṇaka-, <i>Guṇakenalla-Vijayāditya, do.</i> ,	561n, 562n
Guṇakīrti, <i>Jaina teachers</i> ,	79n, 120
Guṇasāgara, <i>Ālupa k.</i> ,	29
Guṇḍa, <i>Daṇḍanātha of Harihara II.</i> ,	476, 477
Guṇḍa, <i>Mantrakūṭa ch. (Mantena-Guṇḍa)</i> ,	584, 586
Guṇḍa I., II., III., <i>Sāluva chiefs</i> ,	501
Guṇḍamarasa, <i>Daṇḍanāyaka</i> ,	222
Guṇḍāmbikā, <i>queen of Velanāṇḍu ch. Chōḍa</i> ,	532
Gunti, <i>f.</i> ,	135
Gūrjara, Gurjara, <i>people or k.</i> ,	10, 64, 568n
Gutta I., <i>Gutta ch.</i> ,	223
Gutta II., <i>do.</i> ,	298
Gutta III., <i>do.</i> ,	363, 364
Guttas,	223, 292, 298, 322n
Gūvala I., <i>Śilāhāra ch.</i> ,	317, 321, 323, 327
Gūvala II., <i>do.</i> ,	317, 321, 327

H

Haihaya, <i>family</i> ,	48, 86, 553, 576
Haihaya, <i>grandfather of Kārtavīrya</i> ,	583
Hammā, <i>s. a. Avvalladēvi</i> ,	331
Hari, <i>W. Gaṅga k.</i> ,	670
Harichandra, <i>poet</i> ,	329
Harihara I., <i>Vijayanagara k.</i> ,	454, 459, 465, 474
Harihara II., <i>do.</i> ,	465-477, 478n, 479n, 480, 484, 487, 490, 1062
Hariharaṛāya, <i>s. a. (P) Harihara II.</i> ,	478
Harikēsarīn, <i>Kādamba ch.</i> ,	168
Haripāla, <i>Śilāra ch.</i> ,	310
Harivarman, <i>Kadamba k.</i> ,	611, 612
Harivarman, <i>W. Gaṅga k.</i> ,	108, 109, 111-113, 129
Harsha, <i>Kanauj k.</i> ,	10, 17, 53, 56, 150
Harshavardhana, <i>s. a. Harsha</i> ,	18, 20, 25, 27
Hastimalla, <i>Gaṅga-Bāna k. Prithivīpati II.</i> ,	669-671, 681, 682, 685
Hastimalla, <i>s. a. Attimallar</i> ,	1056, 1057
Hastināpūra, <i>vi.</i> ,	1018-1020
Hēmāchchhādanarāja, <i>sur. of Jaṭavarman Sun-</i> <i>dara-Pāṇḍya I.</i> ,	909n
Hēmāḍidēva, <i>Nikumbha ch.</i> ,	337

	NUMBER		NUMBER
Hemāmbikā, <i>queen of Dēvarāya I.</i> ,	484, 487	Irattā-pādi, <i>co.</i> ,	714, 729, 744
Hērūrā, <i>vi.</i> ,	334	Iriga, <i>son of k. Diṇḍi</i> ,	670
Himāśītala, <i>k.</i> ,	969	Iṛivabedaṅgadēva, <i>s. a. (P) Iṛivabedaṅga Saty-</i>	
Hiraṇya, <i>Pallava k.</i> ,	635	āśraya,	152
Honnāvura, <i>vi. (Honavar)</i> ,	470	Iṛivabedaṅga Satyāśraya, <i>W. Chāḍ. k.</i> ,	146,
Hosapattāpa, <i>vi.</i> ,	456, 457	148-150, 179, 301, 712, 716	
Hoyśalas,	383 ff.	Irmaḍi-Rāchamalla, <i>Sinda ch.</i> ,	253
Hoyśalasetṭi, <i>m.</i> ,	970	Iruḡa, <i>leader of the Nāgattaras</i> ,	126
Hoysaṇa, <i>Hoysaṇa, s. a. Hoysala</i> ,	424, 847	Iruḡa, <i>Iruḡapa, Daṇḍāśa, son of Baicha</i> ,	469, 486
Hulla, <i>Hullamayya; Hullana, Hullapa, Hullā-</i>		Iruḡapa, <i>Daṇḍanātha, grandson of Baicha</i> ,	486
rāja, <i>Hullayya, Hoysala min.</i> ,	409-411, 413-415	Iruḡappa, <i>s. a. Iruḡa, Iruḡapa</i> ,	1062, 1063
I		Iruḡōla, <i>k.</i> ,	408, 414
Iḍaiturai-nāḍu, <i>co.</i> ,	727	Iruḡula, <i>Sinda ch.</i> ,	253
Iḍḥatējas, <i>sur. of Rāshṭrakūṭa k. Dhruva-</i>		Īśvara, <i>general of Nṛisimharāya</i> ,	502
rāja,	91	Īśvara, <i>Pallava Paramēśvaravarman I.</i> ,	20
Iḍigama, <i>s. a. Adiyama</i> ,	896n	Īśvara, <i>Sinda ch.</i> ,	238
Ilāḍarāyar, <i>s. a. Lāṭarāja</i> ,	1075	Īśvarapōtarāja, <i>Pallava Paramēśvaravarman I.</i> ,	20
Īlam, <i>co.</i> ,	691, 692, 727, 821, 822, 829,	Īśvaravarman, <i>Gaṅga-Pallava k.</i> ,	654, 655
	831, 832, 835, 836, 839,		
	840, 842, 847, 1075	J	
Īla-maṇḍalam, <i>co.</i> ,	710, 727	Jagaddēva, <i>s. a. (P) Jagaddēva</i>	
Ilāmuri-dāsam, <i>co.</i> ,	734	Tribhuvanamalla,	388, 409, 419, 584
Ilāṅgāsōgam (Lāṅhāsōka), <i>co. (P)</i> ,	734	Jagaddēva Tribhuvanamalla, <i>ch. of Paṭṭi-</i>	
Ilattā-pādi, <i>co.</i> ,	714, 729	Pombuchchapura,	237
Immaḍi-Bhairarasa-Oḍeya, <i>s. a. Bhairava II.</i> ,	988	Jagadēkabhūṣaṇa-Mahārāja, <i>Sinda (P) ch.</i>	
Immaḍi-Dēvarāya, <i>s. a. Vijayanagara k.</i>		Sōmēśvara,	972
Mallikārjuna,	497	Jagadēkamalla, <i>W. Chāḍ. Jayasimha II.</i>	
Immaḍi-Nṛisimha, <i>Sāḷva ch.</i> ,	498n, 501	151-153, 185	
Indradap, <i>k. (Indraratha P)</i> ,	733	Jagadēkamalla II., <i>W. Chāḍ. k.</i> ,	225, 229,
Indra, <i>pearl-necklace of</i> ,	727	232-238	
Indra, <i>Rāshṭrakūṭa k.</i> ,	150	Jagadēkamalla Malladēva, <i>Bāṇa k.</i> ,	663
Indra-bhaṭṭāraka, <i>E. Chal. prince</i> , 550-552,		Jagadēkamalla Permāḍi I., <i>Sinda ch.</i> ,	233, 234
557, 568n, 574n		Jagadēkavira, <i>sur. of Mārasimha II.</i> ,	136
Indradēva, <i>s. a. Indrarāja III.</i> ,	305	Jagannātha (Viśvanātha), <i>E. Chāḍ. ch. of</i>	
Indrakirtisvāmin, <i>Jaina teacher</i> ,	79n	Śrīkūrmam,	579
Indrarāja, <i>Guj. Rāshṭrakūṭa ch.</i> ,	65, 67-70, 77	Jaganobbagaṇḍa, <i>sur. of Anna-Vēma</i> ,	594
Indrarāja, <i>Nikumbha ch.</i> ,	333, 337	Jaganobbagaṇḍa, <i>sur. of Doḍḍa II.</i> ,	599
Indrarāja, <i>s. a. Indra-bhaṭṭāraka</i> ,	568n, 574n,	Jaganobbagaṇḍa, <i>sur. of Koṇḍavīḍu ch. Vēma</i> ,	596
	1065n	Jagatikēśarin, <i>sur. of Kākatiya Prōḍarāja</i> ,	588
Indrarāja, <i>Silāra ch.</i> ,	301	Jagattuṅga I., <i>s. a. Gōvindarāja III.</i> ,	67,
Indrarāja I., <i>Rāshṭrakūṭa k.</i> ,	71	73-75, 86, 91, 93, 105, 301, 305	
Indrarāja II., <i>do.</i> ,	53, 56, 66, 71, 305	Jagattuṅga II., <i>Rāshṭrakūṭa prince</i> ,	86,
Indrarāja III., <i>do.</i> ,	86-88, 91-93,	91, 93, 105, 301, 305	
	105, 301, 305	Jagattuṅga III., <i>do.</i> ,	93
Indrarāja IV., <i>do.</i> ,	107, 131, 136	Jagattuṅga, <i>in verse for Jagattuṅga</i> ,	67n
Indraratha, <i>k.</i> ,	733	Jāhnavya, <i>Jāhnavya, family</i> ,	108,
Indrarvarman Dhruvarāja, <i>governor of</i>		110-113, 129	
Rēvatīdāpa,	7	Jaitapāla I., <i>s. a. Jaitugi I.</i> ,	33f

	NUMBER
Jaitasimha, Jaitrasimha, <i>min.</i> , . . .	334, 419
Jaitrapāla I., <i>s. a.</i> Jaitugi I., . . .	337, 342, 343, 370, 379
Jaitrapāla II., <i>s. a.</i> Jaitugi II., . . .	379
Jaitrasimha, Jaitasimha, <i>min.</i> , . . .	334, 419
Jaitugi I., <i>Dévagiri-Yādava k.</i> , . . .	336, 351, 360, 369
Jaitugi II., <i>do.</i> , . . .	357, 359, 369
Jākavvā, <i>queen of W. Chal. Taila II.</i> , . . .	150
Jakhanavve, <i>f.</i> , . . .	294
Jakkirāja (Yaksharāja), <i>father of Hulla</i> , . . .	409
Jamnana-Uḍaiyar, <i>son of Kampapa II.</i> , . . .	464
Janamējaya, <i>Pāṇḍava k.</i> , . . .	1017-1020
Jananāthanagarī, <i>vi.</i> , . . .	571
Jannāmbikā, <i>sister (?) of Harihara II.</i> , . . .	468
Jaṭāvarman Kulasekhara, <i>Pāṇḍya k.</i> , . . .	889, 890
Jaṭāvarman Parākrama-Pāṇḍya, <i>do.</i> , . . .	927
Jaṭāvarman Sundara-Pāṇḍya I., <i>do.</i> , . . .	900-905, 907-909
Jaṭāvarman Sundara-Pāṇḍya II., <i>do.</i> , . . .	912-918
Jatiga I., <i>Śilāhara ch.</i> , . . .	317, 327
Jatiga II., <i>do.</i> , . . .	315, 317, 321, 323, 327
Jaṭilavarman, <i>Pāṇḍya k. (Neḍuñjaḍaiyan)</i> , . . .	937
Jaṭilavarman Ativiravāma Śrīvallabha, <i>Pāṇḍya k.</i> , . . .	935
Jaṭilavarman Parākrama-Pāṇḍya Arikésarin, <i>do.</i> , . . .	928-931
Jaṭilavarman Parākrama-Pāṇḍya Kulasekhara, <i>do.</i> , . . .	932
Jaṭilavarman Śrīvallabha, <i>do.</i> , . . .	933
Javanike-Nārāyaṇa, <i>sur. of Perumāle</i> , . . .	451
Jaya, <i>Pallavādhirāja</i> , . . .	115
Jāya, Jāyana, <i>general of Kākatiya Ganapati</i> , . . .	585-587
Jayadēva-paṇḍita, <i>Jaina teacher</i> , . . .	129
Jayadhara, <i>s. a.</i> Kulōttunga-Chōla I., . . .	776, 784
Jayaduttaraṅga, <i>sur. of Bātuga II.</i> , . . .	127
Jayakarna, <i>son of W. Chal. Vikramāditya VI.</i> , . . .	193
Jayakēśin I., <i>Kādamba ch.</i> , . . .	164, 249, 254, 261, 269
Jayakēśin II., <i>do.</i> , . . .	284, 235, 249, 254, 261, 269, 405n
Jayakēśin III., <i>do.</i> , . . .	261, 262, 269
Jāyamadēvi, Jāyamāmbā, Jāyāmbikā, <i>queen of Gonka III.</i> , . . .	582
Jayamēru, <i>Bāṇa Vikramāditya I.</i> , . . .	662
Jayanandivarman, <i>Bāṇa k.</i> , . . .	663
Jayaṅgaṇḍa-Chōla, <i>Chōla Rājādhirāja I.</i> , . . .	788-741
Javanta, <i>Oḍḍavādi ch.</i> , . . .	600

	NUMBER
Jayanta (Trilōchana), <i>mythical founder of Kādamba family</i> , . . .	249, 261, 269
Jayantipura, <i>vi.</i> , . . .	218
Jāyapa-Nāyaka, <i>s. a.</i> Jāya, . . .	586
Jayasimha, <i>Kēraḷa k.</i> , . . .	939, 940, 959
Jayasimha I., <i>E. Chal. k.</i> , . . .	549-552, 557, 563n, 564n
Jayasimha II., <i>do.</i> , . . .	557
Jayasimha I., <i>W. Chal. k.</i> , . . .	2, 5, 10, 150
Jayasimha II., <i>W. Chal. k.</i> , . . .	147, 151-158, 185, 331, 729
Jayasimha III., <i>W. Chal. prince</i> , . . .	188, 763, 763n, 774, 1081, 1082
Jayasimhavarmanrāja, <i>W. Chal. prince</i> , . . .	17
Jayāsraya (P), <i>W. Chal. Nāgavadhanarāja</i> , . . .	17
Jayāsraya-Māṅgalarasartja, <i>Guj. W. Chal.</i> , . . .	1n
Jayatsēna, <i>Utkala k.</i> , . . .	600
Jayavarman, <i>k. of Brihatphalāyana gōtra</i> , . . .	1014
Jayavarman II., <i>Kādamba ch.</i> , . . .	210
Jhañjha, <i>Maurya ch.</i> , . . .	330
Jhañjha, <i>Śilāra ch.</i> , . . .	305, 307, 309
Jhañjha, <i>do. (P)</i> , . . .	331
Jimūtakētu, <i>father of Jimūtavāhana</i> , . . .	301, 305, 307, 309
Jimūtavāha, <i>s. a.</i> Jimūtavāhana, . . .	315
Jimūtavāhana, <i>mythical ancestor of Śilāra (Śilāra, Śilāhara) family</i> , . . .	220n, 301, 305, 307, 309, 315
Jinachandra, <i>Jaina teacher</i> , . . .	120
Jinadatta, <i>family of</i> , . . .	987, 993
Jinanandin, <i>Jaina teacher</i> , . . .	2
Jñānaśakti-paṇḍita, <i>priest or sage</i> , . . .	190
Jōgama, <i>Kaṭacharya ch.</i> , . . .	288
Jōgāmbā, <i>f.</i> , . . .	414
Jōma (Jōyidēva) I., <i>Gutta ch.</i> , . . .	298
Jōyidēva (Jōyidēva) II., <i>do.</i> , . . .	340
Jōyidēva I., <i>do.</i> , . . .	298
Jōyidēva II., <i>do.</i> , . . .	340, 351

K

Kacheheya-Gaṅga, <i>sur. of Rājamalla (?) III.</i> , . . .	127
Kachehi, <i>s. a.</i> Kāñchi, . . .	100-102, 827
Kadamba, <i>people</i> , . . .	10
Kādambārē, . . .	641n
Kadambas, . . .	602 f.
Kādambas, . . .	140n
Kaḍāram (Kaṭāha), <i>co.</i> , . . .	734-736, 1084
Kaḍava, <i>s. a.</i> Pallava, . . .	642, 847n
Kaikēya, <i>ch.</i> , . . .	614

	NUMBER		NUMBER
Kākatī, <i>race of</i> ,	586	Kāmadēva, <i>father of</i> Kamalādēvi,	254, 255
Kākatīśa, <i>s. a.</i> Kākatīya,	589	Kāmadēva, <i>Kādamba ch.</i> ,	260, 424, 425
Kākatīyas,	584 ff., 1056	Kāmadēva, <i>Pāṇḍya k.</i> ,	415n, 416, 423
Kākatya, <i>s. a.</i> Kākatīya,	584	Kāmadēva (Kāvaṇa), <i>brother-in-law of</i> Shashṭha II.,	269
Kakkaladēva, <i>Rāshṭrakūṭa k.</i> Kakkarāja II., 105, 106, 301, 305		Kāmadēva Tribhuvanamalla, <i>Pāṇḍya ch.</i> ,	212
Kakkalla, <i>perhaps a Kalachuri k.</i> Kōkkalla,	369	Kāmakōṭi, <i>m.</i> ,	539, 542, 543, 545
Kakkara, <i>Rāshṭrakūṭa k.</i> Kakkarāja II.,	232	Kāmāksnī, <i>queen of</i> Saṅgama I.,	468
Kakkarāja, <i>Aṭṭhapura k.</i> ,	127	Kamalādēvi, <i>queen of</i> Śivachitta Permāṇi,	254, 255
Kakkarāja <i>or</i> Karkarāja, <i>Guj. Rāshṭrakūṭa</i> <i>ch.</i> ,	65, 67-70, 77	Kambayya (Stambha), <i>son of</i> (?) <i>Rāshṭrakūṭa</i> <i>k.</i> Dhruvarāja,	60
Kakkarāja I., II., <i>Guj. Rāshṭrakūṭa kings</i> ,	54	Kambharasa, <i>W. Gaṅga ch.</i> ,	120
Kakkarāja <i>or</i> Karkarāja I., <i>Rāshṭrakūṭa k.</i> , 53, 56, 61, 65, 66, 71, 305		Kambōja <i>k.</i> ,	784
Kakkarāja II. (Kakkaladēva), <i>do.</i> , 105, 106, 150, 232, 301, 305		Kammara, <i>Kammayyarsa, Sinda ch.</i> ,	144
Kakustha, Kākusthavarman, <i>Kadamba k.</i> , 602- 604, 606, 608, 610		Kampa, <i>Kampaṇa I., Vijayanagara k.</i> ,	459, 474
Kalachuri, <i>s. a.</i> Kalachurya,	238	Kampaṇa II., <i>do.</i> ,	460, 463-464
Kalachuryas,	275 ff.	Kampaṇa-Uḍaiyar, <i>s. a.</i> Kampaṇa II.,	463
Kālāñjara, <i>vi.</i> ,	240, 275, 277, 279, 280, 291, 293	Kampavarman, <i>probably s. a.</i> Kampavikrama- varman,	657, 658
Kālasēna (Sēna) I., <i>Raṭṭa ch.</i> ,	181, 201	Kampavikramavarman, <i>Gaṅga-Pallava k.</i> ,	656
Kālasēna (Sēna) II., <i>do.</i> ,	181, 193, 201	Kampili, <i>vi.</i> ,	171, 741n, 1083
Kalatsūri, <i>family</i> ,	5	Kāmavadēvarāya, <i>Chāl. ch.</i> ,	271
Kalāturya, <i>s. a.</i> Kalachurya,	289	Kāṇagōpa, <i>Pallava k.</i> ,	635
Kaliballaha (Kalivallabha), <i>sur. of Rāshṭrakūṭa</i> <i>k.</i> Dhruvarāja,	57	Kanauj, <i>vi.</i> ,	10, 17, 18, 20, 25, 27, 53, 56, 150
Kālīdāsa, <i>poet</i> ,	10	Kāṇvadi (Gaṇapati), <i>k.</i> ,	741
Kālīga (P Kālī-Gaṅga), <i>Hoysala general</i> ,	713	Kāñchi, <i>vi.</i> ,	20, 62, 66, 603, 904, 931, 1066
Kalikāla, <i>Legendary Chōla k.</i> ,	880	Kāñchiga, <i>Selaṇa ch.</i> ,	94n
Kalindavarman, <i>Pallava k.</i> ,	635	Kāñchipura, Kāñchipuram, <i>vi.</i> , 10, 27, 219, 225, 248, 250, 617, 618, 621, 777, 1066	
Kalīnga, <i>co., people</i> , 5, 10, 566, 588, 708, 795, 801, 979		Kāñdālūr-Śālai, <i>vi.</i> ,	700, 703, 704, 742n, 1077
Kalīnga-maṇḍalam, <i>co.</i> ,	775	Kandara, <i>k.</i> ,	1015
Kalivallabha, <i>sur. of Rāshṭrakūṭa k.</i> Dhruvarāja,	57, 64, 75, 93	Kandhara, <i>s. a.</i> Kanhara,	359
Kali-Vishṇuvardhana, <i>E. Chal. Vishṇuvar-</i> <i>dhana V.</i> ,	555, 557, 559, 560, 1065	Kaṇḍi I., II., <i>Oḍḍavādi chiefs</i> ,	800
Kaliyarttyaṅka, <i>sur. of E. Chal. Vijayāditya</i> <i>IV.</i> ,	559n	Kaṇḍ[a]varman, <i>Kadamba k.</i> ,	603
Kallabbarasi, <i>queen of</i> Bātuga II.,	130	Kanhara, <i>Kanhāra, Deuagiri-Yādava k.</i> , 356- 358, 360, 361, 366	
Kalleḍuppūr-maryādā, <i>di.</i> ,	1057	Kaṇḍigārāya, <i>ch.</i> ,	258n
Kalyāṇa, <i>vi.</i> ,	185, 253, 280	Kanna, <i>Kannakaira I., Raṭṭa ch.</i> ,	181, 201
Kalyāṇapura, <i>vi.</i> ,	271-273	Kanna, <i>Kannakaira II., do.</i> ,	189, 193, 201
Kalyāṇi, <i>W. Chālukyās of</i> ,	140 ff.	Kaṇṇapūr, <i>vi. (Vikramapura)</i> ,	436n, 903n
Kāma, <i>E. Chāl. ch. of</i> Piṭhāpuram,	573	Kannapa <i>or</i> Kennapa, <i>ch.</i> ,	143
Kāma, <i>father of</i> queen of Ammarāja II.,	566	Kannara, <i>co.</i> ,	1084
Kāma (Kāvaṇa), <i>Daṇḍāyaka</i> ,	294n	Kannara, <i>Rāshṭrakūṭa k.</i> Kṛishṇarāja II.,	85
Kāmadēva, <i>chiefs</i> ,	254, 321, 413	Kannaradēva, <i>do.</i> ,	130
		Kannaradēva, <i>Kannara°, Kannara°, Rāshṭra-</i> <i>kūṭa k.</i> Kṛishṇarāja III., 95, 96, 100-103, 130, 1056, 1063 ff.	
		Kannaradēva-Prithvigāṅgaraiyar, <i>Gaṅga ch.</i> 1055, 1067	
		Kannariga, <i>s. a.</i> Karṇāṭaka,	364

NUMBER	NUMBER
Kannēśvarā, <i>Rāshṭrakūṭa</i> k. Kṛṣṇarāja I., 68	Kāṭaka, vi. (Cutback), 904n
Kaṇṇuḍaiṣṣerumāṇ Ammaṣappan, <i>Śeṅṅēni ch.</i> , 820	Kāṭamareḍḍi, s. a. Kāṭa II., 595
Kaṇṭhikā-Bēta, <i>E. Chal.</i> Vijayāditya V., 576	Kāṭamareḍḍi-Vēṁireḍḍi (-Vēṁareḍḍi), s. a.
Kaṇṭhīraṇa, <i>Mahīśūra k.</i> , 999	Kāṭaya-Vēma, 595, 597
Kaṇṭhīraṇa-Narasa, <i>do.</i> , 1004	Kāṭaya I., <i>great-grandfather of</i> Kāṭaya-
Kaṇva, <i>ancestor of W. Gaṅga kings</i> , 670	Vēma, 595
Kaṇvāyana, <i>gōtra</i> , 108, 112, 113, 129	Kāṭaya-Vēma or -Vēṁaya, <i>Redḍi ch. of</i>
Kaṇyakubja, <i>vi.</i> , 741n, 1083	<i>Rājamahēndranagara</i> , 595-598
Kāpardika-dvīpa, <i>co.</i> , 254	Kāṭhaka, <i>probably s. a. Kāṭaka k.</i> , 904, 909
Kapardin I., <i>Śīlāra ch.</i> , 72, 305, 307, 309	Kāṭhāri, <i>sur. of Nṛsiṁharāja</i> , 501
Kapardin II., <i>do.</i> , 78, 80, 305, 307, 309	Katta (Kārtavīrya) I., <i>Raṭṭa ch.</i> , 181, 201
Kapitthaka, <i>vi.</i> , 91n	Katta (Kārtavīrya) II., <i>do.</i> , 181, 192, 201
Kappe-Arabhaṭṭa, <i>m.</i> , 1032	Kattama (Kārtavīrya) III., <i>do.</i> , 263, 265
Kaṇḍikāl, <i>vi.</i> , 1083	Kaṭṭāri, <i>sur. of Tirumalaidēva-mahārāja</i> , 498
Karahāṭa, <i>vi.</i> , 238	Kāṭṭēri, <i>vi.</i> , 1048
Karañjapatra, <i>vi.</i> , 30	Kāṭṭirai, 'king of the forest,' <i>title of the</i>
Kaṇayillādāta, <i>sur. of Chālukya-Bhīma II.</i> , 566	<i>Pallavas</i> , 655
Kāreya, <i>gaṇa</i> , 120	Kattiyara, <i>W. Chal. (?) k.</i> , 61
Karikāla, <i>legendary Chōla k.</i> , 685, 712, 888	Kattiyaradēva, <i>Chal.</i> , 232
Karikāla, <i>sur. of Chōla k. Āditya II.</i> , 712	Kaumāra, <i>grammar</i> , 279n
Karikāla-Chōla, <i>sur. of Vīrarājendra I.</i> , 1081	Kaunāla, <i>Kolleru lake</i> , 10
Kariya-Perumāl-Periyanāyan Narasiṁha,	Kāvapa (Kāmadēva), <i>brother-in-law of</i>
<i>Malāḍu ch.</i> , 1086	Shashṭha II., 269
Karkara, <i>Rāshṭrakūṭa k.</i> , 74	Kāvapa, Kāvapaṇṇa, <i>Danḍanāyaka</i> , 293n, 294
Karkara, <i>Rāshṭrakūṭa k. Kakkarāja II.</i> , 150	Kāvōri, <i>ri.</i> , 10, 74n, 76i
Karkarāja or Kakkarāja, <i>Guj. Rāshṭrakūṭa</i>	Kavibhūṣhaṇa, <i>poet</i> , 940
<i>ch.</i> , 65, 67-69, 70, 77	Kavirāja (?), <i>poet</i> , 332
Karkarāja or Kakkarāja I., <i>Rāshṭrakūṭa k.</i> ,	Kayirūr Perumāṇār, <i>Māḍḍu ch.</i> , 1073
. 53, 56, 61, 65, 66, 71, 305	Kēḍala, <i>fort</i> , 74n
Karṇa, <i>Chāl. k.</i> , 274	Kēḍārasakti, <i>priest or sage</i> , 196
Karṇa, <i>Dēvagiri-Yāḍava</i> , 334	Kēḍāḍi, <i>princes of</i> , 999
Karṇāṭa, <i>co., k., kingdom</i> , 530, 534, 539, 540,	Kēḍāḍi-Saḍāśiva-Nāyaka, <i>ch.</i> , 1008
. 542, 543, 545, 586, 904, 909, 999	Kēḍāḍi-Sōmasākhara-Nāyaka, <i>ch.</i> , 998
Karṇāṭaka, <i>army, k.</i> , 53, 56, 864	Kēḷayaladēvi, Keḷeyabbarisi, Keḷeyabbe,
Kārōniri, <i>Bāṇa ch.</i> , 654	Kēḷiyadēvi, <i>queen of Hoysala Vinayāditya</i> ,
Karpūravasantarāja, <i>sur. of Anna-Vēma</i> , 594	. . . . . 383, 388, 409
Karpūravasantarāja, <i>sur. of Dodḍa II.</i> , 599	Kennapa or Kannapa, <i>ch.</i> , 143
Kārtavīrya, <i>mythical ancestor of Kōṁaman-</i>	Kēraḷa, <i>co., people, race</i> , 5, 10, 727, 793, 904
<i>dala chiefs</i> , 583	Kēraḷa <i>kings</i> , 939 ff.
Kārtavīrya (Katta) I., <i>Raṭṭa ch.</i> , 141, 181, 201	Kēraḷavarman, Vīra-K°, 948, 944, 949
Kārtavīrya (Katta) II., <i>do.</i> , 181, 192, 201, 220	Kēraḷavarman, Vīra-Rāma K°, 951, 952
Kārtavīrya (Kattama) III., <i>do.</i> , 263, 265, 266	Kēraḷavarman, Vīra-Ravi K°, 955
Kārtavīrya IV., <i>do.</i> , 264-268	Kēsava (Kēsīmayya), <i>Danḍanāyaka</i> , 275, 277,
Karuvūr, <i>vi.</i> , 835, 836, 840, 842	. . . . . 285, 291, 297
Kasapayya-Nāyaka, <i>ch.</i> , 245, 279, 281	Kēsava, <i>min.</i> , 271
Kāṣṭyapa, <i>gōtra</i> , 542, 1016	Kēsavāditya, <i>ch.</i> , 178
Kāṭa or Kāṭama-Nāyaka, <i>Kolanu ch.</i> , 574	Kēsavanātha, <i>min.</i> , 988
Kāṭa II., <i>father of Kāṭaya-Vēma</i> , 595	Kēsīdēva (? Arikēsarin), <i>Śīlāra ch.</i> , 307
Kāṭachehuri, <i>family</i> , 10	Kēsīmayya, Kēsīrāja, Kēsīrājayya, <i>Danḍa-</i>
Kāṭāha (Kāḍāram, Kidāram), <i>co</i> 712n, 734n	<i>nāyaka</i> , 275, 277, 285, 291, 292, 296, 297

	NUMBER		NUMBER
Kēta I., II., <i>Śrī-Dhānyakāṭaka chiefs</i> ,	590, 592n	Kollabigaṇḍa-Vijayāditya or -bhāskara, <i>E.</i>	
Kētaladāvi, <i>queen of W. Chōl.</i> Sōmāśvara I.,	167	Chal. Vijayāditya IV.,	563n, 566, 1065
Kētarāja, <i>s. a.</i> Kēta II.,	589	Kollagira, <i>s. a.</i> Kollāpura,	220
Kētarasa, <i>Kādamba ch.</i> ,	250n	Kollam, <i>co.</i> ,	708
Khaḍgāvalōka, <i>sur. of Dantidurga</i> ,	53	Kollāpura, Kollāpuram, <i>vi.</i> ,	150, 154, 220, 325, 418, 744, 748n, 751, 1034, 1080
Khaṇḍeya-Kāra-Kāmeya-Nāyaka, <i>ch.</i> ,	335	Kolleru, <i>lake</i> ,	10, 582n
Khōṭaka, <i>vi.</i> ,	63, 70, 91	Kollipākā, Kollippākkai, <i>vi.</i> ,	727, 800
Khiligiḷadurga, <i>vi.</i> ,	315	Komaragirireḍḍi, <i>son of Kāṭaya-Vēma</i> ,	597, 598
Khōlēśvara, <i>general</i> ,	352, 353	Kō Mārāṇ-Jaḍaiyan, <i>Pāṇḍya k.</i> ,	938
Khōṭika, Khōṭṭiga, <i>Rāshtrakūṭa k.</i> , 104, 105,	301, 305	Komara-veḍeṅga, <i>sur. of Eṇṇegaṅga II.</i> ,	127
Kiḍāram (Kāṭāha), <i>co.</i> ,	712n	Kommarāja, <i>m.</i> ,	167
Kikāṭa, <i>Maurya ch.</i> ,	330	Kōṇamaṇḍala, <i>di.</i> ,	583
Kiḷappārūr, <i>vi.</i> ,	952, 958	Kōṇasthala, <i>di.</i> ,	593n
Kiḷigiḷadurga, <i>vi.</i> ,	315	Koṇḍapaḍmaṭi, <i>di.</i> ,	581
Kirānapura, <i>vi.</i> ,	559, 560	Koṇḍarāja, <i>ch.</i> ,	521, 522, 530
<i>Kirātārjuniga</i> ,	115	Koṇḍaviḍu (Koṇḍaviṭi), <i>vi.</i> ,	508, 509, 598-596, 1064
Kīrtinandin, <i>Jaina teacher</i> ,	119	Kōṇērimēlkoṇḍa, <i>title of Kulōttuṅga-Chōla</i>	
Kīrti-Nārāyaṇa, <i>sur. of Gōvindarāja III.</i> ,	75	III.,	820
Kīrti-Nārāyaṇa, <i>sur. of Indrarāja III.</i> ,	86n	Kōṇērimēlkoṇḍān, <i>title of a Vira-Chōla</i> ,	875
Kīrtipura (P), <i>vi.</i> ,	1016	Kōṇērimēnkoṇḍa, <i>title of Kulōttuṅga-Chōla</i>	
Kīrtirāja, <i>s. a.</i> Kīrtivarman I.,	12	III.,	819
Kīrtirāja, <i>Silāhāra ch.</i> ,	317, 321, 327	Kōṇērimaikoṇḍa, <i>title of kings</i> ,	819n
Kīrtivarman II., <i>Kādamba ch.</i> ,	173	Kōṇērimaikoṇḍān, <i>title of Kēraḷa k. Ravi-</i>	
Kīrtivarman I., <i>W. Chal. k.</i> ,	3, 5, 9, 10, 12, 13, 17, 18, 20, 25, 27, 150, 547, 549, 551, 568	varman,	989
Kīrtivarman II., <i>do.</i> ,	48-50, 53, 56, 62, 71n, 150	Kōṇērimaikoṇḍān, <i>title of kings</i> ,	876-879
Kīrtivarman III., <i>W. Chōl.</i> ,	150	Kōṇērimaikoṇḍān, <i>title of Kulōttuṅga-Chōla</i>	
Kīrtivarmanrāja, <i>s. a.</i> Kīrtivarman I.,	17	III.,	835
Kiśhkindhyā-nagarī, <i>vi.</i> ,	1017	Kōṇērimaikoṇḍān, <i>title of Vīrarājendra I.</i> ,	1081
Kisuvolal, <i>vi.</i> ,	21	Kōṇērimaikoṇḍān, <i>title of Pāṇḍya kings</i> ,	933-935
Kiṭṭhipura (P Kīrtipura), <i>vi.</i> ,	1016	Koṇḡaṇa-dēśam, <i>co.</i> ,	763n
Kōchchaṇkan, Kōchchaṇkappān, <i>legendary</i>		Koṇḡaṇi-mahādhīrāja, or -mahārāja, or -rāja,	
<i>Chōla k.</i> ,	635, 712	<i>title of W. Gaṅga kings</i> ,	111-115
Koḍagu (Coorg) <i>chiefs</i> ,	1006, 1008, 1009, 1011	Koṇḡaṇivarma-dharmamahādhīrāja or -dharma-	
Kōḡoṇmaikoṇḍān, <i>title of Bhāskara Ravivar-</i>		mahārājādhīrāja, <i>do.</i> ,	108, 111, 118, 116, 129
<i>man</i> ,	962	Koṇḡaṇi-vṛiddharāja, <i>do.</i> ,	114, 115
Kōkili, <i>Telugu-Chōla ch.</i> ,	888	Koṇḡaṇivarma-dharmamahārājādhīrāja, <i>do.</i> ,	133
Kōkkala, Kōkkalla, <i>Chōḍi k.</i> ,	86, 91, 105	Koṇḡulivarma-dharmamahārājādhīrāja, <i>do.</i> ,	110
Kōkkila, <i>Oḍḍavāḍi ch.</i> ,	600	Koṇḡuṇi-dharmamahārāja, <i>do.</i> ,	659
Kōkkilāṇḍi, <i>queen of Parāntaka I.</i> ,	1072	Koṇḡuṇi-mahārājādhīrāja, <i>do.</i> ,	121
Kōkkili, <i>E. Chōl. k.</i> ,	557	Koṇḡuṇivarma-dharmamahārāja or -dharma-	
Kōkkilli, <i>legendary Chōla k.</i> ,	685, 712	mahārājādhīrāja, <i>do.</i> ,	95, 124, 125, 127-132, 660, 723, 724
Kōlāla, Kōlāla, Kōlālapura, Kōlālapura, <i>vi.</i> ,	95, 100, 130, 133, 179n, 205n	Koṅkaṇa, <i>co.</i> ,	10, 84n, 72, 73, 80, 763n
Kōḷamba, <i>vi.</i> ,	939, 966	Koṅkaṇa, <i>Pāṇḍyas of</i> ,	140n
Kolani-Kāṭama-Nāyaka, <i>Kolanu ch.</i> ,	574	Koṅkaṇi, <i>W. Gaṅga k.</i> ,	
Kolanu, <i>vi.</i> ,	574	Koṅkanika, <i>mythical Gaṅga</i>	

	NUMBER		NUMBER
Konnātavāḍi-vishaya, <i>di.</i> ,	589	Krishnavarman II., <i>Kadamba k.</i> ,	614
Koppam, <i>vi.</i> , 744-746, 748, 749, 751, 1080		Krishnavarnā, <i>vi.</i> ,	56
Kōpperūjīnga, <i>k.</i> ,	847	Kshatriyamalla, <i>sur. of</i> Nandivarman Pallava-	
Koppulakāpa-Nāyaka, <i>Piṭhāpuri ch.</i> ,	601	malla,	695
Kōsala, <i>people</i> ,	10	Kshullakapura, <i>s. a.</i> Kollāpura,	321n
Kōsalai-nāḍu, <i>co.</i> ,	733	Kshurikākalivētāla, <i>sur. of</i> Anna-Vēma,	594
Kōṭa-Bayyalamahādēvi, <i>s. a.</i> Bayyamāmbā,	592	Kshurikāsahāya, <i>do.</i> ,	596
Kōṭa-Kētarāja, <i>s. a.</i> Kōta II.,	590	Kubja, <i>poet</i> ,	603
Kōṭaya, <i>Reddī ch. of</i> Rājamahēndranagara,	599	Kubja-Vishṇu, <i>s. a.</i> Kubja-Vishṇuvardhana,	581, 1065n
Kōṭiśa, <i>family of</i> ,	517	Kubja-Vishṇuvardhana, <i>E. Chal.</i> Vishṇuvar-	
Kōṭiśārādhyā, <i>m.</i> ,	475	dhana I., 557, 559, 568, 574, 576, 581n	
Kōṭitirtha at Kollāpura,	150	Kūḍal, <i>vi.</i> (Madhurā),	1088
Kōtta-maṇḍala, <i>di.</i> ,	713	Kūḍalsāṅgam, <i>°saṅgamam, vi.</i> ,	753, 1081, 1082
Kōṭṭāra, Kōṭṭāru, <i>fort</i> ,	764, 793	Kuḍamalai-nāḍu, <i>co.</i> (Malabar),	704, 764
Koṭṭiga (Khotṭiga), <i>Rāshtrakūṭa k.</i> ,	104	Kuḍiyavarman I., II., <i>Velandāṇḍu chiefs</i> ,	592
Kovalāla, <i>s. a.</i> Kōlāla,	124, 125	Kūḍūra, <i>vi.</i> ,	1014
Kṛishṇa, <i>Dēvagiri-Yādava</i> Kanhara,	356-361, 366, 369, 370, 379	Kūḍūrahāra, <i>di.</i> ,	1014n
Kṛishṇa, <i>Kalachurya k.</i> ,	283	Kuḷam, <i>vi.</i> (Ellore),	795, 833
Kṛishṇa, <i>Paramāra k., or</i> Rāshtrakūṭa		Kulamāpikkaṇ Irāmādēvaṇ, <i>Muṇai ch.</i> ,	1089
Kṛishṇarāja II.,	559	Kulamāpikkerumānār, <i>do.</i> ,	1090
Kṛishṇa, <i>Rāshtrakūṭa k.</i> ,	150	Kulaṇ, <i>s. a.</i> Kuḷam,	833
Kṛishṇadēva, <i>Koṅṭhāna governor</i> ,	379	Kulaṇūr, <i>do.</i> ,	833
Kṛishṇadēva-mahārāja, <i>s. a.</i> Kṛishṇarāja,	502	Kulaśekhara, Jātavarman, <i>Pāṇḍya k.</i> ,	889, 890
Kṛishṇa-Kēsava (Kēsimayya), <i>Danḍanāyaka</i> ,	297	Kulaśekhara I., Māḍavarman, <i>do.</i> ,	911, 919-921
Kṛishṇamāmbā, Kṛishṇāmbā, <i>wife of</i> min.		Kulaśekhara II., Māḍavarman, <i>do.</i> ,	922-924
Timma,	508	Kulaśekhara, Parākrama-Pāṇḍya Jātavarman,	
Kṛishṇapa-Nāyaka, <i>Madhurā ch.</i> ,	542	<i>do.</i> ,	932
Kṛishṇappa-Nāyaka, <i>chiefs</i> ,	521, 523, 528, 533, 536, 541, 546	Kulaśekharaḍēva, <i>Kēraḷa k.</i> Ravivarman,	939, 940
Kṛishṇappa-Nāyaka Ayya or Ayyaṇ, <i>ch.</i> ,	535, 544	Kulaśekharaṅka, <i>k. or ch.</i> ,	234
Kṛishṇarāja, <i>k.</i> ,	969	Kūli-āchārya, <i>Jaina teacher</i> ,	66
Kṛishṇarāja, <i>Mahisāra k.</i> ,	1002, 1004, 1005	Kulōttuṅga, <i>s. a.</i> Kulōttuṅga-Chōḍa I.,	571, 572
Kṛishṇarāja I., II., <i>Nikumbha chiefs</i> ,	333, 337	Kulōttuṅga-Chaṅgāḷa-Mahādēva, <i>ch.</i> ,	988
Kṛishṇarāja I., <i>Rāshtrakūṭa k.</i> ,	55, 56, 61, 64-66, 70, 84, 86, 91, 93, 105, 301, 305	Kulōttuṅga-Chōḍa I., <i>E. Chal. k. (s. a.</i> Kulōttuṅga-Chōḍa I.),	571-574, 582
Kṛishṇarāja II., <i>do.</i> ,	79, 82-86, 91, 93, 105, 130, 266n, 301, 305, 559n, 663n, 1065n	Kulōttuṅga-Chōḍa II., <i>do. (s. a.</i> Kulōttuṅga-Chōḍa II.),	574, 581
Kṛishṇarāja III., <i>do.</i> ,	93-108, 105, 107, 137, 130, 131, 301, 305, 328, 712, 1056n, 1058 ff.	Kulōttuṅga-Chōḍa I., <i>Chōḷa k.</i> ,	225n, 756-793, 1085
Kṛishṇarāja Akālavārsha, <i>Guj. Rāshtrakūṭa ch.</i> ,	81	Kulōttuṅga-Chōḷa [II. ?], <i>do.</i> ,	810, 811
Kṛishṇarāja-Voḍeyar, <i>Mahisāra k.</i> ,	1012, 1013	Kulōttuṅga-Chōḷa III., <i>do.</i> ,	814-833, 835-842, 1087, 1098
Kṛishṇa Rāma, <i>general of</i> Chōḷa Rājārāja I.,	716	Kulōttuṅga-Manma-Gothkarāja, <i>s. a.</i> Gothka	
Kṛishṇarāja, <i>Vijayanagara k.</i> ,	502-513, 519, 530n, 1064	III.,	582
Kṛishṇavallabha, <i>Rāshtrakūṭa</i> Kṛishṇarāja		Kulōttuṅga-Prithivīvara, <i>Velandāṇḍu ch.</i> ,	583
II.,	83, 1065	Kumāra, <i>poet</i> ,	681n
Kṛishṇavarman, <i>Kadamba k.</i> ,	112-115	Kumāragiri, <i>Reddī ch. of</i> Koṇḍaviḍu,	596
Kṛishṇavarman I., <i>do.</i> ,	613, 614	Kumāra-Kampāṇa-Uḍaiyar, <i>s. a.</i> Kampāṇa II.,	464
		Kumāra-Lakshma, -Lakshmidēva, -Lakshmi	
		dhara, <i>Danḍanāyaka</i> ,	438

	NUMBER
Kumārānandin, <i>Jaina teacher</i> ,	119
Kumbādi, <i>ch.</i> ,	84
Kundāchehi, <i>f.</i> ,	119
Kundakadēvi, <i>queen of Amōghavarsha III.</i> ,	105
Kundamarasa, <i>ch.</i> ,	152
Kundāmbikā, <i>queen of Maṇḍa II.</i> ,	581
Kundaṇṇa, <i>m.</i> ,	1076
Kundasakti, <i>Sēndra k.</i> ,	16
Kundatte, <i>son of Baṅkēya</i> ,	1055
Kundavā, <i>queen of E. Chal. Vimalāditya</i> ,	569, 570
Kundavai Ālvār, <i>younger sister of Kulōttunga-Chōla I.</i> ,	784
Kundavaiyār, <i>elder sister of Chōla Rājārāja I.</i> ,	716, 722
Kundavaiyār, <i>queen of Bāṇa Vikramāditya I.</i> ,	660
Kūṇḍi, <i>co.</i> ,	141
Kuṇilapura, <i>for Kuvalālapura</i> ,	659
Kunkumamahādēvi, <i>sister of Chāl. Vijayāditya-vallabha</i> ,	183
Kunniyarasa, <i>ch.</i> ,	1024
Kuntala, <i>co.</i> ,	761
Kunūgil, <i>di.</i> ,	66
Kūpaka <i>universal monarch</i> ,	940
Kuppēya, <i>ch.</i> ,	1054
Kuru, <i>kula</i> ,	1017
Kuṇḍādurga, <i>vi.</i> ,	253
Kurumarathyā, <i>vi.</i> ,	547
Kurundaka, <i>vi.</i> ,	86
Kuvalāla, Kuvalāla, Kuvalālapura, <i>s. a. Kōlāla</i> ,	120, 133, 652n, 660n, 670, 708n, 724n, 837
Kuvēra, <i>nine treasures of</i> ,	729

L

Lacchhiyavvā (Lakshmi), <i>queen of Bhillama II.</i> ,	331
Laghu-Kapardin, <i>s. a. Kapardin II.</i> ,	307, 309
Lakkale, Lakkavve (Lakshmi), <i>wife of Gaṅgavāja</i> ,	386, 390, 393
Lakshma, <i>ch.</i> ,	224
Lakshmadēvi, <i>queen of W. Chāl. Vikramāditya VI.</i> ,	198
Lakshamma (Lakshmi), <i>wife of Sālva-Timma</i> ,	509
Lakshmaṇa, <i>Chōdi k.</i> ,	150
Lakshmaṇa (?), <i>min. of Dēvarāja I.</i> ,	482
Lakshmaṇa (Lakshmidēva) I., <i>Raṭṭa ch.</i> ,	265
Lakshmi, <i>mother of Kāmadēva (Kāvaṇa)</i> ,	269

	NUMBER
Lakshmi, <i>mother of poet Śrīvallabha</i> ,	596
Lakshmi, <i>queen of Bhillama II.</i> ,	323, 329, 331
Lakshmi, <i>queen of Kādamba Vijayāditya III.</i> ,	261
Lakshmi (Lakshmidēvi, Lakshmidati, Lakshmyambike), <i>wife of Gaṅgarāja</i> ,	386, 387, 389-391, 393, 395
Lakshmi, <i>wife of Jagattunga II.</i> ,	86, 91, 105
Lakshmi, <i>wife of Sālva-Timma</i> ,	508, 509
Lakshmidēva, <i>father of Kāmadēva (Kāvaṇa)</i> ,	269
Lakshmidēva I., <i>Raṭṭa ch.</i> ,	235, 266
Lakshmidēva II., <i>do.</i> ,	268
Lakshmidēvi (Lakumadēvi), <i>queen of Hoysala Vishṇuvardhana</i> ,	409, 434
Lakshmidēvi, <i>queen of Sēna II.</i> ,	265
Lakshmidhara, <i>s. a. Lakshmidēva I.</i> ,	266
Lakshmidhara, <i>son of Bhāskaraśārya</i> ,	337
Lalitakīrti, <i>Jaina priest</i> ,	985
Lalitākura, <i>Pallava k.</i> ,	623, 626
Laṅkā, <i>island</i> ,	904
Laṅkāśōka, <i>s. a. Ilangāśōgam</i> ,	734
Lāṭa, <i>co., people</i> ,	10, 65, 67-69, 77, 568n, 586
Latalaura, <i>vi.</i> ,	191
Lāṭarāja, <i>father of Mahādēvadi</i> ,	1075
Lāṭarāja Vira-Chōla, <i>ch.</i> ,	698
Lattalūr, Lattalūra, Lattanūr, Lattanūra, <i>vi.</i> ,	75, 158, 181, 201, 220, 265, 266, 269
Leṇḍeyarasa, <i>ch.</i> ,	88
Līṅga, Līṅgama-Nāyaka, <i>Velūr ch.</i> ,	539
Līṅga-Rājendra-Voḍeyar, <i>Koḍagu chiefs</i> ,	1008, 1009, 1011
Lōka-bhūpālaka, -mahipāla, <i>Kōnamāṇḍala ch.</i> ,	583
Lōkāditya, <i>Pallava k.</i> ,	632
Lōkamahādēvi, <i>queen of Chālukya-Bhīma II.</i> ,	563-567, 1065
Lōkamahādēvi, <i>queen of Chōla Rājārāja I.</i> ,	716, 1076
Lōkamahādēvi, <i>queen of W. Chāl. Vikramāditya II.</i> ,	44-46, 48
Lōkamahipāla, <i>s. a. Lōkabhūpālaka</i> ,	583
Lōkāmbikā, <i>ke. mother of Hulla</i> ,	409, 413
Lōka-Vidyādharma, <i>m.</i> ,	135
Lokkigunḍi, <i>vi.</i> ,	419, 420
Lōla-Lakshmidhara Yajvan, <i>poet</i> ,	509
Lōvabikki, <i>Chōla ch.</i> ,	1065

M

Māchikabbe, <i>mother of Śāntalādēvi</i> ,	400n, 408
Mādamālītgam, <i>co. or vi.</i> ,	734

	NUMBER		NUMBER
Maḍapalla, <i>°li, vi.</i> ,	591, 592	Mahārāja-Śarva, <i>sur. of Amōghavarsha I.</i> , 68, 70, 71	
Mādēvi (Mahādēvi), <i>queen of Ācha II.</i> ,	224	Mahārāja-Shaṇḍa, <i>do.</i> ,	84
Mādēvi, <i>queen of Kārtavīrya IV.</i> ,	268	Mahārāshṭraka, <i>co.</i> ,	10
Mādhava, <i>Kākatīya k. Mahādēva</i> ,	589	Mahārāshṭrakūṭa, <i>lineage</i> ,	191
Mādhava, <i>probably brother of Bhōganātha</i> ,	459n	Mahāsēna, <i>Jaina teacher</i> ,	167
Mādhava, <i>W. Gaṅga ch.</i> ,	1070	Mahāvali, <i>s. a. Mahābali</i> ,	666
Mādhava, <i>W. Gaṅga k.</i> ,	670	Mahāvali-B[ā]parasa, <i>designation of Bāṇa</i>	
Mādhava I., <i>do.</i> ,	108, 111-113, 129	<i>kings</i> ,	666
Mādhava II., <i>do.</i> ,	111-115, 129	Mahāvali-Vānarāja, <i>°rāya, do.</i> , 644, 651, 664, 665	
Mādhavabhaṭṭa, <i>poet</i> ,	563n, 566n	Mahēndra, <i>s. a. Mahēndravarman I.</i> ,	624
Mādhavachandradēva, <i>Jaina teacher</i> ,	406	Mahēndra, <i>s. a. Mahēndravarman II.</i> ,	20
Mādhavarāja, <i>min. of Harihara II.</i> ,	471	Mahēndra, <i>s. a. Mahēndravarman III.</i> ,	632
Mādhavatti, <i>k.</i> ,	50	Mahēndrapōtarāja, <i>Pallava k.</i> ,	623
Madhurā, <i>Pāṇḍya of</i> ,	889 ff.	Mahēndravarman, <i>do.</i> ,	641
Madhurā, <i>vi.</i> ,	542, 904, 909	Mahēndravarman I., <i>do.</i> ,	623-626, 634, 635
Madhurāntaka, <i>Chōḷa k.</i> ,	695n, 696, 712	Mahēndravarman II., <i>do.</i> ,	628, 634, 635
Madhurāntaka Pottappi-Chōḷa, <i>Telugu-Chōḷa</i>		Mahēndravarman III., <i>do.</i> ,	632
<i>ch.</i> ,	880	Mahēndravarman, <i>Telugu-Chōḷa ch.</i> ,	888
Madhurāntakī, <i>queen of Kulōttunga-Chōḷa I.</i> ,	572	Mahēśvara, <i>poet, son of Śrīpati</i> ,	343
Madhusūdana, <i>k.</i> ,	741	Mahēśvara, <i>Mahēśvarāchārya, poet and</i>	
Madhusūdanasūri, <i>poet</i> ,	249	<i>astronomer</i> ,	337, 343
Madirai, <i>vi.</i> ,	621, 634, 670, 683-693, 695, 1072	Mahīpāla, <i>perhaps Pāla k. Mahīpāla I.</i> ,	733
Mādirāja, <i>Sāluva ch.</i> ,	501	Mahīpālarendu, <i>Kōnamandala ch.</i> ,	583
Mādirayya, <i>min.</i> ,	322	Mahīśūra, <i>Mahīśūra-pattana or -pura, vi.</i> , 895, 999, 1002, 1004, 1005, 1012, 1013	
Madisūdanap (Madhusūdana), <i>k.</i> ,	741	Mahōdaya, <i>vi.</i> ,	91
Madraka, <i>co.</i> ,	5	Maiduna-Chaudayya, <i>m.</i> ,	971
Madurai, <i>vi.</i> ,	821, 822, 824-832, 835-840, 842, 1073-1075, 1087, 1088	Mailaladēvi, <i>queen of Gutta Vikramāditya</i>	
Madura-maṇḍalam, <i>co.</i> ,	733	III.,	363
Magadha, <i>co.</i> ,	5	Mailaladēvi, <i>Mailaladēvi, queen of Sēna I.</i> , 181, 201	
Magara, <i>kingdom</i> ,	847n	Mailalamahādēvi, <i>queen of Jayakēsin II.</i> , 249, 254, 261, 269	
Māghanandi-bhaṭṭarakadēva, <i>Jaina teacher</i> ,	975	Mailāpa, <i>anvaya</i> ,	120
Māghanandin, <i>do.</i> ,	413	Mailigidēva, <i>perhaps s. a. Mallugi</i> ,	584
Māghanandi-saiddhāntika, <i>Maṇḍalāchārya</i> ,	220	Maistūru, <i>vi.</i> ,	995
Māgutta, <i>Gutta ch.</i> ,	223	Mākapabbe, <i>wife of Māra (Māramayya)</i> ,	389
Mahābali, <i>Dānava</i> ,	668	Nakara, <i>kingdom</i> ,	434, 847n
Mahābali, <i>family of</i> ,	651, 659-661, 664, 665	Muladhāridēva, <i>Jaina teacher</i> ,	398, 968
Mahābhārata, <i>Telugu translation of</i> ,	577	Maladhāridēva Mallishēpa, <i>do.</i> ,	969
Mahādēva, <i>Danḍanāyaka</i> ,	229, 240	Malāḍu, <i>di.</i> ,	1058, 1086
Mahādēva, <i>Dēvagiri-Yādava k.</i> ,	362-370, 379	Malai-nāḍu, <i>Malaiya-nāḍu, di.</i> ,	1058
Mahādēva, <i>Kākatīya k.</i> ,	585, 586, 588, 589	Malaiyakula, <i>family of Malai-nāḍu chiefs</i> ,	1058
Mahādēvaḍi, <i>queen of Chōḷa Rājāditya</i> ,	1075	Malaiyūr, <i>co. or vi.</i> ,	734
Mahādēvi (Mādēvi), <i>queen of Ācha II.</i> ,	224	Malāmbikā (Mallādēvi), <i>queen of Harihara</i>	
Mahādēvi, <i>queen of Jayakēsin III.</i> ,	269	II.,	468, 487
Mahākāla, <i>general of Chālukya-Bhīma I.</i> ,	558	Māl-Ari-Kēśavaṇ, <i>Aravanai, m.</i> ,	1046
Mahāmalla kula, <i>Pallava family</i> ,	20n, 627	Mālava, <i>Mālava, people or k.</i> ,	10, 64, 409
Mahamandasāhu, <i>Golkonda k. Muhammad</i>		Malikītharāma, <i>Golkonda k. Malik Ibrāhīm</i> ,	539
<i>Shāh</i> ,	539	Mālkhēḍ, <i>Rāshṭrakūṭa of</i> ,	63 ff.
Mahara, <i>kingdom</i> ,	847	Malla, <i>ch. of Durjaya family</i> ,	800n

	NUMBER		NUMBER
Malla, <i>E. Chal.</i> Yuddhamalla II.,	560	Maṅgaṇa, son of Baicha,	486
Malla, <i>Gutta ch.</i> ,	223	Maṅgarāja, poet,	989
Malla (Mallārāja), <i>Koṇḍapaḍmaṭi ch.</i> ,	581n	Maṅgi. k.,	556, 559, 560
Malla, poet,	747	Maṅgi-yuvārāja, <i>E. Chal. k.</i> ,	552, 557, 588
Malla, s. a. Mallapa III.,	576	Māṇikādēvi, queen of Kādamba Tribhuvana-	
Malla I., II., <i>Velanāṇḍu chiefs</i> ,	582	malla,	269
Malla or Mallisaṭṭi, ^o setṭi, brother of Bicha,		Māṇikyadēvi, queen of Chāl. ch. Sōmadēva	
351, 357, 358, 360		(Sōmēśvara),	274
Malladēva Jagadēkamalla, <i>Bāna k.</i> ,	633	Māṇikyanandin, <i>Jaina teacher</i> ,	414
Malladēva Nandivarman, do.,	638	Maṇiāga, <i>Śalukika ch.</i> ,	67
Mallādēvi, s. a. Malāmbikā,	468, 487	Maṇijaya, <i>Hoysala general</i> ,	713
Mallāmbikā, queen of Guṇḍa III.,	501	Māṇikāditya, <i>Oḍḍavādi ch.</i> ,	600
Mallāmbikā, queen of Kātaya-Vēma,	596n	Manma-Chōḍa II., <i>Kōṇamanāḍala ch.</i> ,	583
Mallapa-Oḍeyar, dependent of Harihara II.,	470	Manma-Maṇḍa, <i>Koṇḍapaḍmaṭi ch.</i> ,	581n
Mallanārādhyavrittika, poet,	475	Manma-Satya II. (Manma-Satti), <i>Kōṇaman-</i>	
Mallapa I., II., III., <i>E. Chālukyas of</i>		ḍala ch.,	588
<i>Piṭhāpuram</i> ,	576	Manmasiddha, ^o siddhi, <i>Telugu-Chōḍa ch.</i> ,	880, 881
Mallapadēva-Chakravartin, s. a. Mallapa III.,	576	Maṇṇai, camp of,	727
Mallappa-Nāyakkar, m.,	1049	Maṇṇalkkaḍagam (^o ḍakkam), vi.,	727
Mallapp-Oḍeyar (Mallinātha), son of Bukka I.,	456n	Maṇṇār, <i>Gulf of</i> ,	764
Mallaya, <i>Velanāṇḍu ch.</i> ,	582	Maṇṇagrāma, vi.,	117
Mallayavve, queen of Dēvarāja I.,	483	Manōratha, m.,	337, 343
Mallidēva, <i>Daṇḍanātha</i> ,	336	Mantena-Guṇḍa, Manthena-Guṇḍa, s. a.	
Mallidēva, <i>Daṇḍanāyaka</i> ,	447	<i>Mantrakūṭa ch.</i> Guṇḍa,	586
Mallidēva (Malla), <i>Gutta ch.</i> ,	223, 298	Mantrakūṭa, vi.,	584
Mallidēva, <i>Kōṇamanāḍala ch.</i> ,	583	Mānyakhēṭa, vi.,	74, 86, 91-94, 105
Mallikārjuna, <i>Raṭṭa ch.</i> ,	265, 266	Mānyapura, vi.,	118, 119
Mallikārjuna, <i>Śilāra ch.</i> ,	311	Māra (i.e. Maṇava) army,	1087
Mallikārjuna, <i>Vijayanagara k.</i> ,	497, 499	Māra (Māramayya), grandfather of Gaṅgarāja,	389
Mallinātha, poet,	989	Māra, grandfather of Kātaya-Vēma,	595
Mallinātha, s. a. Mallapp-Oḍeyar,	456n	Mārakkama, ch.,	58
Mallinātha-Voḍeyar, ch.,	456, 457	Mārapa, <i>Vijayanagara prince</i> ,	459, 474
Mallishāpa Maladhāridēva, <i>Jaina teacher</i> ,	969	Mārāsarva, <i>W. Gaṅga (P) k.</i> ,	64, 122n
Mallugi, <i>Dēvagiri-Yādava k.</i> , 334, 351, 369, 584n		Mārasimha, <i>Śilāhāra ch.</i> ,	315, 317, 321, 323, 327
Māmvaṇirāja, <i>Śilāra ch.</i> ,	308	Mārasimha I., <i>W. Gaṅga k.</i> ,	670
Mānābharana, <i>Ceylon k.</i> ,	741, 745	Mārasimha II., do.,	103, 106, 129-132, 136
Maṇalera, <i>Sagara ch.</i> ,	95	Mārasimhadēvarasa, ch.,	228
Māpāvalōka, sur. of Rāṣṭrakūṭa ch. (P)		Mārasingayya, father of Śāntalādēvi,	400n
Vijayāditya,	56	Mārassūba, (<i>W. Gaṅga</i>) k. (Mārāsarva),	122
Mānavīra, governor of Kāñchī,	1066	Māravarman, <i>Pāṇḍya k.</i> ,	937
Maṇḍa I., II., <i>Koṇḍapaḍmaṭi chiefs</i> ,	581	Māravarman Kulasēkhara I., do.,	911, 916-921
Maṇḍana, s. a. Maṇḍa I.,	581	Māravarman Kulasēkhara II., do.,	922-924
Maṇḍarāja, <i>Koṇḍapaḍmaṭi ch.</i> ,	581n	Māravarman Parākrama-Pāṇḍya, do.,	925, 926
Māndhātṛi, progenitor of Maurya family,	330	Māravarman Sundara-Pāṇḍya I., do.,	891-893
Māndhātṛiyarman, <i>Kādamba k.</i> ,	607	Māravarman Sundara-Pāṇḍya II., do.,	897-899
Maṅgalarāja, s. a. Maṅgalēśa,	6	Māravarman Sundara-Pāṇḍya III., do.,	934
Maṅgalarasārāja, <i>Guj. W. Chal.</i> ,	1n	Māravarman Vira-Pāṇḍya, do.,	936
Maṅgalēśa, <i>W. Chal. k.</i> ,	4-7, 10	Māraviṇyabṭṭungavarman, <i>Kaṭāka (Kiddram)</i>	
Maṅgalēśvara, s. a. Maṅgalēśa,	3	k.,	
Maṅgalīśa, do.,	150	Marīyāne, <i>Daṇḍanāyaka</i> ,	

	NUMBER		NUMBER
Mārtāṇḍa, <i>k.</i> ,	961	Mukkōkkilānāḍi, <i>ḷānāḍiḷaḷ, title of Chōla</i>	
Mārtāṇḍavarman, <i>Kēraḷa k.</i> ,	942	queens,	795, 801, 812
Mārtāṇḍavarman, <i>Vīra-Kēraḷa, do.</i> ,	958	Mukkuṭṭūr, <i>vi.</i> ,	688
Mārtāṇḍavarman, <i>Vīra-Padmanābha, do.</i> ,	956	Mukula, <i>family.</i> ,	74
Maruḷadēva, <i>son of Būtuga II.</i> ,	180	Mūla-saṅgha,	167
Maruvarman, <i>Sagara ch.</i> ,	119	Mulla-bhaṭṭāraka, <i>Jaina teacher.</i> ,	79n
Māsuṇi-dēsam, <i>co.</i> ,	733	Mummaḍi-Bhīma, <i>E. Chal. Vimalāditya.</i> ,	568
Mataya, <i>family.</i> ,	548, 600	Mummaḍi-Bhīma I., II., <i>Kōnamandala chiefs.</i> ,	583
Mattamayūra, <i>line of ascetics.</i> ,	301	Mummaḍi-Chōḍa (Rājārāja), <i>E. Chal. ruler of</i>	
Maudgala, <i>family.</i> ,	352	<i>Vēṅgi.</i> ,	571, 572
Maurya, <i>do.</i> ,	330	Mummaḍi-Chōḷa, <i>Chōḷa Rājārāja I.</i> ,	704
Maurya, <i>people.</i> ,	10	Mummuṇi, <i>Śīlāra ch.</i> ,	309
Māvali-Vāparāya, <i>s. a. Mahāvali-Vāparāya.</i>		Munai, <i>Munaippāḍi, di.</i> ,	1089, 1090
	649, 651, 670	Munichandra, <i>rājaguru.</i> ,	268
Māvulidēva, <i>Kādamba ch.</i> ,	210	Munichandradēva, <i>Jaina teacher.</i> ,	976
Māyanna, <i>m.</i> ,	984	Muñja, <i>Maurya ch.</i> ,	330
Māyirudīṅgam, <i>island (?)</i> ,	734	Muñja, <i>Paramāra k.</i> ,	140, 150, 328
Mayūrakhaṇḍi, <i>vi.</i> ,	63, 64, 66	Muñja, <i>Sinda ch.</i> ,	189
Mayūrasarman, <i>Kādamba k.</i> ,	603	Muñjaladēva, <i>father of Barmarasa.</i> ,	281
Mayūravarmān I., <i>Kādamba ch.</i> ,	210	Muppalaḍēvi, <i>Muppamaḍēvi, queen of Kāka-</i>	
Mēdhavin, <i>family of.</i> ,	634n	<i>tīya Prōla.</i> ,	584, 586
Mēdinimīsaragaṇḍa, <i>sur. of Tirumalaidēva-</i>		Muppiḍi, <i>Muppiḍi-Nāyaka, general.</i> ,	1066
<i>mahārāja.</i> ,	498	Muśaṅgi, <i>vi.</i> ,	729
Mēghachandra-traividya, <i>Jaina teacher.</i> ,	74,	Mūshaka, <i>co.</i> ,	5
	387, 408, 981	Mushkara, <i>W. Gaṅga k.</i> ,	115
Mēlāmbā, <i>queen of E. Chal. Vijayāditya</i>		Muśṭika, <i>ch.</i> ,	999
IV.,	560, 561	Musi, <i>vi.</i> ,	56
Mēlpāṭi, <i>vi.</i> ,	98	Mūvaḍi-Chōḷa Rājāditya, <i>Chōḷa k.</i> ,	95
Mēraḍa, <i>Raṭṭa (?) ch.</i> ,	79	Muyāṅgi, <i>s. a. Muśaṅgi.</i> ,	729n
Mēru, <i>s. a. (?) Mahōdaya.</i> ,	86	Muyirikkōḍu, <i>vi. (Cranganore).</i> ,	962
Meṭpuṇḍi Kunnīyarasa, <i>ch.</i> ,	1024		
Mēvillimbaṅgam, <i>co. or vi.</i> ,	734		
Mihira, <i>k.</i> ,	77		
Milāḍu, <i>di.</i> ,	1058, 1073, 1080		
Miṇḍaṇ Attimallaṇ Śambuvarāyaṇ, <i>Śēṅgēni</i>			
<i>ch.</i> ,	818		
Mīsaragaṇḍa, <i>sur. of Nṛisimharāya.</i> ,	501		
Mṛigāṅka, <i>sur. of Śīlāra Aparājita.</i> ,	305		
Mṛigēsa, Mṛigēsavarman, <i>Varavarman.</i>			
<i>Kādamba k.</i> ,	604-606, 608, 610		
Mṛityujit, <i>legendary Chōḷa k.</i> ,	712		
Mudā, <i>Mudda, Daṇḍanāyaka.</i> ,	466, 467		
Mudda-bhūpati, <i>Muddu-rāja, Padināḍu ch.</i> ,	997		
Muddapa, <i>Vijayanagara prince.</i> ,	459, 474		
Maddukriṣṇa, <i>Madhurā Nāyaka.</i> ,	542		
Mudduvīra, <i>do.</i> ,	542		
Mudgapa, <i>for Muddapa.</i> ,	474		
Muḍigonda, <i>Chōḷa Rājendra-Chōḷa I.</i> ,	728, 737		
Muḍikonḍasōlapuram, <i>vi.</i> ,	895, 896		
Muḥammad Shāh, <i>Golkonda k.</i> ,	539		

N

Nādinḍa-Appa, <i>min.</i> ,	508
Nādinḍa-Gōpa, <i>min.</i> ,	508, 509
Nādupūru, <i>vi.</i> ,	593n
Nāga, <i>family, race.</i> ,	144, 189n, 972
Nāga, <i>Madhurā Nāyaka.</i> ,	542
Nāgachandra-munindra, <i>Jaina teacher.</i> ,	120
Nāgadanta, <i>son of k. Diṇḍi.</i> ,	670
Nāgadatta, <i>k.</i> ,	1016
Nāgadēva, <i>Jaina teacher.</i> ,	2
Nāgadēva, <i>m.</i> ,	404
Nāgadēva, <i>min.</i> ,	414
Nāgaditya, <i>Sinda ch.</i> ,	156
Nāgai-Nāyaka, <i>Kulam ch.</i> ,	933
Nāgalā, Nāgamāmbā, Nāgāmbikā, <i>queen of</i>	
<i>Narasa.</i> ,	502, 504, 1064
Nāgappa, <i>Hoysala min.</i> ,	713
Nāgārjuna, <i>Śīlāra ch.</i> ,	309

	NUMBER		NUMBER
Nāgātīyaraśa, s. a. Nāgādītya,	156	Narasa (Nṛihari, Nṛisimha), <i>Vijayanagara k.</i> ,	502, 504, 519, 530, 1064
Nāgattaras,	126	Narasimha, <i>Pallava k.</i> ,	637, 638
Nāgātya, s. a. Nāgādītya,	156	Narasimha, <i>Pallava k.</i> Narasimhavarman I.,	20
Nāgavardhanarāja, <i>W. Chal. prince</i> ,	17	Narasimha I., <i>E. Gaṅga k.</i> ,	577n
Nāgavarman, <i>father of Māra (Māramayya)</i> ,	389n	Narasimha, Nārasimha (Nārasīṅga) I.,	
Nāgavarman, <i>Hoysala general</i> ,	713	<i>Hoysala k.</i> ,	409-411, 413, 416, 419, 431, 413
Nāgavarman, <i>k.</i> ,	127	Narasimha II., <i>do.</i> ,	434, 435, 847
Nāgavarman, <i>k. or ch.</i> ,	54	Narasimha III., <i>do.</i> ,	439, 440, 413, 444, 416, 447, 450-453
Nāgiyakkā, <i>f.</i> ,	404	Narasimha, Nara-simhavarman, <i>Chōla feudatory</i> ,	388, 396n, 406n, 409, 415n
Nāka, <i>Sindu ch.</i> ,	224, 243	Narasimhadēva II., <i>E. Gaṅga k.</i> ,	979n
Nakharōśvaradēva, <i>god</i> ,	196	Narasimha Kariya-Perumāl-Periyānāyan, <i>Malāṇḍ ch.</i> ,	1055
Nākimayya, <i>ch.</i> ,	177	Narasimhapōttavarman, <i>Pallava k.</i> Narasimhavarman,	49
Nakkavāra, <i>Nicobar Islands</i> ,	734	Narasimhavarman, <i>Gaṅga-Pallava k.</i> ,	645-647
Nala, <i>people</i> ,	10	Narasimhavarman I., <i>Pallava k.</i> ,	627, 628, 631, 635, 680
Nallanūka, <i>ch.</i> ,	593	Narasimhavarman II., <i>do.</i> ,	629-632, 634, 635
Nallasiddhi, <i>Telugu-Chōḍa ch.</i> ,	882	Narasimhavarman Rāpakōsari-Rāma, <i>Milāṇḍ ch.</i> ,	1080
Nāmunaiikkōṇai, <i>co. or vi.</i> ,	723	Narasimhavarman Śaktinātha, <i>do.</i> ,	1058
Nāmaya-Nāyaka, <i>Piṭhāpurī ch.</i> ,	601	Narasimhaviṣṇu, <i>Pallava kings</i> ,	627, 631
Nambaya, <i>Kollipākā ch.</i> ,	800	Narasīṅgappōttaraiyar, s. a. Narasimhavarman I.,	680
Nambha, Nambirāja, s. a. Nambaya,	800n	Narasīṅga, <i>W. Gaṅga k.</i> ,	127
Nāni-Nēni, s. a. Nāmaya-Nāyaka,	601	Narasobba, <i>m.</i> ,	1025
Nānārtharatnamālā,	460n	Nārāyaṇa, <i>k.</i> ,	741
Nandagiri, <i>mountain</i> ,	95, 124, 125, 180, 182, 183, 179n	Nārāyaṇadēva, <i>son of Timmarasa</i> ,	514
Nandanārāyaṇa, <i>poet</i> ,	712n	Nārāyaṇāmbikā, <i>queen of Vira-Vijaya</i> ,	457
Nandereya, <i>m.</i> ,	33	Narēndramrigarāja, <i>sur. of E. Chal. Vijaya-dītya II.</i> ,	553, 560, 562n
Nandi, s. a. Nandagiri,	670	Nāsika, <i>vi.</i> ,	325
Nandin, s. a. Nandivarman Pallavamalla,	635	Nātavāḍi, Nāthavāḍi or Ōvāṭi, <i>di.</i> ,	591, 592
Nandipōtarāja, <i>Pallava k.</i> Nandivarman,	636	Navakāma, <i>W. Gaṅga Śivamāra I.</i> ,	115, 116
Nandipōtarāja, s. a. Nandivarman Pallavamalla,	635	Navarāma, <i>Telugu-Chōḍa ch.</i> ,	883
Nandipōtavarman, <i>Pallava k.</i> Nandivarman,	49	Nāyaki, <i>queen of Maurya Gōvindarāja</i> ,	380
Nandippōttaraiyan, <i>do.</i> ,	633	Nayakīrtidēva, <i>Jaina teacher</i> ,	414, 415
Nandippōttarasar, <i>do.</i> ,	636	Nayakīrtidēva, <i>Mahāmaṇḍalāchārya</i> ,	446
Nandivarman, <i>Bāṇa k.</i> ,	663	Nāyaladēvi, <i>queen of Vēsuka (Vēṣu)</i> ,	331
Nandivarman, <i>Pallava k.</i> ,	121, 621, 633, 636, 641	Nāyamāmbā, <i>mother of queen of Ammarāja II.</i> ,	566
Nandivarman, s. a. Nandivikramavarman,	652	Nāyima, Nāyivarman, <i>Śilāhāra ch.</i> ,	317, 327
Nandivarman Malladēva, <i>Bāṇa k.</i> ,	668	Nēdamari, <i>W. Chāl. k.</i> ,	150
Nandivarman Pallavamalla, <i>Pallava k.</i> ,	634, 635	Nēduñjadaiyan (Jaṭilavarman), <i>Pāṇḍya k.</i> ,	937
Nandivikramavarman, <i>Gaṅga-Pallava k.</i> ,	648-651	Nellār, <i>vi. (Nellore)</i> ,	880
Nanna, <i>Kaṭṭa ch.</i> ,	181, 201	Nellūrapura, <i>vi.</i> ,	904
Nannirāja, <i>Vēlanāṇḍu ch.</i> ,	582	Nēmādītya, <i>father of Trivikramabhaṭṭa</i> ,	56
Nanniyabhaṭṭa, <i>poet</i> ,	570n		
Nanniya-Gaṅga, <i>sur. of Bātuga II.</i> ,	127		
Naraga, <i>Sābara ch.</i> ,	131		
Naraharitīrtha, <i>probably governor of Kāliṅga</i> ,	979		
Nārāma, Nārāmbā, <i>queen of Kākatīya Gaṇapati</i> ,	586		
Nārāyaṇ (Nārāyaṇa), <i>k.</i> ,	741		

[illegible]

	NUMBER
Pañchapa, <i>legendary Chōla k.</i> ,	712
Pañchappalli, <i>co. or vi.</i> ,	733
Pañchavanmahādēvi, <i>queen of Chōla Rājarāja I.</i> ,	716
Pañchavas, <i>s. a. Pāṇḍyas</i> ,	764
Paṇḍa, <i>Velanāṇḍu ch.</i> ,	582
Pāṇḍi-Amirdamaṅgalam, <i>vi.</i> ,	938
Pāṇḍipura, <i>vi.</i> ,	50
Pāṇḍya, <i>ch.</i> ,	994
Pāṇḍya, <i>co., kings, people</i> ,	5, 10, 939
Pāṇḍya, <i>crowned head of</i> ,	821, 824-832, 835-840, 842
Pāṇḍyadēva Tribhuvanamalla, <i>ch.</i> ,	219
Pāṇḍyaka, <i>queen</i> ,	994
Pāṇḍyarāya (Vira-Pāṇḍya), <i>ch.</i> ,	985
Pāṇḍyas, <i>five</i> ,	764, 793
Pāṇḍyas, <i>of Koṅkana and Nōlambavāḍi</i> ,	140n
Pāṇḍyas, <i>of Madhurā</i> ,	889 ff.
Pāṇṇiya, <i>grammar</i> ,	279n
Paṇṇai, <i>co. or vi.</i> ,	734
Pannāledurga, <i>vi.</i> ,	326
Paṇṇa, <i>kula</i> ,	596, 599
Pānthipura, <i>vi.</i> ,	210
Pappālam, <i>co.</i> ,	734
Paragaṇḍa, <i>Oḍḍavāḍi ch.</i> ,	690
Parahitarāja, <i>Chal. prince</i> ,	52
Parakēsarīn, <i>Chōla Parāntaka I.</i> ,	685
Parakēsarīn, <i>legendary Chōla k.</i> ,	712
Parakēsarivarman, <i>Chōla Adhirājendra</i> ,	755
Parakēsarivarman, <i>Chōla Āditya II. (P.)</i> ,	694
Parakēsarivarman, <i>Chōla Kulōttunga-Chōla III.</i> ,	814, 815, 817, 827, 832, 840, 1087, 1088
Parakēsarivarman, <i>Chōla Parāntaka I.</i> ,	621, 634, 669-671, 681-693, 712, 1072-1075
Parakēsarivarman, <i>Chōla Rājarāja II.</i> ,	812, 813
Parakēsarivarman, <i>Chōla Rājendra-Chōla I.</i> ,	722-727, 729, 732-736, 1078, 1079
Parakēsarivarman, <i>Chōla Rājendradēva</i> ,	744-746, 748-750, 1080
Parakēsarivarman, <i>Chōla Uttama-Chōla</i> ,	657n
Parakēsarivarman, <i>Chōla Vijayālaya (P.)</i> ,	672-675, 1071
Parakēsarivarman, <i>Chōla Vikrama-Chōla</i> ,	794-797, 799, 801-803, 805, 806
Parākramabāhu, <i>k. of Īlom</i> ,	847
Parākrama-Pāṇḍya, <i>Jaṭavarman, Pāṇḍya k.</i> ,	927
Parākrama-Pāṇḍya, <i>Jaṭilavarman Arikēsarīn</i> ,	928-931
do.,	
Parākrama-Pāṇḍya, <i>Jaṭilavarman Kulasēkhara</i> ,	932
do.,	

	NUMBER
Parākrama-Pāṇḍya, <i>Māvarman, Pāṇḍya k.</i> ,	925, 926
Paramagūla-Prithuvi-Nirgunda-rāja, <i>Bāṇa (?) ch.</i> ,	119
Paramardin (Permāḍi), <i>Kaḷachurya ch.</i> ,	226n, 288
Paramardin Śivachitta, <i>Kādamba ch.</i> ,	249
Paramēśvara, <i>poet</i> ,	634n
Paramēśvara, <i>s. a. Paramēśvaravarman I.</i> ,	629
Paramēśvarapōtavarmān I., II., <i>Pallava kings</i> ,	635
Paramēśvaravarman I., <i>Pallava k.</i> ,	628, 629, 632, 634, 635
Paramēśvaravarman II., <i>do.</i> ,	634, 635
Parāntaka, <i>sur. of Kulōttunga-Chōla I.</i> ,	787
Parāntaka I., <i>Chōla k.</i> ,	631, 634, 669-693, 712, 1071-1075
Parāntaka II., <i>do.</i> ,	712, 716
Paravādimalla, <i>Jaina teacher or teachers</i> ,	969, 1047
Paṇivai, <i>Paṇivipuri, vi.</i> ,	663, 670
Paśchima-Raṅganagara, <i>vi. (Śrīraṅgapattana)</i> ,	999
Pātālamalla, <i>k. or ch.</i> ,	136
Pattamādēvi, <i>queen of Vira-Vikramāditya II.</i> ,	340
Pattavardhika, <i>Pattavardhini, family</i> ,	559, 564, 1065
Pattī-Perumāla, <i>k.</i> ,	396n
Pattī-Pombuchchapura, <i>vi.</i> ,	237, 993
Peda-Venkaṭa, <i>s. a. Venkaṭapati II.</i> ,	542
Pemma (Permāḍi) I., <i>Sīnda ch.</i> ,	243
Pemmāḍi II., <i>do.</i> ,	243
Pemmāṇaḍi Satyavākya, <i>W. Gaṅga Rājamalla (?)</i> ,	124
Penugonḍa, <i>di. and vi.</i> ,	501, 542
Pērama, <i>Pēramāmbā, queen of Kākatiya Gaṇapati</i> ,	586
Periya-Erama-Nāyaka, <i>ch.</i> ,	538
Permāḍi (Paramardin), <i>Kaḷachurya ch.</i> ,	226
Permāḍi, <i>W. Chōl. Vikramāditya VI.</i> ,	224, 261, 269
Permāḍi I., <i>Sīnda ch.</i> ,	224
Permāḍidēva, <i>W. Chōl. Vikramāditya VI.</i> ,	201, 389
Permāḍidēva, <i>W. Gaṅga ch.</i> ,	205n
Permāḍi I. Jagadēkamalla, <i>Sīnda ch.</i> ,	233, 234, 243
Permāḍirāya, <i>W. Chōl. Vikramāditya VI.</i> ,	230
Permāḍi (Paramardin) Śivachitta, <i>Kādamba ch.</i> ,	241, 242, 254, 255, 261, 269
Perma Jagadēkamalla II., <i>W. Chōl. k.</i> ,	236
Permāṇaḍi Būtayya (Būtuga II.), <i>W. Gaṅga k.</i> ,	130
Permāṇaḍi Būtuga II., <i>do.</i> ,	95, 128
Permāṇaḍi Mārasinha II., <i>do.</i> ,	104, 106
Permāṇaḍi Nītimarga, <i>W. Gaṅga Rājavikrama (P.)</i> ,	124
	2 D

	NUMBER		NUMBER
Permanaḍi Satyavākya, <i>W. Gaṅga</i>	Bātuga	Prabhūtavarsha, <i>sur. of</i>	Gōvindarāja III.,
I. (?),	125		61-64, 66, 67, 75
Permanaḍi Satyavākya, <i>W. Gaṅga</i>	Rāchamalla	Prabhūtavarsha, <i>sur. of</i>	Gōvindarāja IV.,
II.,	133		98, 91
Permānadi Śivamāra II., <i>W. Gaṅga k.</i> ,	120	Prabhūtavarsha, <i>sur. of Guj. Rāshtrakūṭa ch.</i>	
Perumāle, Perumāḷedēva, <i>min. and</i>		Gōvindarāja,	69
<i>Danḍanāyaka</i> ,	443, 451	Prachanḍa, <i>ch.</i> ,	84
Perumāḷ Śrīvallabha, Jaṭilavarman, <i>Pāṇḍya k.</i> ,	933	Pranālakadurga, <i>vi.</i> ,	326
Perumāṇaḍigaḷ Śivamahārāja, <i>s. a. Śivamāra</i>		Pratāpa-Dēvarāja, <i>s. a. Dēvarāja I.</i> ,	484, 487
II.,	659, 660	Pratāpa-Dēvarāja, <i>younger brother of</i>	Dēvarāja
Piḍuvarāḍitya, <i>sur. of Velanāṇḍu ch.</i>	Malla	II.,	487, 495
II.,	582	Pratāpa-Hoysaḷa, <i>sur. of Hoysaḷa</i>	Narasimha
Pilla, <i>m.</i> ,	1023	I.,	409
Pina (China)-Venkaṭa III., <i>Karṇāṭa prince</i> ,	545	Pratāparudra, <i>Kākatya k.</i> ,	1066
Pinnama I., II., <i>Karṇāṭa chiefs of Āraṇḍu</i> ,	539	Pratipati-Araiya, <i>s. a. Prithivīpati I.</i> ,	659, 660
Pirāntakaṇ-Kaṇḍarāḍittadēvar, <i>s. a. Gaṇḍarā-</i>		Pratishṭhāna, <i>vi.</i> ,	61
<i>ḍityavarman</i> ,	689	Praṇḍha-Immaḍi-Dēvarāja, <i>Vijayanagara k.</i>	
Pirudi-Gaṅgaraiya, <i>perhaps s. a. Prithivīpati</i>		Mallikārjuna,	497
I.,	653	Pravarasūkara (?), <i>Maurya ch.</i> ,	330
Pishṭapura, <i>vi.</i> ,	10	Prichchhakarāja, <i>Rāshtrakūṭa k.</i> ,	74
Piṭhāpuram, <i>E. Chālukyas of</i> ,	575, 576	Prithivigaṅgaraiya, <i>W. Gaṅga ch.</i> ,	1070
Piṭhāpurī, <i>vi.</i> ,	601	Prithivī-Kōṅgaṇi (or -Kōṅgaṇi)-mahārāja, <i>de-</i>	
Piṭṭuga, <i>Raṭṭa (?) ch.</i> ,	142	<i>signation of W. Gaṅga kings</i> ,	115, 117, 118
Pōchaladēvi, Pōchāmbikā, °ke, Pōchavve,		Prithivīpati I., <i>W. Gaṅga k.</i> ,	653, 659n, 670
Pōchikabbe, <i>mother of Gaṅgarāja</i> , 389, 392,		Prithivīpati II., <i>Gaṅga-Bāna k.</i> ,	669-671,
	394, 395		681, 682, 685
Podiyil, <i>mountain</i> ,	764	Prithivivyaḡhra, <i>Nishāda ch.</i> ,	634
Pogari-gachchha,	167	Prithuvī-Kōṅgaṇi-mahārāja, <i>s. a. Prithivī-K°</i> ,	119
Pogilli, <i>Sēndraka k.</i> ,	31	Prithuvisāgara, <i>Āḷupa k.</i> ,	29n
Polakēśivallabha, <i>s. a. Pulakēśin I.</i> ,	568	Prithvirāma, <i>Raṭṭa (?) ch.</i> ,	79, 142
Polālva, <i>min. and Danḍanāyaka</i> ,	434	Prithvi Saṭṭi (?), <i>m.</i> ,	1001
Polasinda, <i>Sinda ch.</i> ,	156	Prithviśvara, <i>Velanāṇḍu ch.</i> ,	582, 583
Polekēśin I., <i>s. a. Pulakēśin I.</i> ,	10	Prithvivallabha, <i>sur. of</i>	Gōvindarāja III.,
Polekēśin II., <i>s. a. Pulakēśin II.</i> ,	10	Prōḍarāja, <i>Kākatya Prōla</i> ,	588
Polekēśivallabha, <i>s. a. Pulakēśin I.</i> ,	9, 18	Prōla, Prōlērāja, <i>Kākatya k.</i> ,	584-586, 589
Polekēśivallabha, <i>s. a. Pulakēśin II.</i> ,	12	Prōla, <i>Redḍi ch. of Kōṇḍaviḍu</i> ,	593
Polvōla, <i>gōtra</i> ,	599	Prōlaya-Nāyaka, <i>Piṭhāpurī ch.</i> ,	601
Pōtanabhaṭṭa, <i>poet</i> ,	565n	Pōchān, <i>family</i> ,	634
Pōṭṭalakere, <i>vi.</i> ,	157, 158	Pugaḷvippavarganḍa, <i>ch.</i> ,	698
Pottappi, <i>vi.</i> ,	880	Pugaḷvippavarganḍa, <i>sur. of Bāna</i>	Vijayāditya
Pottappi (or Pottapi)-Chōḷa, <i>Telugu-Chōḷa</i>		II.,	663
<i>ch.</i> ,	880, 881, 883	Pugaḷvippavarganḍa, <i>sur. of Rājādittan</i> ,	1075
Poysaḷa, <i>s. a. Hoysaḷa</i> , 224, 383, 388, 406, 441,		Pūjyapāda, <i>priest</i> ,	37
	442, 448, 449, 713, 969	Pulakēśin I., <i>W. Chal. k.</i> ,	1, 2, 5, 6, 9, 18,
Prabhāchandra, <i>Jaina āchārya</i> ,	1021		20, 25, 27, 150, 547, 568
Prabhāchandra, <i>Jaina teacher</i> ,	1022	Pulakēśin II., <i>do.</i> ,	9-18, 20, 23-25, 27, 29,
Prabhāchandra-siddhāntadēva, <i>do.</i> ,	387, 400n, 408		150, 547, 548, 557n, 628, 634
Prabhākara, <i>m.</i> ,	387	Pulasaṅkti, <i>Śilāra ch.</i> ,	305, 307, 309
Prabhūmēru, <i>Bāna k.</i> ,	663	Pulekēśivallabha, <i>s. a. Pulakēśin II.</i> ,	11
Prabhūtavarsha, <i>sur. of</i>	Gōvindarāja II.,	Pulikāla, <i>Sinda ch.</i> ,	144, 156
	56, 66	Pullana, <i>s. a. Hulla</i> ,	410

	NUMBER
Pullasakti, <i>s. a.</i> Pullasakti,	72, 73
Puñjalike, <i>kingdom of</i> ,	994n
Punnāda, <i>co.</i> ,	114
Punnādu-vishaya, <i>di.</i> ,	1016
Punnāgrūn, <i>vi.</i> ,	538
Punnātarāja (P), <i>k.</i> ,	1016
Puraigilānādu, <i>di.</i> ,	963
Pūravī, <i>ri.</i> ,	78
Purī, <i>vi.</i> ,	10
Purikara, <i>vi.</i> ,	127
Puru-paṇḍita, <i>Jaina teacher</i> ,	983
Puru-Rapaparākrama, <i>W. Chal.</i> Kirtivarman I.,	5
Purushōttama, <i>Danḍanāyaka</i> ,	344
Purushōttama, <i>E. Chāl. ch. of Śrīkārmam</i> , 578-580	
Purushōttama, <i>Pallava k.</i> ,	625
Purushōttama-mahātīrtha, <i>author</i> ,	979
Pushpasena, <i>Jaina priest</i> ,	1063
Puttār, <i>vi.</i> ,	860n

R

Rācha, <i>min.</i> ,	508
Rāchamalla, <i>Sinda ch.</i> ,	253
Rāchamalla I., <i>W. Gaṅga k.</i> ,	93, 95, 98
Rāchamalla II., <i>do.</i> ,	133, 137
Rachcha (P)-Gaṅga, <i>do.</i> ,	130
Rachhyāmallā, <i>s. a.</i> Rāchamalla I.,	93, 98
Rāghavādēva, <i>Karṇāṭa ch.</i> ,	539
Raghu, <i>Kadamba k.</i> ,	603
Raghus, <i>family of the</i> ,	585
Rāhappa, <i>k.</i> ,	61
Rāja or Rājan (Śrīrāja), <i>Pāḍava ch. of Śeṇadēśa</i> ,	328, 329, 331
Rājabhīma, <i>sur. of Chālukya-Bhīma II.</i> , 568, 1065	
Rājādhirāja I., <i>Chōla k.</i> ,	738-744, 751, 1080
Rājādittan Pugalvippavarganda, <i>brother of Mahādēvaḍi</i> ,	1075
Rājāditya, <i>Chāl. k. or ch.</i> ,	131
Rājāditya, <i>Chōla k.</i> ,	95, 127, 712, 1056, 1072, 1075
Rājāditya, <i>Śalukika ch.</i> ,	67
Rājāditya, <i>W. Gaṅga ch.</i> ,	1070
Rājagambhīra, <i>sur. of Jātavarman Kulasēkhara</i> ,	890
Rājagambhīra Śambuvārāyan, <i>ch.</i> ,	854, 866
Rājahamsa, <i>ch.</i> ,	84
Rājakesarin, <i>legendary Chōla k.</i> ,	712
Rājakesarivarman, <i>Chōla Āditya I. (P)</i> ,	676-680

	NUMBER
Rājakesarivarman, <i>Chōla Kulōttunga-Chōla I.</i> , 756-761, 763-765, 767, 769, 770, 774, 775, 777, 781, 785, 788-790, 1085	
Rājakesarivarman, <i>Chōla Kulōttunga-Chōla [II. ?]</i> ,	811
Rājakesarivarman, <i>Chōla Madhurāntaka (P)</i> ,	695
Rājakesarivarman, <i>Chōla Rājādhirāja I.</i> ,	738-742
Rājakesarivarman, <i>Chōla Rājamahēndra</i> ,	752
Rājakesarivarman, <i>Chōla Rājārāja I.</i> ,	704, 708-710, 712, 715, 716, 719
Rājakesarivarman, <i>Chōla Rājārāja III.</i> ,	848
Rājakesarivarman (!), <i>Chōla Rājēndradēva</i> ,	751
Rājakesarivarman, <i>Chōla Virarājēndra I.</i> , 753, 754, 1081-1084	
Rājamahēndra, <i>Chōla k.</i> ,	752
Rājamahēndra, <i>sur. of Ammarāja I.</i> ,	559, 1065
Rājamahēndra, <i>sur. of Ammarāja II.</i> ,	564, 566
Rājamahēndra-nagara, -nagari, -paṭṭana, <i>vi.</i> , 577, 596, 599	
Rājamalla, <i>sur. of W. Chal. Vikramāditya I.</i> , 20n	
Rājamalla, <i>W. Gaṅga k.</i> ,	123, 124n
Rājamalla I., <i>do.</i> ,	121, 127
Rājamalla II., <i>do.</i> ,	127
Rājamalla (P) III., <i>do.</i> ,	127
Rājamārtanḍa, <i>E. Chāl. ch. of Pūṭhāpuram</i> ,	576
Rājamārtanḍa, <i>sur. of Chālukya-Bhīma II.</i> ,	562
Rājamayya, <i>ch.</i> ,	1065
Rājanārāyaṇa Śambuvārāja, 'rāya, 'rāyar, <i>ch.</i> ,	872, 873
Rājapareṇḍu I., II., <i>Kōnamāṇḍala chiefs</i> ,	583
Rājārāja, <i>E. Chāl. ch. of Śrīkārmam</i> , 577, 578, 580	
Rājārāja, <i>E. Chāl. k.</i> ,	583
Rājārāja I., <i>Chōla k.</i> ,	569, 696-720, 722, 1076, 1077
Rājārāja II., <i>do.</i> ,	812, 813, 1086
Rājārāja III., <i>do.</i> ,	843-862
Rājārāja I., <i>E. Chal. k.</i> ,	569-571, 574, 577, 784
Rājārāja-Adigaṇ, <i>ch.</i> ,	833, 834
Rājārāja Chōḍagaṅga, <i>E. Chal. ruler of Vēṅgi</i> ,	571
Rājārājakesarivarman, <i>Chōla Rājārāja I.</i> , 696-703, 705, 707, 711, 714, 717, 718, 720, 1076, 1077	
Rājārāja Mammaḍi-Chōḍa, <i>E. Chal. ruler of Vēṅgi</i> ,	571, 572
Rājasimha, <i>Pallava k.</i> ,	629-632
Rājasimha, <i>Pāṇḍya k.</i> ,	685
Rājāsraya, <i>sur. of Chōla Rājārāja I.</i> ,	712
Rājāsraya, <i>sur. of W. Chal. Vinayāditya</i> ,	31
Rājavarman, <i>k.</i> ,	127, 1065n

	NUMBER
Rājendra, <i>legendary Chōla k.</i> ,	712
Rājendra-Chōḍa, <i>Velanāṇḍu ch.</i> ,	581, 582
Rājendra-Chōḍa I., <i>Kōnamāṇḍala ch.</i> ,	583
Rājendra-Chōḍa I., <i>s. a.</i> Rājendra-Chōḍa I., 569, 571	
Rājendra-Chōḍa II., <i>s. a.</i> Kulōttuṅga-Chōḍa I.,	225n, 571
Rājendra-Chōḍa, <i>s. a.</i> Rājendradēva,	750
Rājendra-Chōḍa I., <i>Chōla k.</i> , 152, 721-737, 1078, 1079	
Rājendra-Chōḍa II., <i>s. a.</i> Kulōttuṅga-Chōḍa I.,	756-760, 784
Rājendra-Chōḍa III., <i>Chōla k.</i> , 863-865, 867, 868	
Rājendra-Chōḍa-Brahmamārāya, <i>Daṇḍanāyaka</i> , 742	
Rājendradēva, <i>Chōla k.</i> ,	572, 744-751, 1080
Rājiga-Chōḍa, <i>s. a.</i> Kulōttuṅga-Chōḍa I., 225n, 250n	
Rakkasa, <i>brother of Rāchamalla II. (P)</i> ,	133, 134
Raktapura, <i>vi.</i> ,	26, 36, 37, 41
Rāma, <i>general, son of Khōlēśvara</i> ,	352
Rāma, <i>poet</i> ,	539, 542, 543, 545
Rāma, <i>s. a.</i> Rāmachandra,	269
Rāmachandra, <i>Dēvagiri-Yādava k.</i> , 368-382, 468n	
Rāmadēva, <i>s. a.</i> Rāmachandra,	371, 468
Rāmadēva IV. (P), <i>Karṇāṭa k.</i> ,	540
Rāma Narasimhavarman, <i>Malāṇḍu ch.</i> ,	1086
Rāmānujāchārya, <i>Śāsana of</i> ,	461
Rāmappa-Gauḍa, <i>ch.</i> ,	999
Rāmarāja I., <i>Karṇāṭa ch.</i> ,	539
Rāmarāja II., <i>do.</i> ,	530, 534, 539, 542, 545
Rāmavarman, <i>ruler of Vañchē</i> ,	960
Rāmavarman, <i>s. a.</i> Vīra-Rāmavarman,	950
Rāmāyana-Tirumalārya, <i>poet</i> ,	1004, 1005
Rāmēśvara-dīkshita, <i>m.</i> ,	584
Raṇadulā-khāna, <i>ch.</i> ,	999
Raṇajaya, <i>Pallava k.</i> ,	629
Raṇakambha (Raṇastambha), <i>Rāshtrakūṭa ch.</i> , 232	
Raṇakēsari-Rāma, <i>sur. of Mūlāṇḍu ch.</i> Nara-	
simhavarman,	1080
Raṇaparākramāṇka, <i>W. Chal. Kīrtivarman</i>	
I. (P),	16
Raṇarāga, <i>W. Chal. k.</i> ,	2, 5, 10, 150
Raṇaraṅgabhīma, <i>probably W. Chal. Taila II.</i> , 328	
Raṇarasika, <i>sur. of W. Chal. Vikramāditya I.</i> ,	20n, 629, 632
Raṇasāgara, <i>Ālupa k.</i> ,	29n
Raṇastambha (Raṇakambha), <i>Rāshtrakūṭa</i>	
<i>ch.</i> ,	150, 232
Raṇasūra, <i>Dakṣiṇa-Lāṭa k.</i> ,	733
Raṇāvalōka, <i>sur. of Kambayya</i> ,	60
Raṇavīgraha, <i>Chēdi k. (Śaṃkaragana)</i> ,	86, 91
Raṇavikrama, <i>s. a.</i> Pulakēśin I.,	5, 547
Raṇavikrama, <i>W. Gaṅga k.</i> ,	123, 124n

	NUMBER
Raṇavikramayya, <i>W. Gaṅga k.</i> ,	121
Raṇavikrānta, <i>sur. of Maṅgalēśa</i> ,	3, 5
Raṅga, <i>brother of Achyutarāya</i> ,	530
Raṅgapatākā, <i>queen of Narasimhavarman II.</i> , 631	
Raṅgarāja, <i>s. a.</i> Śrīraṅgarāya I.,	530
Rāsenanagara, <i>vi.</i> ,	33
Rāshtrakūṭa, <i>son of Raṭṭa</i> ,	93
Rāshtrakūṭas, <i>of Gujārāt</i> , 54, 65, 67-70, 77, 78, 81	
Rāshtrakūṭas, <i>of Mālkhēd</i> , 53 ff., 301, 305, 1054 ff.	
Rāshṭravarman, <i>k.</i> ,	1016
Ratnapāla, <i>k.</i> ,	451n
Ratnāvalōka, <i>sur. (P) of Bappuvarasa</i> ,	967n
Ratnavarsha, <i>sur. of Rāshtrakūṭa ch. (P)</i>	
Vijayāditya,	56
Raṭṭa, <i>ancestor of Rāshtrakūṭas</i> ,	93
Raṭṭa, <i>s. a.</i> Rāshtrakūṭa,	305
Raṭṭa-Kandarpa, <i>sur. of Indrarāja III.</i> ,	86n
Raṭṭa-Kandarpa, <i>sur. of Khoṭṭiga</i> ,	104n
Raṭṭa-pāḍi, Raṭṭa-pāṭi, <i>co.</i> ,	301, 729, 1080, 1084
Raṭṭarāja, <i>Silāra ch.</i> ,	149, 301
Raṭṭas,	75, 140, 140n
Rāuttarāya, <i>sur. of Perumālēdēva</i> ,	451
Ravi, Ravivarman, <i>Kadamba k.</i> ,	608-610, 612
Ravi, Sthānu R°, <i>k.</i> ,	964
Ravidatta, <i>Punnāḍu-vishaya (P) k.</i> ,	1016
Ravidēva-tridaṇḍin, <i>m.</i> ,	1034
Ravikīrti, <i>poet</i> ,	10
Ravivarman, Bhāskara R°, <i>k.</i> ,	962, 963
Ravivarman, Ravi, <i>Kadamba k.</i> ,	608-610, 612
Ravivarman, <i>Kēraḷa k.</i> ,	939, 940
Ravivarman, <i>s. a.</i> Vīra-Ravivarman,	946, 947
Rāyadēva, <i>ch.</i> ,	427
Rāyakumāra or Rāyakunvara, <i>ch.</i> ,	994
Rāya-Murāri, <i>sur. of Sōvidēva</i> ,	235n
Reḍḍi, <i>family</i> ,	593 ff.
Rēvakanimmaḍi, <i>queen of Bātuga II.</i> ,	130
Rēvaṇa I., II., <i>Oḍḍavādi chiefs</i> ,	600
Rēvatidvīpa, <i>island</i> ,	7, 10
Rōhiṇī, <i>queen of Hiranya</i> ,	635
Rudra, Rudradēva, <i>Kākatya k.</i> ,	584-586, 588
Rudradēva, <i>Nātavāḍi ch.</i> ,	591, 592
Rudra-paṇḍita, <i>m.</i> ,	329
Rudrarāja, <i>Konnātavāḍi-vishaya ch.</i> ,	589
Rundranīla or Rundranīla-Saindraka, <i>family</i> , 2	
Rūpa-Nārāyana, <i>temple of</i> ,	220, 413

S

Śabara, <i>people, tribe</i> ,	131, 634
Sabbamādēvi, <i>queen of Śrī-Dhānyakāṭaka ch.</i>	
Bhīma II.,	590

	NUMBER
Sabbāmbikā, <i>queen of Goṅka II.</i> ,	582
Śabdachaturmukha, <i>Jaina teacher</i> (Śānti-nātha P.),	969
Sabbhāpati, <i>poet</i> ,	519, 530, 539, 542, 543, 545
Sadāsivarāya, <i>Vijayanagara k.</i> , 521, 523-526,	528-534
Sādhrasika, <i>Maruṇa chiefs</i> ,	330
Sagara, <i>family, lineage of</i> ,	95, 119, 281, 333
Sagara-vishaya, <i>di.</i> ,	576
Sahadēva, <i>Danḍanātha</i> ,	336
Sāhasānka, <i>sur. of Gōvindarāja IV.</i> ,	91n
Sāhasatunga, <i>k.</i> ,	969
Sahasrārjuna, <i>Chēdi k.</i> ,	98
Sahya, <i>Western Ghāts</i> ,	764
Saigoṭṭa, <i>W. Gaṅga</i> Śivamāra II.,	120, 127
Śailāhara, <i>s. a. Śilāhara</i> ,	317
Saindraka (P), <i>family</i> ,	2
Śaka, <i>people</i> ,	568n
Sakalachandra (Sōmadēva), <i>Jaina teacher</i> ,	337
Sakalachandra-siddhānta, <i>do.</i> ,	1065
Śakāṭṭyana, <i>gṛ ammar</i> ,	279n
Śakkara-kōṭṭam (Chakrakōṭṭa), <i>vi.</i> ,	733
Śakti (Śattī), <i>Pallava k.</i> ,	942
Śaktinātha, <i>sur. of Milāṇu ch.</i> Narasimha-varman,	1058
Śaktivarman, <i>E. Chal. k.</i> ,	568, 569, 574
Sala, Śala, <i>legendary ancestor of Hoysala kings</i> ,	388, 405, 419, 434, 443
Śālai, Śāle, <i>s. a. Kāṇḍālūr-Śālai</i> ,	701, 702, 742
Śalukika, <i>family</i> ,	67
Śalukki, <i>s. a. Chālukya</i> ,	745
Śāluva <i>chiefs</i> ,	501
Śāluva, <i>sur. of Nṛsiṃharāja</i> ,	501
Śāluva-Gōparāja, <i>ch.</i> ,	989
Śāluva-Maṅgi, <i>Śāluva ch.</i> ,	501
Śāluva-Nṛsiṃha, <i>ch.</i> ,	539
Śāluva-śāluva, <i>sur. of Tirumalaidēva-mahārāja</i> ,	498
Śāluva-Tikkamadēva, <i>ch.</i> ,	373
Śāluva-Timma, <i>min. of Kṛṣṇarāja</i> ,	508
Śāluva-Timma, <i>do.</i> ,	508, 509
Śāmantā-Bhōja, <i>min. of Kākatya Gaṇapati</i> ,	588
Śambhudēva, <i>father of Chandramauli</i> ,	416
Sambu (Śambhu), <i>Śaiva ascetic</i> ,	52
Śambukula-Perumāl, <i>Attimallaṅ Śō ch.</i> ,	854
Śambuvārāja, <i>ṛāja, ṛāyaṇ, ṛāyar</i> ,	818,
820, 854, 856, 860, 862, 866, 871-873, 884	
Saṅgama I., <i>Vijayanagara k.</i> ,	455, 459,
465, 468, 474, 475, 480, 484, 487	
Saṅgama II., <i>do.</i> ,	459
Saṅgamēśvara, <i>vi.</i> ,	274

	NUMBER
Saṅgrāmabhīma, <i>sur. of Dodḍa II.</i> ,	599
Saṅgrāmādhipa, <i>sur. of Kēraḷa k.</i> Ravi-varman,	939, 940
Saṅgrāma-Rāghava, <i>sur. of Parāntaka I.</i> ,	685
Saṅgrāmavijayōttuṅgavarman, <i>Kaḍāram k.</i> ,	734
Sāmidēva, <i>E. Chāl. ch. of Piṭhāpuram</i> ,	576
Sāmiyāra, <i>ch.</i> ,	2
Śaṅkaradēva, <i>W. Gaṅga or Vaidumba ch.</i> ,	708, 724
Śaṅkaragapa, <i>Chēdi k. (Rāpavigraha)</i> ,	105
Śaṅkaragapa, <i>(Kalaehuri) k.</i> ,	6
Śaṅkara-Kōḍavarman, <i>ch.</i> ,	963
Sampagāḍi, <i>vi.</i> ,	241
Sampakarasa, <i>Gutta ch.</i> ,	292
Samudra-Goppaya, <i>Hoysala general</i> ,	847
Sapaphulla, <i>Silāra ch.</i> ,	301
Śandayan Tiruvayan, <i>Vaidumba-mahārāja</i> ,	1059
Śāṇḍilya, <i>family</i> ,	337, 343
Śāṇḍimattivu, <i>vi. (?)</i> ,	729
Śāṅgamayan, <i>k.</i> ,	741
Saṅkama, <i>Kaḷachurya k.</i> ,	291-294, 300
Śaṅkhā, <i>queen of Gaṅga-Pallava</i> Nandi-varman,	652
Saṅkiḷa, <i>k.</i> ,	559
Śaṅkuka, <i>Chēdi k. or prince</i> ,	105
Śānta (Śāntivarman), <i>Raṭṭa (?) ch.</i> ,	142
Śāntaladēvi, <i>queen of Hoysala</i> Vishṇu-vardhana,	388, 396, 397, 399, 400, 408
Śāntaḷi, <i>maṇḍala</i> ,	340
Śāntara, <i>family</i> ,	237
Śāntidēva, <i>Jaina teacher</i> ,	969
Śāntikṛtidēva, <i>do.</i> ,	991
Śāntinātha, <i>do.</i> ,	969
Śāntirāja, <i>Maurya ch.</i> ,	330
Śāntivarman, <i>Varavarman, Kadamba k.</i> , 603,	604, 606, 608, 610, 614n
Śāntivarman (Śānta), <i>Raṭṭa (?) ch.</i> ,	142
Śāntivarman II., <i>Kāḍamba ch.</i> ,	210
Sarvadēva, <i>ch.</i> ,	200
Sarvalōkāśraya, <i>sur. of Maṅgi-yuvārāja</i> ,	552
Sarvamāṅgalāsātā, <i>vi.</i> ,	70
Sarvāṅganātha, <i>prince</i> ,	941
Sarvasiddhi, <i>sur. of E. Chal. Jayasimha I.</i> ,	549
Sarvasūra, <i>Maurya ch.</i> ,	330
Śasapura, Śasakapura, <i>vi.</i> ,	388, 419
Śatrubhayaṅkara, <i>k.</i> ,	969
Śatrumalla, <i>Pallava k.</i> ,	623, 625
Śattāṇ Gaṇapati, <i>ch.</i> ,	938
Śatti (Śakti), <i>Pallava k.</i> ,	642
Sattiga, Sattima, <i>s. a. Iṇṇabedāṅga Satyāśraya</i> , 146n	

	NUMBER
Satya I. (Satyāśraya), <i>Kōnamanḍala ch.</i> ,	583
Sātyaki, <i>family</i> ,	86, 93
Satyamārtanḍa, <i>mythical Oḍḍavādi ch.</i> ,	600
Satyānītivākya, <i>W. Gaṅga Bātuga II.</i> ,	127
Satyasaṁdha, <i>Pallava k.</i> ,	625
Satyāśraya, <i>E. Chāl. ch. of Piṭṭhāpuram</i> ,	576
Satyāśraya (Satya I.), <i>Kōnamanḍala ch.</i> ,	583
Satyāśraya, <i>W. Chāl. Irivabedaṅga</i> ,	146.
	148-150, 179, 301, 712, 716
Satyāśraya, <i>W. Chal. Kīrtivarman I.</i> ,	17
Satyāśraya, <i>W. Chal. Kīrtivarman II.</i> ,	48 f.
Satyāśraya, <i>W. Chal. Pulakēśin I.</i> ,	1 ff., 547
Satyāśraya, <i>W. Chal. Pulakēśin II.</i> ,	9 ff.
	150, 548, 557
Satyāśraya, <i>W. Chal. Vijayāditya</i> ,	32 ff.
Satyāśraya, <i>W. Chal. Vikramāditya I.</i> ,	18 ff.
Satyāśraya, <i>W. Chal. Vikramāditya II.</i> ,	40 ff.
Satyāśraya, <i>W. Chal. Vinayāditya</i> ,	26 ff.
Satyāśraya Dhruvarāja Indravarman, <i>governor of Kēvatīdvīpa</i> ,	7
Satyavākya, <i>W. Gaṅga Bātuga I. (P.)</i> ,	125
Satyavākya, <i>W. Gaṅga Bātuga II.</i> ,	95, 128, 130
Satyavākya, <i>W. Gaṅga Mārasimha II.</i> ,	129-131
Satyavākya, <i>W. Gaṅga Narasiṅha</i> ,	127
Satyavākya, <i>W. Gaṅga Pañchaladēva</i> ,	132
Satyavākya, <i>W. Gaṅga Rāchamalla II.</i> ,	133
Satyavākya, <i>W. Gaṅga Rājamalla (P.)</i> ,	124
Satyavākya, <i>W. Gaṅga Rājamalla I.</i> ,	127
Satyavākya, <i>W. Gaṅga Rājamalla II.</i> ,	127
Sāvaladēvi, <i>queen of Sōvidēva</i> ,	288
Sāvanti-Thakkura, <i>ch.</i> ,	350
Sāvitrī-Māṅgi, <i>Sāḷva ch.</i> ,	501
Sāyana, <i>probably brother of Bhōganātha</i> ,	459n
Śēkkaṇūr, <i>vi.</i> ,	1050
Seḷara, <i>race</i> ,	94n
Śeliyas, <i>s. a. Pāṇdyas</i> ,	704
Sellakēṭana, <i>sur. of Baṅkēśa</i> ,	74
Sella-Vidyādhara, <i>ch.</i> ,	84
Śembiyaṇ-Māvali-Vānarāyār, <i>s. a. Prithivi-pati II.</i> ,	670
Sēna (Kālasēna) I., <i>Raṭṭa ch.</i> ,	181, 201
Sēna (Kālasēna) II., <i>do.</i> ,	181, 193, 201,
	265-267
Sēna-gaṇa,	167
Sēnanandarāja, <i>Sēndraka ch.</i> ,	13
Śēndamaṅgalam, <i>vi.</i> ,	847
Sēndra, <i>Sēndraka, family</i> ,	13, 16, 19, 31, 612
Śēṅgēpi, <i>do.</i> ,	818-820, 856, 862
Śēralaṇ, <i>'the Chēra k.'</i> ,	1084
Śērama, <i>do.</i> ,	742

	NUMBER
Sēṇa, <i>s. a. Sēṇachandra II.</i> ,	330
Sēṇachandra I., <i>Yādava ch. of Sēṇadēsa</i> ,	328, 329, 331
Sēṇachandra II., <i>do.</i> ,	330, 331
Sēṇadēsa, <i>Yādavas of</i> ,	328 ff.
Sēṇadēva [III.], <i>Yādava ch. of Sēṇadēsa</i> ,	332
Sēṇapura, <i>vi.</i> ,	331
Sēvaṇa, <i>co.</i> ,	556
Sēvaṇa, <i>probably s. a. Sēṇachandra II.</i> ,	334
Sēvya, <i>Sēvyarasa, Sinda ch.</i> ,	156
Shapmukha, <i>city of, s. a. Tāmrapuri</i> ,	535
Shashṭha (Shashṭhadēva) I., <i>Kādamba ch.</i> ,	147, 254, 261, 269
Shashṭha (Shashṭhadēva) II., <i>Śivachitta, do.</i> ,	269
Śibi, <i>mythical ancestor of Chōḷa kings</i> ,	685
Siddappa-Nāyaka, <i>ch.</i> ,	1003
Siddhanandin, <i>Jaina teacher</i> ,	2
<i>Siddhāntaśirōmani, astronomical work</i> ,	337
Siddhaśami, <i>vi.</i> ,	65
Siddhavaḍava, <i>sur. of Mīlādū ch. Narasiṁha-varman</i> ,	1058
Siddhi, <i>Telugu-Chōḷa ch.</i> ,	880
Śilāhāra, <i>race</i> ,	94n
Śilāhāras, Śilāras, Śīlāras,	301 ff.
Simha (Sīṅga, Sīṅgidēva), <i>ch. of Śāntaḷi manḍala</i> ,	340
Simha, <i>Dēvagiri-Yādava k. Sīṅghana</i> ,	337,
	339, 343, 352
Simha (Sīṅga) I., <i>Sinda ch.</i> ,	224, 243
Simhala, <i>co.</i> ,	1084, 1087
Simhala, <i>Dēvagiri-Yādava k. Sīṅghana</i> ,	360
Simhāna, <i>do.</i> ,	341, 342, 347, 350, 354, 355,
	357, 588
Simhanandin, <i>legendary being</i> ,	670
Simhanarāya, <i>ch.</i> ,	258n
Simhavarman, <i>Kādamba k.</i> ,	614
Simhavarman, <i>Pallava kings</i> ,	621, 635, 641
Simhavarman I., <i>Pallava k.</i> ,	619
Simhavarman II., <i>do.</i> ,	620
Simhaviṣṇu, <i>do.</i> ,	634, 635, 641
Sinda, <i>mythical founder of Sinda family</i> ,	253
Sinda, <i>Pāṇḍipura k.</i> ,	50
Sindagere, <i>di.</i> ,	383, 385
Sindagōvinda, <i>Sinda ch. Irmaḍi-Rāchamalla</i> ,	253
Sindarāja, <i>Sinda ch.</i> ,	189
Sindas,	140n, 972n
Sindhurāja, <i>k.</i> ,	115
Sindinagara, <i>vi.</i> ,	328, 329
Sindinēra, <i>co.</i> ,	331
Sīṅga (Simha) I., <i>Sinda ch.</i> ,	224, 243

	NUMBER		NUMBER
Singa II., <i>Sinda ch.</i> ,	243	Sōidēva, <i>Nikumbha ch.</i> ,	337
Singala (Simhala), <i>co.</i> ,	1084	Sōma, <i>Dandandayaka and min. (son of Nava-</i>	
Singana, <i>m.</i> ,	404	<i>simha III.?)</i> ,	441, 447
Singunadevarasa, <i>ch.</i> ,	160	Sōma, <i>Hoyasa Sōmēśvara</i> ,	443
Singanam, <i>co. (of W. Chāl. Jayasimha III.)</i> ,	703	Sōma, <i>s. a. Sōvidēva</i> ,	285, 288, 293, 300
Singana, <i>W. Chāl. Jayasimha III.</i> ,	753,	Sōma, <i>Sinda ch.</i> ,	253
	774, 1081, 1082	Sōma, <i>W. Chāl. Sōmēśvara II.</i> ,	261
Singavarman, <i>k.</i> ,	1016	Sōmadēva (Sōmēśvara), <i>Chāl. ch.</i> ,	271
Singhadēva-bhūpa, <i>Padinādu ch.</i> ,	997	Sōmadēva (Sakalachandra), <i>Jaina teacher</i> ,	387
Singhana, <i>Dēvagiri-Yādava k.</i> ,	337-339,	Sōmaladēvi, <i>queen of Hoyasa Sōmēśvara</i> ,	436
	341-355, 357, 359, 360, 369, 370,	Sōmana, <i>W. Chāl. Sōmēśvara IV.</i> ,	431
	379, 538	Sōmanātha, <i>m.</i> ,	260
Singhana, <i>Dēvagiri-Yādava prince</i> ,	369	Sōmanātha, <i>W. Gaṅga ch.</i> ,	724
Singhana, <i>Kaḷachurya k.</i> ,	300	Sōmasēkhara-Nāyaka, <i>ch.</i> ,	1008
Singinaayya (Singa), <i>brother of Śāntaladēvi</i> ,		Sōmēśvara (Sōmadēva), <i>Chāl. ch.</i> ,	271
	400n, 403	Sōmēśvara, <i>Hoyasa k.</i> ,	436-438, 441,
Singga-Bommu-Nāyaka, <i>Vēlūr ch.</i> ,	534, 535		453, 864, 865, 904n
Siriyaḍēvi, <i>queen of Chāmunda II.</i> ,	247	Sōmēśvara, <i>s. a. Sōvidēva</i> ,	288, 289
Siriyaḍēvi, <i>queen of Śāntivarman II.</i> ,	210	Sōmēśvara, <i>Śilāhāra ch.</i> ,	314
Śivachitta Permādi (Paramardin), <i>Kādamba</i>		Sōmēśvara, <i>Sinda (?) ch.</i> ,	972
<i>ch.</i> ,	241, 242, 249, 254, 255, 261	Sōmēśvara I., <i>W. Chāl. k.</i> ,	159-173, 179,
Śivachitta Shashṭhadēva II., <i>do.</i> ,	269		185, 741, 744-746, 748, 749, 751, 751,
Śivamahārāja-Perumāṇaḍigal, <i>s. a. Śivamāra</i>			969, 1080-1082, 1084
<i>II.</i> ,	659, 660	Sōmēśvara II., <i>do.</i> ,	156, 174-183, 185,
Śivamahārāja Śamkaradēva, <i>W. Gaṅga or</i>			261, 1083, 1084
<i>Tirumba ch.</i> ,	724	Sōmēśvara III., <i>do.</i> ,	226-228, 230, 231
Śivamahārāja Tiruvaiyaṅ, <i>W. Gaṅga ch.</i> ,	708	Sōmēśvara IV., <i>do.</i> ,	253, 257, 260, 434
Śivamāra I., <i>W. Gaṅga k.</i> ,	123	Sōmēśvaradēva-Chakravartin, <i>Sinda (?) ch.</i> ,	972
Śivamāra II., <i>do.</i> ,	659n, 670	Sōmēśvara-panḍita, <i>priest or sage</i> ,	196
Śivamāra I. Navakāma, <i>do.</i> ,	115, 117, 121, 127	Sōmidēva, <i>Karṇāṭa ch.</i> ,	539
Śivamāra II. Saigotta, <i>do.</i> ,	120, 121, 127	Sosavūru (?), <i>vi.</i> ,	383
Śivanasamudra, <i>vi.</i> ,	1064	Sōvaladēvi, <i>queen of Sinda ch. Rāchamalla</i> ,	253
Śivappa-Nāyaka, <i>ch.</i> ,	1003	Sōvidēva, <i>Kaḷachurya k.</i> ,	285-290, 293
Śivāra, <i>ch.</i> ,	2	Śrīballaha (Śrīvalabha), <i>sur. of Rāshṭrakūṭa</i>	
Śivaratha, <i>Kadamba prince</i> ,	611	<i>k. Dhruvarāja</i> ,	59
Śivaskandavarman, <i>Pallava k.</i> ,	617, 618	Śrībhara, <i>Pallava k.</i> ,	629
Śiyagaṅgaṅga Amarābharanaṅ, <i>Gaṅga ch.</i> ,	837, 841	Śrīdēvi, <i>queen of Ērasiddhi</i> ,	350
Śiyalāra, <i>s. a. Śilāhāra</i> ,	315	Śrīdēvi, <i>queen of Nikumbha Indrarāja</i> ,	333
Skanda, <i>Bāna ch.</i> ,	647	Śrī-Dhānyakṣṭaka, <i>vi. (Amarāvati)</i> ,	590
Skandasēna, <i>ch.</i> ,	623	Śrī-Dhānyākapura, <i>do.</i> ,	589
Skandasishya, <i>Gaṅga-Pallava k.</i> ,	644	Śrīdhara, <i>sur. of Nandivarman Pallavamalla</i> ,	635
Skandasishya, <i>legendary do.</i> ,	644	Śrīdharabhūtesvara, <i>m. (?)</i> ,	1033
Skandasishya, <i>probably s. a. Pallava k.</i>		Śrīkanṭha, <i>Telugu-Chōḍa ch.</i> ,	585
<i>Skandavarman</i> ,	680	Śrīkanṭha-panḍita, <i>priest or sage</i> ,	196
<i>Skandavarman, k.</i> ,	1016	Śrīkūṛmam, <i>E. Chōḷukyas of</i> ,	577-580
Skandavarman, <i>Pallava kings</i> ,	621, 635, 680	Śrīnandi-bhaṭṭārakadēva, <i>Jaina teacher</i> ,	974
Skandavarman, <i>Punnāḍa k.</i> ,	114	Śrīnandi-panḍita, <i>do.</i> ,	153
Skandavarman, <i>Punnāḍa k.</i> ,	619	Śrīnātha, <i>title of kings</i> ,	659, 660, 708, 724
Skandavarman I., <i>Pallava k.</i> ,	619, 620	Śrīpāda, <i>m.</i> ,	288, 300
Skandavarman II., <i>do.</i> ,	143, 146	Śrīpati, <i>m.</i> ,	343
Śōbhana, Śōbhanarasa, <i>ch.</i> ,			

	NUMBER
Śrī-Perumāḷ Ativirarāma Śrīvallabha, <i>Pāṇḍya</i> k.,	935
Śrīprithivī-vallabha, <i>sur. of Maṅgalēśa</i> ,	7
Śrīpura, <i>vi.</i> ,	119
Śrīpurusha, <i>W. Gaṅga k.</i> ,	117-119, 121, 123, 127
Śrīrāja (Rāja), <i>Yādava ch. of Sēṇadēśa</i> ,	329, 331
Śrīraṅga V., <i>Karṇāṭa prince</i> ,	545
Śrīraṅgam, <i>vi.</i> ,	903n, 909
Śrīraṅgamāmbā, <i>queen of Nṛsiṃharāja</i> ,	501
Śrīraṅgapatṭaṇa, <i>vk.</i> ,	999, 1004, 1005
Śrīraṅgarāja, <i>Crāya I., Karṇāṭa ch.</i> ,	530, 539
Śrīraṅgarāja II., <i>Karṇāṭa k.</i> ,	535-537, 539
Śrīraṅgarāja IV., <i>Karṇāṭa prince</i> ,	542
Śrīraṅgarāja VI., <i>Karṇāṭa k.</i> ,	545
Śrīvadhūvallabha, <i>sur. of Malladēva Nandi-varman</i> ,	668
Śrīvallabha, <i>poet</i> ,	596
Śrīvallabha, <i>sur. of Amōghavarsha I.</i> ,	86
Śrīvallabha, <i>sur. of Bhūvikrama</i> ,	115
Śrīvallabha, <i>sur. of Dantidurga</i> ,	71n
Śrīvallabha, <i>sur. of Gōvindarāja III.</i> ,	65
Śrīvallabha, <i>sur. of Rāshtrakūṭa k.</i> Dhruvarāja,	59, 60
Śrīvallabha, <i>sur. of W. Chāl. Vikramāditya I.</i> ,	20n
Śrīvallabha, Ativirarāma Jaṭilavarman, <i>Pāṇḍya k.</i> ,	935
Śrīvallabha, Jaṭilavarman, <i>do.</i> ,	933
Śrīvallabha-Madanarāja, <i>Ceylon k.</i> ,	741
Śrīvallabhāya, <i>m.</i> ,	596
Śrīvallabha Sēṇanandarāja, <i>Sēndraka ch.</i> ,	13
Śrīvikrama, <i>W. Gaṅga k.</i> ,	115
Śrīvishayam, <i>co.</i> ,	734
Śrutamuni, <i>Jaina teacher</i> ,	986
Stambha, <i>son of (?) Rāshtrakūṭa k. Dhruvarāja</i> ,	60, 68
Sthānaka, <i>vi.</i> ,	305
Sthāṇu Ravi, <i>k.</i> ,	964
Śubhachandra-muni, <i>Jaina teacher</i> ,	981
Śubhachandra-panḍita, <i>do.</i> ,	122
Śubhachandra-siddhāntadēva, <i>do.</i> ,	386, 389, 390, 393, 398, 406, 968
Śubhakīrti, <i>Jaina teachers</i> ,	120, 408
Śubhatuṅga, <i>sur. of Rāshtrakūṭa Kṛishṇarāja I.</i> ,	56, 61, 84
Śubhatuṅga, <i>sur. of Rāshtrakūṭa Kṛishṇarāja II.</i> ,	84
Śubhatuṅga Akālavarsha, <i>Guj. Rāshtrakūṭa ch.</i> ,	77

	NUMBER
Suggaladēvi, <i>wife of Barma</i> ,	259
Sujanōttama Boppa, <i>poet</i> ,	137
Śukra, <i>lineage of</i> ,	1058
Sundara, <i>crown of</i> ,	727
Sundarananda, <i>Telugu-Chōḷa ch.</i> ,	888
Sundara-Pāṇḍya, <i>Pāṇḍya k.</i> ,	741
Sundara-Pāṇḍya I., <i>Jaṭavarman, do.</i> ,	900-905, 907-909
Sundara-Pāṇḍya II., <i>Jaṭavarman, do.</i> ,	912-918
Sundara-Pāṇḍya I., <i>Māṇavarman, do.</i> ,	891-896
Sundara-Pāṇḍya II., <i>Māṇavarman, do.</i> ,	897-899
Sundara-Pāṇḍya III., <i>Māṇavarman, do.</i> ,	934
Supparasa, <i>min.</i> ,	165
Suraguru, <i>legendary Chōḷa k.</i> ,	712
Surāshṭra, <i>co.</i> ,	330
Sūrya, <i>Kōṇamaṇḍala ch.</i> ,	583
Śūttiradēvi, <i>queen of Thruvayaṇ</i> ,	1059
Suvarṇavarsha, <i>sur. of Gōvindarāja IV.</i> ,	91, 92, 305
Suvarṇavarsha, <i>sur. of Guj. Rāshtrakūṭa ch. Karkarāja</i> ,	65, 68
Svāmīrāja, <i>Chālikya ch.</i> ,	6
Syānandūra, <i>vi. (Trivandrum)</i> ,	941n, 966n

T

Tāḍapa, <i>s.a. Tālapa</i> ,	568n, 574n, 576
Taḍigai-pāḍi, Taḍiga-vali, Taḍiya-pāḍi, <i>vali, co.</i> ,	702-704
Tagaḍai, <i>vi. (Tagaḍūr, Dharmapuri)</i> ,	833, 834
Tagara, <i>vi.</i> ,	305-307, 309, 314, 315, 317, 319, 321, 323, 327
Tāha, <i>s.a. Tāla</i> ,	560
Taila II., <i>Kāḍamba ch.</i> ,	227
Taila I., <i>W. Chāl. ch.</i> ,	150
Taila II., <i>W. Chāl. k.</i> ,	140-145, 150, 201, 232, 259, 301, 305, 328
Taila III., <i>do.</i> ,	239, 240, 243-246, 275, 277
Tailahadēva (Tailapa), <i>ch.</i> ,	293
Tailama, <i>Kāḍamba ch.</i> ,	260n
Tailapa (Tailahadēva), <i>ch.</i> ,	293
Tailapa, <i>s.a. W. Chāl. Taila II.</i> ,	142, 143, 145, 301
Tailapa, <i>s.a. W. Chāl. Taila III.</i> ,	244, 584, 586
Tailapa I., <i>Kāḍamba ch.</i> ,	210
Tailapa II., <i>do.</i> ,	210, 227n, 260
Tailapayya, <i>s.a. W. Chāl. Taila II.</i> ,	144
Tailappa, <i>do.</i> ,	305
Takaṭa, <i>vi. (Tagaḍai)</i> ,	834
Takkalāḍam (Dakshina-Lāṭa), <i>co.</i> ,	783
Takkōla, <i>vi.</i> ,	95

	NUMBER		NUMBER
Takshaka, <i>Maurya ch.</i> ,	330	Tribhuvanamalla, <i>sur. of Ballāla II.</i> ,	416
Tāla, Tālādhipa, Tālādhipati, Tālāpa, Tālāpa,		Tribhuvanamalla, <i>sur. of Bijjala (Bijjala)</i> , 277, 279, 281, 285, 233	
<i>E. Chal. k. (Tāha, Tādapa)</i> ,	562, 563, 564n, 566, 567, 568n, 574n, 1065	Tribhuvanamalla, <i>sur. of Hoysala Narasiṅka I.</i> ,	410
Talaittakolam, <i>co. or vi.</i> ,	734	Tribhuvanamalla, <i>sur. of Hoysala Vinayālitya</i> ,	353
Tālāpa, Tālāpa, <i>see</i> Tāla.		Tribhuvanamalla, <i>sur. of Hoysala Viśṇu-vardhana</i> ,	388, 563
Talavanapura, <i>vi.</i> ,	74n, 109, 115	Tribhuvanamalla, <i>sur. of Kākatīya Bēta</i> ,	584, 585, 586
Tammasiddha, <i>Siddhi Telugu-Chōḍa ch.</i> ,	880-883	Tribhuvanamalla, <i>sur. of Sōmēśvara IV.</i> ,	253, 257, 260
Tanarapuri, <i>vi. (Chēbrōlu)</i> ,	585	Tribhuvanamalla, <i>sur. of W. Chāl. Vikramāditya V.</i> ,	150, 155
Tanḍabutti (Daṇḍabhukti), <i>co.</i> ,	733	Tribhuvanamalla, <i>sur. of W. Chāl. Vikramāditya VI.</i> , 173n, 182, 185-191, 193-196, 198, 200-208, 210-216, 218-220, 222-224, 380, 406	
Taṇḍai, Taṇḍāpuri, Taṇḍāvūr, <i>vi.</i> , 100-102, 127, 714, 716		Tribhuvanamalla-Chaladaśkarāva Hoysalaṣeṭṭi, <i>m.</i> ,	970
Tātāḷḷi, <i>k. or ch.</i> ,	1065	Tribhuvanamalla Jagaddēva, <i>ch. of Paṭṭi-Pombuchchapura</i> ,	237
Tātabikya, <i>k. (s. a. Tātabikḷi ?)</i> ,	562	Tribhuvanamalla Kāmādēva, <i>Pāṇḍya ch.</i> ,	212
Tāta-Pinnama I., <i>Karṇāṭa ch.</i> ,	539	Tribhuvanamalla Pāṇḍyadēva, <i>ch.</i> ,	219
Tāvaragere, <i>vi.</i> ,	196	Tribhuvanāṅkuṣa, <i>sur. of E. Chal. Vimalāditya</i> ,	568
Taḷaḷi, <i>Daṇḍanāyaka</i> ,	258	Tribhuvanāśraya Nāgavardhanarāja, <i>W. Chal. prince</i> ,	17
Taḷuḷa-Chōḍas,	880 ff.	Tribhuvanavīra, <i>s. a. Kulōttuṅga-Chōḷa III.</i> ,	840, 842
Tāḷḷa, <i>vi.</i> ,	220	Trikaliṅga, <i>co.</i> ,	363
Tigula, <i>co.</i> ,	415n	Trilōchana-Kadamba, <i>mythical founder of Kādamba family</i> ,	254, 261
Tilugaviḍya, <i>or -bijja, Telugu-Chōḍa ch.</i> , 881, 883		Trilōchana-Pallava, <i>legendary k.</i> ,	568
Tinana, <i>min.</i> ,	508	Trilōchanārya, <i>poet</i> ,	613
Tinana, <i>Taḷuva k.</i> ,	502	Tripervata, <i>vi.</i> ,	127
Tinamūbā, <i>wife of Raṅga</i> ,	530	Tripurī, <i>vi.</i> ,	352
Tinamūnārādhyā, <i>m.</i> ,	517	Trivikrama, <i>father of Khōlēśvara</i> ,	337, 635a
Tinamūppa-Chūḍa, <i>ch.</i> ,	999	Trivikrama, <i>poets</i> ,	86
Tinmarūja, <i>k. of Puṇḍalīke</i> ,	994	Trivikramabhaṭṭa, <i>poet</i> ,	502
Tinmarasa, <i>min. (P)</i> ,	514	Taḷuva kings,	
Tipūji, <i>queen of Narasa</i> ,	502	Tuḷvaladēvi, Tuḷvaladēvi, <i>daughter of Vīra-Vikramāditya II.</i> ,	340
Tiravāḍa, <i>vi.</i> ,	317	Tuṅgas, <i>kings of Sātyaki branch of Yadu's family (Rāshtrakūṭas)</i> ,	93
Tirumalidēva-mahārāja, <i>Sāḷuva ch.</i> ,	498	Turvasu, <i>race of</i> ,	795, 805
Tirumala-Nāyaka, <i>Madhurā ch.</i> ,	542	Tyāgapatākā, <i>queen of Vikrama-Chōḷa</i> ,	576
Tirumalarāja or Rāja I., <i>Karṇāṭa ch.</i> ,	534, 539	Tyāgasamudra, <i>sur. of Vikrama-Chōḷa</i> ,	775
Tiruvaiyāṇ, <i>W. Gaṅga ch.</i> ,	703, 1059n	Tyāgavallī, <i>queen of Kulōttuṅga-Chōḷa I.</i> ,	807
Tiruvaiyāṇ, <i>Vaidumba-mahārāja</i> ,	1059-1061	Tyāgavārākara, <i>s. a. Tyāgasamudra</i> ,	2 R
Tiruvēgambam-uḍaiyāṇ, <i>Gaṅga ch.</i> ,	837		
Tuṇḍai-maṇḍalam, <i>co.</i> ,	1056		
Toragale, <i>vi.</i> ,	259		
Trailōkyamahādēvi, <i>queen of Chōḷa Rājarāja I.</i> , 716			
Trailōkyamahādēvi, <i>queen of W. Chal. Vikramāditya II.</i> ,	48		
Trailōkyamalla, <i>ch. of Durjaya family</i> ,	800n		
Trailōkyamalla, <i>sur. of Sōmēśvara I.</i> , 160-163, 165-167, 171-173, 179			
Trailōkyamalla, <i>sur. of Taila III.</i> ,	240, 244		
Trailōkyamalla-Noḷamba-Pallava-Permāḍi-Jaya-simha, <i>s. a. Jayasimha III.</i> ,	176n		
Trailōkyamalla-Vīra-Noḷamba-Pallava-Permāḍi-Jayasimha, <i>do.</i> ,	188n		
Tribhuvanamalla, <i>Kādamba ch.</i> ,	269		

	NUMBER
U	
Uchchaṅgi, <i>vi.</i> ,	225, 244, 248, 415n, 416, 423
Uchchaṅgīdurga, Uchchaṅgīgiri, <i>s. a.</i> Uchchaṅgi,	231, 250n
Uchchaṅgi, <i>vi.</i> ,	611
Udayamārtāṇḍavarman, <i>s. a.</i> Vira-U ^o ,	948, 957
Udaya, <i>s. a.</i> Chōḍodaya,	584
Udayachandra, <i>ch.</i> ,	634
Udayachandradēva, <i>Mahāmaṇḍalāchārya</i> ,	976
Udayadēva-pāṇḍita, <i>priest</i> ,	37
Udayāditya, <i>ch.</i> ,	174, 175
Udayāditya, <i>Hogala prince</i> ,	388, 405, 419, 434
Udayāditya, Bhuvanaikavira (Gaṅga-permāṇḍi),	
<i>W. Gaṅga ch.</i> ,	179, 180
Udayāditya-Gaṅga-Permāṇḍi, <i>do.</i> ,	205n
Udayādri, <i>vi.</i> ,	1064
Udayana, <i>k. of Ayōdhya</i> ,	568
Udayana, <i>Śabara k.</i> ,	634
Udayapūra, <i>vi.</i> ,	549
Ugradaṇḍa, <i>Pallava k.</i> ,	629
Ugravarman, <i>do.</i> ,	641
Ujjayani, <i>vi.</i> ,	351
Ulagamulududaiyāl, <i>Yār, title of Chōla queens</i> ,	755, 1081-1084
Ulagudaiyāl, <i>do.</i> ,	790
Umādevī, <i>queen of Kēraḷa k. Jayasimha</i> ,	939
Upendra, <i>m.</i> ,	34
Uraiṇūr, <i>vi.</i> ,	874
Uru-Raṇavikrānta, <i>W. Chal. Maṅgalēsa</i> ,	5
Utkala, <i>co.</i> ,	600
Utpala, <i>Paramāra k. Muḥja</i> ,	143, 150
Uttama-Chālukya, <i>E. Chāl. Satyāśraya of</i>	
<i>Eiḥāpuram</i> ,	576
Uttama-Chōla, <i>Chōla k.</i> ,	657n
Uttama-Chōla, <i>probably sur. of Rājendra-</i>	
<i>Chōla I.</i> ,	723n
Uttara-Lāṭa, Uttirālāṭam, <i>co.</i> ,	733
V	
Vāchāmbā, <i>mother of Sāmanta-Bhōja</i> ,	588n
Vāchi (Vāji), <i>family</i> ,	410
Vaddiga, <i>s. a.</i> Baddiga,	301, 305
Vaddiga (Vandiga), <i>Yādava ch. of Sēunadēsa</i> ,	328, 329, 331
Vādātā Mallanārādhyā, <i>poet</i> ,	517
Vadugavali twelve-thousand, <i>di.</i> ,	651
Vagan, <i>s. a.</i> Rājārāja-Adigaṇ,	834
Vaichaya, <i>s. a.</i> Baicha,	1062, 1063

	NUMBER
Vaidumba, <i>family, k. Mahārāja</i> ,	685, 710,
	724, 1059-1061
Vaidya, <i>race</i> ,	937, 938
Vaijayanti, <i>vi.</i> ,	5, 604-607
Vairamēgha, <i>s. a.</i> Dantidurga,	66
Vāji (Vāchi), <i>family</i> ,	409, 413
Vajjaḍa I., <i>Śilāra ch.</i> ,	305, 307, 309
Vajjaḍa II., <i>do.</i> ,	306, 307, 309
Vajjala, Vajjaladēva, <i>ch. or k.</i> ,	131, 136
Vājaya, <i>prince of Pānara family</i> ,	562
Vajrakara (Vāvirāgaram), <i>vi.</i> ,	756, 761
Vajraṭa, <i>k.</i> ,	53, 56
Valabhi, Valabhī, <i>vi.</i> ,	95, 330
Vaḷaippandūru, <i>co. or vi.</i> ,	734
Vālaka-Kāmaya, <i>Uṇaiyūr ch.</i> ,	874
Vālaparāja, <i>Maurya ch.</i> ,	330
Vaḷavāḍa, <i>vi.</i> ,	318, 321, 323, 324
Valipattana, <i>vi.</i> ,	301
Vallabha, <i>i.e. 'W. Chālukya king'</i> ,	754
Vallabha, <i>Kōnamāṇḍala ch.</i> ,	583
Vallabha, <i>Oḍḍavādi ch.</i> ,	660
Vallabha, <i>sur. of Rāshṭrakūṭa Gōvindarāja</i>	
II.,	61, 68, 70
Vallabha, <i>sur. of Rāshṭrakūṭa k. Dhruvarāja</i> ,	66
Vallabha, <i>sur. of Rāshṭrakūṭa Kṛishṇarāja I.</i> ,	64
Vallabha, <i>sur. of W. Chal. Kirtivarman II.</i> ,	
	53, 56, 71n
Vallabha, <i>sur. of W. Chal. Pulakēsin I.</i> ,	6
Vallabha, <i>sur. of W. Chal. Pulakēsin II.</i> ,	12n
Vallabha, <i>sur. of W. Chal. Vikramāditya</i>	
I.,	20n, 634
Vallabha king, <i>Rāshṭrakūṭa Amōghavarsha I.</i>	
<i>or Kṛishṇarāja II.</i> ,	1065
Vallabharāja, <i>sur. of Rāshṭrakūṭa</i>	
Dantivarman II.,	56n, 61n
Vallabharāja, <i>sur. of Rāshṭrakūṭa Kṛishṇarāja</i>	
II.,	84
Vallabharāja, <i>sur. of W. Chal. Pulakēsin II.</i> ,	634
Vallabhendra, <i>sur. of Rāshṭrakūṭa Gōvindarāja</i>	
III.,	66
Vallavamiyar Vandyadēvar, <i>husband of</i>	
Kundavaiyār,	716
Vamēga-Bittu, <i>m.</i> ,	1028
Vanabhid, <i>min. of Vira-Champa</i> ,	870
Vāpa-mahālēvi, <i>'a Bāṇa queen'</i> ,	659, 660
Vāṇarāya, <i>'a Bāṇa k.'</i> ,	649, 659-661
Vānasa, <i>family</i> ,	167
Vanavāsi, Vanavāsi, <i>vi.</i> ,	10, 18, 727
Vāpavidyādharma, <i>Bāṇa Vikramāditya I.</i> ,	659-661
Vaūchi, <i>vi. (Vaūji)</i> ,	959, 960

	NUMBER		NUMBER
Vandiga (Vaddiga), <i>Yādava ch. of</i>		Vetta (Betta) I., II., III., <i>Telugu-Chōḍa</i>	
<i>Sēṇadēsa</i> ,	328	<i>chiefs</i> ,	880, 881
Vaṅga, <i>co.</i> ,	5	Vēṭugidēva, <i>Chāl. ch.</i> ,	274
Vaṅgāla-dēsam, <i>co.</i> ,	733	Vichapa (Bicha), <i>Danḍēsa</i> ,	351, 360
Vāṇibhūṣaṇa, <i>sur. of Kādamba</i>	Vijayāditya	Viddayabhaṭṭa, <i>poet</i> ,	571n, 572n
III.,	261	Vidugādalagiya-Perumāl (Vyāmuktasraṇaḍ- jvala), <i>k. of Tagadai (Takadā)</i> ,	833, 834
Vaṇji, <i>vi.</i> ,	884, 959n, 960n	Vidyānagara, <i>ori. s. a. Vijayanagara</i> , 474,	528-531, 533
Vappaiya, <i>Maurya ch.</i> ,	330	Vidyāvinīta, <i>Pallava lord</i> ,	628
Vappuga or Vappuka, <i>k.</i> ,	93, 98	Vijāmbā, <i>queen of Indrarāja III.</i> ,	91
Vappuvanna, <i>Sīlāra ch.</i> ,	305, 307, 309	Vijaya, <i>Vijayanagara k.</i> ,	484, 490, 492
Varaguna, <i>Pāṇḍya k.</i> ,	670	Vijaya (Vijayāditya) II., <i>Kādamba ch.</i> ,	269
Vardhamānasvāmin (?), <i>m.</i> ,	982	Vijayā, <i>queen of Piṭhāpuram ch. Vijayāditya</i>	
Vasantapriyārāja, <i>ch.</i> ,	632	II.,	576
Vasantarāja, <i>sur. of Anna-Vēma</i> ,	593, 596	Vijayabāhu, <i>Bāna Vikramāditya II.</i> ,	663
Vātāpi, Vātāpinagari, Vātāpipuri, <i>vi.</i> ,	9, 10, 150, 627, 635, 680	Vijayabhaṭṭārikā, <i>queen of W. Chal.</i>	
Vatsarāja, <i>k. or k. of the Vatsas</i> ,	64	Chandrāditya,	23
Vaṭṭūra, <i>vi.</i> ,	5	Vijaya-Buddhavarman, <i>Pallava k.</i> ,	616
Vayirāgaram (Vajrākara), <i>vi.</i> ,	756, 761	Vijayāditya, <i>Ālupa k.</i> ,	29n
Vayiri-Adiyan, <i>Gaṅga ch.</i> ,	1056	Vijayāditya, <i>Bāṇa k.</i> ,	668
Vedura I., II., <i>Velanāṇḍu chiefs</i> ,	582	Vijayāditya, <i>legendary ancestors of E. Chal.</i>	
Vēgavatī, <i>vi.</i> ,	939	<i>kings</i> ,	568
Velanāṇḍu, <i>co.</i> ,	581n, 582, 583, 586	Vijayāditya, <i>Rāshtrakūṭa ch. (P)</i> ,	56
Velanāṇḍi-Kulōttunga-Rājendra-Chōḍayarāja,		Vijayāditya, <i>Sīlāhāra ch.</i> ,	321-323, 327
<i>Velanāṇḍu ch.</i> ,	582	Vijayāditya, <i>W. Chal. k.</i> , 28, 32-41, 44, 48,	49, 150, 183
Vēlanda or Vilanda, <i>vi.</i> ,	115	Vijayāditya, <i>W. Gaṅga k.</i> ,	121, 127
Vēlāpura (Bēlāpura), <i>vi.</i> ,	385, 388	Vijayāditya I., II., <i>Bāṇa kings</i> ,	663
Vēlūr or Vēlūru, <i>vi.</i> ,	527, 534, 535, 539	Vijayāditya I., II., <i>E. Chāl. chiefs of</i>	
Vēma, <i>min.</i> ,	508	<i>Piṭhāpuram</i> ,	576
Vēma, <i>Redḍi ch. of Konḍaviṇḍu</i> ,	593, 596	Vijayāditya III., <i>E. Chāl. ch. of do.</i> ,	575, 576
Vēma, <i>s. a. Allaya-Vēma</i> ,	599	Vijayāditya I., <i>E. Chāl. ch. of Śrīkūrmam</i> ,	577
Vēma, <i>s. a. Kāṭaya-Vēma</i> ,	595-598	Vijayāditya II., <i>do.</i> ,	577, 578, 580
Vēmāmbikā, <i>queen of Redḍi Allā</i> ,	599	Vijayāditya I., <i>E. Chal. k. (Vijayāditya-</i>	
Vēmapura, <i>vi.</i> ,	593n	<i>bhaṭṭāraka)</i> ,	553, 554, 557
Vēmasāni, <i>sister of Anna-Vēma</i> ,	593	Vijayāditya II., <i>do. (Narēndramrigarāja)</i> ,	553-557, 559, 560, 562n
Vēṇāḍu, <i>co. (Travancore)</i> ,	943 ff.	Vijayāditya III., <i>do. (Gupaga-V^o)</i> ,	556-560, 1065
Vēṅgai-maṇḍalam, <i>co.</i> ,	795	Vijayāditya IV., <i>do. (Kollabigaṇḍa)</i> , 558-562,	563n, 566, 1065
Vēṅgai-nāḍu, Vēṅgaifūṇḍu, <i>co.</i> , 702-704,			
	1082, 1084	Vijayāditya V., <i>do.</i> , 560, 562, 563, 566, 576n,	1065
Vēṅgi, <i>co.</i> ,	56, 64, 571-574, 756n, 1065	Vijayāditya VI., <i>do. (Ammarāja II.)</i> ,	563-567, 1065
Vēṅkaṭāḍri, <i>Karṇāṭa ch.</i> ,	539, 545	Vijayāditya VII., <i>E. Chal. ruler of Vēṅgi</i> ,	571, 572, 754, 1084
Vēṅkaṭāḍri-Nāyaka, <i>ch. or chiefs</i> ,	536, 541, 546	Vijayāditya I., <i>Kādamba ch.</i> ,	249, 254, 261
Vēṅkaṭāḍri-Nāyaka Ayya, <i>ch.</i> ,	544	Vijayāditya II., <i>do.</i> ,	241
Vēṅkaṭapati I., <i>Karṇāṭa k.</i> ,	538, 539	Vijayāditya III., <i>do.</i> ,	261
Vēṅkaṭapati II., <i>do.</i> ,	542, 543, 545		
Vēṅkaṭarāja, <i>Vijayanagara k.</i> ,	530		
Vēṇa, <i>Kōṇamaṇḍala ch.</i> ,	583		
Vēṇṇumaṇḍala Sambuvarāja, <i>ch.</i> ,	871		
Vēṇṇagrāma, Vēṇupura, <i>vi.</i> ,	265-268		
Vēsū or Vēsuka, <i>Yādava ch. of Sēṇadēsa</i> , 329, 331			

	NUMBER		NUMBER
Vijayāditya-bhaṭṭāraka, <i>E. Chal.</i> Vijayāditya I.,	557	Vikrama-Chōḍa, <i>E. Chal. k. (s. a. Vikrama-Chōḍa),</i>	574, 576
Vijayāditya-vallabha, <i>probably W. Chal.</i> Vijayāditya,	183	Vikrama-Chōḍa, <i>s. a. Vikrama-Chōḍa,</i>	808
Vijayāditya Vishnuvardhana, <i>W. Chal. prince,</i> 171, 172, 741		Vikrama-Chōḍa, <i>Chōḍa k.,</i>	794-807, 810
Vijaya-Gaṇḍagōpāla, <i>Telugu-Chōḍa ch.,</i>	884-887	Vikramāditya, <i>E. Chāl. ch. of Piṭhāpuram,</i>	576
Vijaya-Īśvaravarman, <i>Gaṅga-Pallava k.,</i> 654, 655		Vikramāditya I., <i>Bāṇa k.,</i>	649, 659n, 662, 663
Vijayakāma, <i>Telugu-Chōḍa ch.,</i>	888	Vikramāditya II., <i>do,</i>	665
Vijaya-Kampa or -Kampavikramavarman, <i>Gaṅga-Pallava k.,</i>	656, 1070	Vikramāditya I., <i>E. Chal.,</i>	557-560, 1065
Vijayakīrti, <i>Jaina teacher,</i>	66	Vikramāditya II., <i>E. Chal. k.,</i> 560-563, 566, 567, 1065	
Vijayālaya, <i>Chōḍa k.,</i> 672-675, 685, 712, 1071		Vikramāditya III., <i>Gutta ch.,</i>	340, 363
Vijayamahādēvi, <i>queen of W. Chal.</i> Chandrāditya,	24	Vikramāditya I., <i>W. Chal. k.,</i> 1n, 18-24, 27, 150, 628, 629, 632, 634	
Vijayanagara, <i>dynasties of,</i>	454 ff.	Vikramāditya II., <i>do.,</i>	39-49, 150
Vijayanagara, <i>vi.,</i> 465, 466, 475, 487, 490, 502, 508, 509, 513, 515, 519, 530, 1064		Vikramāditya III., <i>W. Chāl. ch.,</i>	150
Vijaya-Nandivikrama or -vikramavarman, <i>Gaṅga-Pallava k.,</i>	648-651, 1067	Vikramāditya IV., <i>do.,</i>	140, 150, 232
Vijaya-Narasimhavarman or -śimhavikrama-varman, <i>do.,</i>	645-647	Vikramāditya V., <i>W. Chāl. k.,</i> 150, 153, 154, 179	
Vijaya-Nripatungavarman or -tūṅgavikrama-varman, <i>do.,</i>	652, 653, 656n, 1068, 1069	Vikramāditya VI., <i>do.,</i> 163, 173n, 182, 181-196, 198, 200-208, 210-216, 218-224, 249, 254, 261, 269, 389, 406, 741, 753, 754, 763, 774, 1081, 1082, 1084	
Vijaya-Pāṇḍyadēva, <i>ch.,</i> 225, 238, 244, 248, 250-252		Vikrama-Pāṇḍya, <i>Ceylon k.,</i>	741
Vijaya-Permāḍi, <i>Daṇḍanātha,</i>	250	Vikrama-Pāṇḍya, <i>Pāṇḍya k.,</i>	827, 1087, 1088
Vijayārka, <i>s. a. E. Chāl. Vijayāditya II. of Śrīkūrmam,</i>	580	Vikramapura, <i>vi. (Kannanūr),</i>	436
Vijayārka, <i>s. a. Śilāhara Vijayāditya,</i>	327	Vikramarāma, <i>s. a. E. Chal. Vijayāditya I.,</i>	554
Vijayārka (Vijayāditya) I., <i>Kādamba ch.,</i>	289	Vikramārka, <i>s. a. W. Chāl. Vikramāditya VI.,</i> 219	
Vijayārka (Vijayāditya) III., <i>do.,</i>	261	Vikrama-Śōla-Śambuvārāyaṇ, <i>Seṅgeṇi ch.,</i>	820
Vijayasakti, <i>Sēndra k.,</i>	16	Vikramāvalōka, <i>sur. of Gōvindarāja II.,</i>	56
Vijayasiddhi, <i>sur. of Maṅgi-yuvarāja,</i>	552	Vikrānta-Nārāyaṇa, <i>sur. of Gōvindarāja IV.,</i> 91n	
Vijaya-Śiva-Māndhātṭivarman, <i>Kādamba k.,</i> 602		Vilanda or Velanda, <i>vi.,</i>	115
Vijaya-Śiva-Mṛigēśavarman, <i>do.,</i>	605	Vilvalapura, <i>vi.,</i>	634
Vijaya-Skandasishyavikramavarman, <i>Gaṅga-Pallava k.,</i>	644	Vimala, <i>mythical Gaṅga k.,</i>	652
Vijaya-Skandavarman, <i>Pallava k.,</i>	616	Vimalachandra, <i>Jaina teacher,</i>	969
'Vijaypat,' <i>vi.,</i>	274	Vimalachandrāchārya, <i>do.,</i>	119
Vikkalaṇ, <i>s. a. W. Chāl. Vikramāditya VI.,</i> 753, 763, 774, 1081, 1082		Vimalāditya, <i>Chāl. ch.,</i>	66
Vikki, <i>do.,</i>	741	Vimalāditya, <i>E. Chāl. ch. of Piṭhāpuram,</i>	576
Vikramāditya-Vāṇarāja, <i>Bāṇa Vikramāditya I.,</i>	649	Vimalāditya, <i>E. Chal. k.,</i>	568-571, 574, 577, 582
Vikrama, <i>Kādamba ch.,</i>	210	Vimaṇ (Bhīma), <i>Teliṅga ch. of Kuḷam,</i>	795
Vikrama, <i>s. a. W. Chāl. Vikramāditya VI.,</i> 254		Vināpoṭi, <i>mistress of W. Chal. Vijayāditya,</i>	38
Vikrama, <i>Sinda ch.,</i>	247	Vinayāditya, <i>Hoysala k.,</i> 383, 388, 405, 406, 409, 419, 434, 443, 969	
Vikrama (Vikramāditya) III., <i>Gutta ch.,</i> 340, 363		Vinayāditya, <i>W. Chal. k.,</i>	26-31, 33
Vikramabāhu, <i>Ceylon k.,</i>	741	Vinayāditya, <i>W. Chal. Maṅgalarasārāja,</i>	1n
		Vinḡavallī, <i>vi.,</i>	91
		Vinikōṇḍa, <i>vi.,</i>	1064
		Vīra-Ballāla, <i>s. a. Ballāla II.,</i> 388, 415-423, 426-433, 437	
		Vīra-Bāṇudēva, <i>E. Gaṅga k. Bhāṇudēva II.,</i> 579	
		Vīrabhadra, <i>Gajapati k.'s son,</i>	1064

	NUMBER		NUMBER
Virabhadra, <i>Kedāḍi ch. of Rājamahēndra-nagara</i> ,	599	Vira-Nopamba, <i>Chāl. k.</i> ,	27
Vira-Bhōjadēva, <i>s. a. Bhōjadēva II.</i> ,	326	Vira-Nṛisimha, <i>E. Gaṅga k. Namasimha I.</i> ,	377
Vira-Bhukka, <i>s. a. Bukka I.</i> ,	475	Vira-Nṛisimha or -Narasimha or -Nāmasimha, <i>Vijayanagara k.</i> ,	532
Vira-Bokkapa-Uḍaiyar, <i>s. a. Bukkarāya I.</i> ,	463	Virapa, <i>Madhurā Nāyaka</i> ,	542
Vira-Bukkarāya, <i>do.</i> ,	461	Vira-Padmanābha Mārtāṇḍavarman, <i>k. of Vēṇāḍu</i> ,	556
Vira-Bukkarāya-Voḍeyar, <i>do.</i> ,	456, 457	Vira-Pāṇḍya (Pāṇḍyārāya), <i>ch.</i> ,	985, 987
Vira-Champa, <i>Chōla prince</i> ,	869, 870	Vira-Pāṇḍya, Māgavarman, <i>Pāṇḍya k.</i> ,	986
Vira-Chōḍa, <i>E. Chal. ruler of Vēṅḍi</i> , 571-573,	582, 773	Vira-Pāṇḍya, <i>Pāṇḍya kings</i> , 694, 712, 742,	927, 906, 910, 1087, 1088
Vira-Chōḍa, <i>father of Vira-Champa</i> ,	870	Vira-Pāṇḍya, <i>Vēṇāḍu k. Vira Uḍaiyamūrtavarman</i> ,	830, 937
Vira-Chōḍa, <i>perhaps s. a. Prithivipati II.</i> ,	103	Vira-Pāṇḍyadēva, <i>ch.</i> ,	231, 236, 251
Vira-Chōḍa, <i>s. a. E. Chal. Vira-Chōḍa</i> ,	773	Virappa-Nāyaka, <i>Vēṭūr ch.</i> ,	560
Vira-Chōḍa, <i>s. a. Prithivipati II.</i> , 669, 671,	681, 682	Virapratāpa Achyutarāya, <i>s. a. Achyutarāya</i> ,	514-516, 518
Vira-Chōḍa, <i>sur. of Virarājendra I.</i> ,	1081	Virapratāpa Bukkamahārāya, <i>s. a. Bukkarāya II.</i> ,	470
Vira-Chōḍa(P) Kōṅgerimēlkonḍān, <i>k.</i> ,	875	Virapratāpa Dēvarāya, <i>s. a. Dēvarāya I.</i> ,	480, 483, 485
Vira-Chōḍa Lāṭarāja, <i>ch.</i> ,	698	Virapratāpa Dēvarāya, <i>s. a. Dēvarāya II.</i> ,	488, 489, 491, 499
Vira-Dēvarāya, <i>rāja, s. a. Dēvarāya II.</i> ,	490, 493, 494	Virapratāpa Harihara, <i>s. a. Harihara II.</i> ,	465, 475
Vira-Gaṇḍagōpāla, <i>ch.</i> ,	904	Virapratāpa Praṇḍha-Immaḍi-Dēvarāya, <i>s. a. Vijayanagara k. Mallikārjuna</i> ,	497
Vira-Gōpāla (P), <i>k. (P)</i> ,	967	Virapratāpa Sadāśivārāya, <i>s. a. Sadāśivārāya</i> ,	523, 525, 528, 524, 531
Vira-Harihara, <i>s. a. Harihara II.</i> ,	470	Virapratāpa Śrīrāgarāya, <i>s. a. Śrīrāgarāya II.</i> ,	533
Vira-Hariyappa-Voḍeyar, <i>s. a. Harihara I.</i> ,	454	Virapratāpa Vijayarāya, <i>s. a. Vijayanagara k. Vijaya</i> ,	481
Virahōbala, <i>Sāḷuva ch.</i> ,	501	Virapratāpa Vira-Krishnarāya, <i>s. a. Krishnarāya</i> ,	502, 513
Vira-Kampapa (or -Kampanna)-Uḍaiyar, <i>s. a. Kampapa II.</i> ,	460, 462, 464	Vira-Rāghava-Chakravartin, <i>k.</i> ,	905
Vira-Kēraḷa, <i>kings</i> ,	741, 827	Virarājendra I, <i>Chōla k.</i> ,	765, 1041-1044
Vira-Kēraḷa-Chakravartin, <i>k.</i> ,	965	Virarājendra-Chōḍa, <i>Velanāṇḍu ch.</i> ,	582
Vira-Kēraḷa Mārtāṇḍavarman, <i>Kēraḷa k.</i> ,	958	Virarājendra-Chōḍa, <i>s. a. Kulōttunga-Chōḍa III.</i> ,	816
Vira-Kēraḷavarman, <i>kings of Vēṇāḍu</i> , 943, 944,	949	Vira-Rājendra-Voḍeyar, <i>Koḍagu ch.</i> ,	1008, 1009
Virakōrchavarman, <i>Pallava k.</i> ,	622	Vira-Rāma Kēraḷavarman, <i>k. of Vēṇāḍu</i> ,	951, 952
Virakūroha, <i>do.</i> ,	635	Vira-Rāmanātha, <i>Poysala (Hoysala) prince</i> ,	441, 442, 445, 448, 449
Viramahōndra, <i>sur. of Chālukya-Bhīma II. (P)</i> ,	126	Vira-Rāmarvarman, <i>k. of Vēṇāḍu</i> ,	950
Vira-Mallaṇṇa-Voḍeyar, <i>son of Dēvarāya I.</i> ,	483	Vira-Ravi Kēraḷavarman, <i>do.</i> ,	955
Viramaṅgalam, <i>vi.</i> ,	937	Vira-Ravivarman, <i>do.</i> ,	946, 947
Vīranandin, Vīraṇandin, <i>son of Mēghachandra-treividya</i> ,	74, 408	Virārjuna, <i>Telugu-Chōḍa ch.</i> ,	888
Vira-Narasimha or -Nārasimha, <i>s. a. Hoysala Narasimha II.</i> ,	435, 847	Vira-Salāmēgaṇ, <i>Ceylon k.</i> ,	741, 743
Vira-Narasimha or -Nārasimha, <i>s. a. Hoysala Narasimha III.</i> ,	440, 446, 447, 452		
Vira-Narasimha or -Nārasimha or -Nṛisimha, <i>Vijayanagara k.</i> ,	502		
Vīranarasimha-Chaṅganarēndra, <i>sur. of Bhairava II.</i> ,	993		
Vira-Nārāyaṇa, <i>sur. of Amōghavarsha I.</i> ,	74, 86		
Vira-Nārāyaṇa, <i>sur. of Parāntaka I.</i> ,	681, 685		
Vira-Nārāyaṇa, <i>sur. of Rāshtrakūṭa Kakka-rāja II.</i> ,	105n		

	NUMBER		NUMBER
Virāsani-Ammaiyappa Alagiya-Śōlap, <i>Śēngēni</i>		Vishṇuvardhana, <i>sur. of E. Chal. Chālukya-</i>	
<i>ch.</i> ,	856, 860, 862	Bhīma II.,	560-562
Vira-Satyāśraya, <i>Chāl. k.</i> ,	272	Vishṇuvardhana, <i>sur. of E. Chal. Chōḍagaṅga</i> ,	571
Vira-simha, <i>Pallava k.</i> ,	635	Vishṇuvardhana, <i>sur. of E. Chal. Rājara</i>	
Vira-Sōmēśvara, <i>s. a. Hoysala Sōmēśvara</i> ,		I.,	569, 570
436, 438, 864		Vishṇuvardhana, <i>sur. of E. Chal. Vimalāditya</i> ,	568
Vira-Sōmēśvara, <i>s. a. W. Chāl. Sōmēśvara</i>		Vishṇuvardhana, <i>sur. of E. Chal. Vira-Chōḍa</i> ,	
IV.,	253	572, 573	
Vira-Udayamārtāṇḍavarman, <i>k. of Vēṇḍu</i> ,		Vishṇuvardhana, <i>sur. of E. Chāl. ch. Mallapa</i>	
949, 957		III.,	576
Viravarman, <i>Pallava k.</i> ,	619, 620	Vishṇuvardhana I., II., <i>E. Chāl. chiefs of</i>	
Vira-veṇḍa, <i>sur. of W. Gaṅga</i> Narasingha, 127		<i>Piṭhāpuram</i> ,	576
Vira-Venkaṭapati-mahārāya, <i>s. a. Venkaṭapati</i>		Vishṇuvardhana I., <i>E. Chal. k. (Kubja-V^o)</i> ,	
I.,	539	547, 548, 549n, 550, 551, 557	
Vira-Venkaṭapati-mahārāya, <i>s. a. Venkaṭapati</i>		Vishṇuvardhana II., <i>E. Chal. k.</i> ,	550-552, 557
II.,	542	Vishṇuvardhana III., <i>do.</i> ,	557, 634
Vira-Vijaya, <i>s. a. Vijayanagara k. Vijaya</i> ,		Vishṇuvardhana IV., <i>do.</i> ,	553-555, 557, 559, 560
484, 485, 487, 490		Vishṇuvardhana V., <i>do. (Kali-V^o)</i> ,	555-557,
Vira-Vikramāditya I., <i>Gutta ch.</i> ,	298	559, 560, 1065	
Vira-Vikramāditya II., <i>do.</i> ,	293, 335, 340	Vishṇuvardhana Vijayāditya, <i>W. Chāl. prince</i> ,	
Viradarājabhayaṅkara, <i>sur. of Kulōttunga-</i>		171, 172, 741	
Chōla I.,	769n	Vishṇuvarman, <i>general</i> ,	619n
Virūpāksha I., <i>Vijayanagara k.</i> ,	468	Vishṇuvarman, <i>Kādamba k.</i> ,	609(?) 614
Virūpāksha II., <i>do.</i> ,	500	Viśvanātha, <i>Madhurā Nāyaka</i> ,	542
Virūpāksha-Nāyaka, <i>min. of Achyutarāya</i> ,	519	Viśvanātha (Jagannātha), <i>E. Chāl. ch. of</i>	
Viśala, <i>Chaulukya (Vāghēlā) k.</i> ,	369	<i>Śrikūrmam</i> ,	579
Vishamasiddhi, <i>sur. of E. Chal. Vishnu-</i>		Viśvapa-Nāyaka, <i>Madhurā ch.</i> ,	542
vardhana I.,	547-549	Voddiyarvā, <i>queen of Yādava Vaddiga</i> ,	328
Vishamasiddhi, <i>sur. of E. Chal. Vishnu-</i>		Vṛddhi, <i>Pallavādhirāja</i> ,	115
vardhana II.,	550, 551	Vyāghrakētu, <i>legendary Chōla k.</i> ,	712
Vishṇu, <i>s. a. Hoysala Vishṇuvardhana</i> , 388,		Vyāghramārin, <i>Gūhalla, Kādamba ch.</i> ,	254
399, 406, 409, 443		Vyāmuktasravapōjjala, <i>s. a. Viṇḍādalagiya-</i>	
Vishṇuohitta, <i>Kādamba ch.</i> ,	249	Perumāl,	834
Vishṇugōpa, <i>Pallava k.</i> ,	635	Vyāsa-sūtras,	979
Vishṇugōpa, <i>W. Gaṅga k.</i> ,	110-113, 670		
Vishṇugōpa or gōpavarman, <i>Pallava k.</i> , 619, 620			
Vishṇurāja, <i>s. a. E. Chal. Vishṇuvardhana</i>			
III.,	634		
Vishṇurāja, <i>s. a. E. Chal. Vishṇuvardhana</i>			
IV.,	557		
Vishṇusimha, <i>Pallava k.</i> ,	635		
Vishṇuvardhana, <i>ancestor of E. Chal. kings</i> , 568			
Vishṇuvardhana, <i>Hoysala k.</i> , 234, 384, 387-			
389, 396, 399, 400, 401, 405, 406, 408, 415,			
419, 434			
Vishṇuvardhana, <i>s. a. or sur. of Kulōttunga-</i>			
Chōla I.,	762, 786, 787, 792		
Vishṇuvardhana, <i>sur. of E. Chal. Ammarāja</i>			
I.,	558, 559		
Vishṇuvardhana, <i>sur. of E. Chal. Chālukya-</i>			
Bhīma I.,	557		

Y

Yādava, <i>lineage of Rāshtrakūṭas</i> ,	74
Yādavas, <i>of Dēvagiri</i> ,	334 ff.
Yādavas, <i>of Śēṇadēśa</i> ,	328 ff.
Yadu, Yādus, <i>family or lineage of</i> , 86, 91, 93,	
105, 328, 329, 334, 337, 343, 360, 369, 370,	
379, 383, 405, 406, 419, 434, 443, 474,	
484, 487, 583, 939, 995	
Yajñavarya, <i>probably s. a. Yajñēśvara</i> ,	269
Yajñēśvara, Yajñēśvarasūri, <i>pct.</i> ,	249, 261, 269r
Yaksharāja (Jakkirāja), <i>father of Hulla</i> , 410, 411	
Yasōvarman, <i>Chāl. ch.</i> ,	66
Yasōvarman (Daśavarman), <i>W. Chāl. prince</i> , 15	

	NUMBER		NUMBER
Avanikā, s. a. Elipi,	884	Yuddhamalla I., E. Chal.,	566, 1065
Yuddhamalla, Odḍavādi ch.,	600	Yuddhamalla II., E. Chal. k., 560, 563, 567,	568, 1065
Yuddhamalla, W. Chal. k. (Vinayāditya P),	150	Yuvarājadēva, Chēdi k.,	105
Yuddhamalla, W. Chal. Maṅgalarasarāja,	12		

